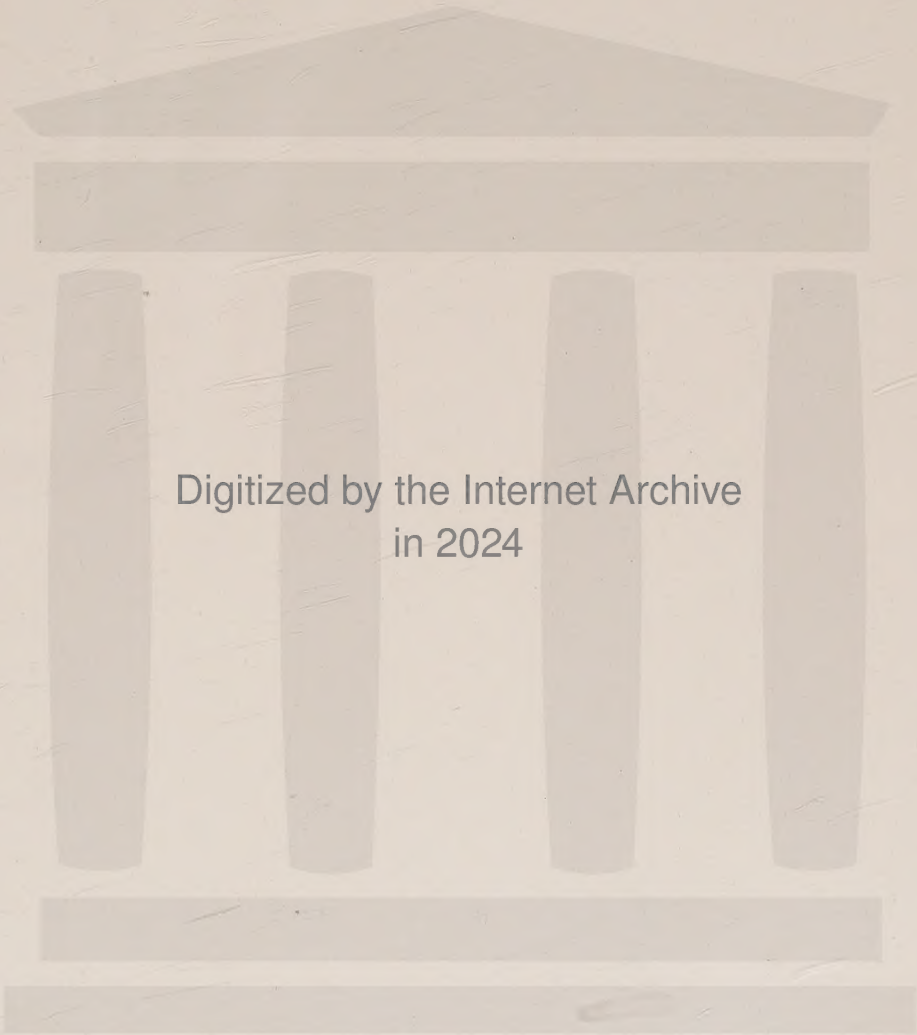
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ORDINATION (ôr'dĭ-nā'shŭn), the act of conferring holy orders; of initiating a person into the ministry, or of publicly recognizing the relation which has been entered into, by mutual agreement, between a minister and the church.

In Episcopal churches ordination has always been esteemed the principal prerogative of bishops, and they still retain the function as a mark of their spiritual sovereignty in their diocese or jurisdiction.

1. Bible Usage. **(1) Old Testament Ordination** was practiced early in Bible times. The Hebrew priests, Levites, prophets, and kings were solemnly ordained for their several offices (see under their several articles). Moses thus, *i. e.*, by laying on of hands, appointed JOSHUA (which see) as his successor (Num. xxvii:18; Deut. xxxiv:9).

(2) Example of Christ. It is said of Christ, that he ordained twelve (Mark iii:14), that is, he chose them to the office of apostleship, as he himself explains it (John vi:70).

2. In the Apostolic Church. **(1) Deacons.** The first ordination was that of deacons. They were of the lowest order of ministering servants in the church. In character grave, not double tongued, not given to wine (Phil. i:1; 1 Tim. iii:10, 12, 13).

The office of deacons originally was to serve tables, the Lord's table, the table of the minister, and of the poor. They took care of the secular affairs of the church, received and disbursed moneys, kept the church's accounts, and provided everything necessary for its temporal good. Thus, while the bishop attended to the souls, the deacons attended to the bodies of the people; the pastor to the spiritual, and the deacons the temporal interests of the church (Acts vi). St. Paul was ordained by the action of the whole church (Acts xiii:1-3).

(2) Elders. Paul and Barnabas are said to ordain elders in every church (Acts xiv:23) or to choose them; that is, they gave orders and directions to every church as to the choice of elders over them. The word that is used in Acts xiv: 23, is translated *chosen* in 2 Cor. viii:19, where the apostle speaks of a brother *who was chosen of the churches to travel with us,* and is so rendered when ascribed to God (Acts x:41). For further information see EPISCOPACY; PRESBYTER; PRESBYTERY.

OREB (ō'reb), (Heb. עוֹרֵב, *o-rabe'*), written also Arab and Arabim, occurs in several passages of Scripture, in all of which it is translated *willow* in the Authorized, and most other modern versions.

There is little doubt of this being the correct interpretation, from its suitableness to all the passages. Thus in Job xl:22, referring to behemoth it is said, 'The shady trees cover him with their shadow; the *willows* (*orabim*) *of the brook* compass him about.' So the Jews when in captivity sang, 'By the rivers of Babylon, there we sat down; we hanged our harps upon the willows (*orebim*) in the midst thereof' (Ps. cxxxvii). And again, in Is. xliv:4, 'And they shall spring up as among the grass, as willows (*orebim*) of the water-courses.' The willow is as applicable as any other plant to the other passages, quoted above, in which orebim is mentioned. (See WILLOWS.) J. F. R.

OREB, ROCK OF (ō'reb, rŏk ŏv), (Heb. עֹרֵב, *aw-robe'*, the raven's crag), the place at which Gideon slew Oreb (Judg. vii:25; Is. x:26), thought by some to be east of Jordan.

Keil and Delitzsch say (*Com.*, in loc.) that it was "west of Jordan, where the Ephraimites had taken possession of the waters of the Jordan in front of the Midianites." It was, perhaps, near the point where the Wady Fâr'ah in Ephraim falls into the Jordan (Moore); Osh el-Ghurab in Judah (Conder) seems too far south.

OREB and ZEEB (ō'reb ănd zē'eb), (Heb. עוֹרֵב, *o-rabe'*, raven; זְאֵב, *zeh-abe'*, wolf), the remarkable names (*raven and wolf*) of two emirs of the Midianites, who were made prisoners by the Ephraimites in attempting to recross the Jordan after the victory of Gideon.

They were put to death by the captors, and their heads carried as a trophy to the conqueror, who was then on the other side the Jordan (Judg. vii:25; viii:3). The first of these princes met his death near a rock, which thenceforth bore his name (Is. x:26); the other seems to have at first sought refuge in one of those excavations in which wines were preserved, and which was thenceforth called the winepress of Zeeb (Judg. vii:25).

"It is noticeable that Oreb and Zeeb are animal names, such as occur in the totem stage of society. In times when totemism prevailed, clans were often named after animals; so it has been suggested that Oreb and Zeeb were names of Midianite clans (Stade, *GVI* i. 189): if they were individuals, the names would belong to the stage when the totem tribe was passing into a national organization of society (Gray, *Heb. Prop. Names,* 114)." (G. A. Cooke, Hastings' *Bib. Dict.*)

OREN (ōren), (Heb. אֹרֶן, *o'ren*, ash tree).

1. This word is variously translated; but from the manner in which it is introduced, it is impossible to determine whether any of the translations are correct. The *oren* is mentioned with other trees, of whose timber idols were made, in Is. xliv:14: 'He heweth him down *cedars* (*eres*) and taketh the *cypress* (*tirsah*), and the *oak* (*allon*), which he strengtheneth for himself among the trees of the forest; he planteth an *ash* (*oren*), and the rain doth nourish it.' Though the English version renders it *ash,* others consider *pine-tree* to be the correct translation; but for neither does there appear to be any decisive proof, nor for the rubus or bramble, adopted for *oren* in the fable of the Cedar and Rubus, translated from the Hebrew of R. Berechia Hannakdan, by Celsius (*Hierobot.*, i. 186). (See CYPRESS; OAK.) J. F. R.

2. Third son of Jerahmeel, of the house of Judah (1 Chron. ii:25). (B. C. before 1658.)

OR EVER (Heb. לָא, *law*), (Dan. vi:24), before, ere, (Ps. xc:2) "before the mountains were brought forth, *or ever* thou hadst formed the earth and the world."

It is used also in the sense of *either.* 1 Sam. xxvi:10, "*or* his day shall come to die; *or* he shall descend into battle, and perish." It is now obsolete except in poetry.

ORGAN (ôr'gan), (Gen. iv:21; Job xxi:12; xxx: 31; Ps. cl:4). This word is from the Heb. עוּגָב, *oogawb'*, which means that which is inflated or blown, and is applied to the reed, either simple or complex. (See MUSICAL INSTRUMENTS.)

ORION (ō-rī'ŏn), (Heb. כְּסִיל, *kes-eel'*, strong), the southern constellation seen in November. (See ASTRONOMY.)

ORNAMENT (ôr'nȧ-ment), (Hebrew generally עֲדִי, *ad-ee'*, trapping).

1. The fondness which the human race in general, and Oriental nations in particular, have for personal ornaments was shared in by the ancient Hebrews. The Bible abounds in references to the appreciation of ornaments. The first mention of jewelry is in Gen. xxiv:22, where Abraham's servant presented Rebekah with earrings and bracelets. The weakness of Hebrew women for jewelry is well brought out (Jer. ii:32): "Can a maid forget her ornaments?" The ornaments worn by the Hebrews consisted of bracelets, necklaces, earrings, noserings (Ezek. xvi:11, 12, etc.; Is. iii:16-25), gives a graphic picture of the fashionable woman of his day and her ornaments.

2. One of the eminent services rendered by Assyrian and Egyptian archæology has been the revelation of the wonderful proficiency to which these nations had attained in the cutting and setting of gems, and in the designing of gold and silver ornaments. In the *Arabian Nights* there is constant allusion to the beautiful clothes worn by the heroes and heroines whose exploits are recorded. Lucian, in his *Dialogues of the Dead* (*'The Pagan Olympus'*), contrasts the gorgeous appearance of the Oriental divinities with the simple elegance of the Greek images. The tendency to excess in ornament led Milton to describe the East as the home of 'barbaric pearl and gold' (*Par. Lost,* ii. 4). (G. M. Mackie, Hastings' *Bib. Dict.*)

3. The laying aside of ornaments appears as a sign of mourning in Exod. xxxiii:4.

Figurative. (1) The laws, religion, and prosperity, which God gave the Hebrews, are called *"excellent ornaments;"* they rendered their nation distinguished from, and more glorious than others (Ezek. xvi:7, 11). (2) Useful instruction and faithful reproof are *"an ornament;"* they ought to be highly prized, readily received and complied with; and so will render one truly honorable and respected (Prov. i:9; xxv:12). (3) The apostles exhort the women of their day to adorn themselves with good works (1 Tim. ii:10), and with a meek and quiet spirit rather than with the wearing of gold (1 Pet. iii:4).

ORNAN (ôr'nan), (Heb. אָרְנָן, *or-nawn'*, strong), a form of the name ARAUNAH OR ORNAN (1 Chron. xxi:15, 18, 20-25, 28; 2 Chron. iii:1).

OROR, or ARAR (ôr'or, or ar'ar), (Heb. עֲרוֹעֵר, *ar-o-ayr'*), occurs in two or three places of Scripture, and has been variously translated, as *myrica, tamarisk,* and *tamarin.*

As far as the context is concerned, some of these plants, as the *retam* and *tamarisk,* would answer very well; but the Arabic name, *arar,* is applied to a totally different plant, a species of juniper, as has been clearly shown by Celsius (*Hierobot.* p. ii, p. 195), who states that Arias Montanus is the only one who has so translated the Hebrew *arar* or *oror* (Jer. xvii:6). Several species of juniper are no doubt found in Syria and Palestine, as has already been mentioned under the head of ERES. Robinson met with some in proceeding from Hebron to Wady Musa, near the romantic pass of Nemela.

It is mentioned in the same situations by other travelers, and is no doubt common enough, particularly in wild, uncultivated, and often inaccessible situations, and is thus suitable to Jer. xlviii:6: 'Flee, save your lives, and be like the *heath* (*oror*) in the wilderness.' (See HEATH; JUNIPER.) J. F. R.

OROTH (ôr'oth), (Heb. אוֹרָה, *o-raw'*), is translated *herb* in the Authorized Version; it is generally supposed to indicate such plants as are employed for food.

With respect to the meaning of *oroth,* Rosenmüller says that it occurs in its original and general signification in Is. xxvi:19, viz.: *green herbs.* The future restoration of the Hebrew people is there announced under the type and figure of a revival of the dead. *'Thy dew is a dew of green herbs,'* says the prophet, *i. e.* as by the dew, green herbs are revived, so shalt thou, being revived by God's strengthening power, flourish again. The passage, however, appears an obscure one, with respect to the meaning of *oroth* Celsius has, with his usual learning, shown that mallows were much employed as food in ancient times. Of this there can be no doubt, but there is no proof adduced that *oroth* means mallows.

But it appears to us that *oroth* should be considered only in conjunction with *pakyoth;* for we find in 2 Kings iv that when Elisha came again to Gilgal, and there was a dearth in the land, he said unto his servant, 'Set on the great pot, and seethe pottage for the sons of the prophets (verse 39); and one went out into the field to gather *herbs* (*oroth*), and found a wild vine, and gathered thereof *wild gourds* (*pakyoth*) his lap full, and came and shred them into the pot of pottage, for they knew them not.' From this it would appear that *pakyoth* had been mistaken for *oroth;* and as the former is universally acknowledged to be the *fruit* of one of the gourd tribe, so it is not unreasonable to conclude that *oroth* also was the fruit of some plant, for which the *pakyoth* had been mistaken. (See GRASS; HERBS, BITTER; LENTIL.) J. F. R.

ORPAH (ôr'pah), (Heb. עָרְפָּה, *or-paw'*, fawn, or mane), daughter-in-law of Naomi, who remained behind among her kindred in Moab, when Ruth returned with Naomi to Bethlehem (Ruth i:4-14). (See RUTH.)

ORPHAN (ôr'fan), (Heb. יָתוֹם, *yaw-thome'*, lonely, Lam. v:3), one deprived of one or both parents.

Special privileges were accorded to the orphan by the Mosaic Law, as well as to the widow and stranger (Deut. xxiv:21), and special kindness and leniency enjoined toward them (Deut. xxiv:17). Job adduced it as one of his merits that he had helped the fatherless (ch. xxix:12, etc.). James, ch. i:27, classes the visitation of orphans amongst the acts of pure and undefiled religion. The word (John xiv:18), translated "comfortless" is "orphans" in the Greek.

OSEE (ō'zee), (Gr. Ωσηέ, *oh-say-ee'*), a form of HOSEA (Rom. ix:25).

OSHEA (o-shē'ȧ), (Heb. הוֹשֵׁעַ, *ho-shay'ah,* deliverer), a form of JOSHUA, son of Nun (Num. xiii:8).

OSPREY (ŏs'prĕ), (Heb. עָזְנִיָּה, *oz-nee-yaw'*), the fish eagle, *Pandion haliætus,* L., an unclean bird; *the breaker, bone breaker.* (See AZANIAH.)

OSSIFRAGE (ŏs'sĭ-frăj), (Heb. פֶּרֶס, *peh'res*), the *lammergeier, Gypætus barbatus,* L., the largest of the vultures of the Holy Land.

The original word well suits the remarkable habits of the lammergeier, or bearded vulture, known also among the Alps, and one of the most formidable birds of its tribe. It is mentioned

with the osprey, as above. The propriety of the name "ossi-frage"—*i. e.*, "bone-breaker"—is seen from the following description: "Marrow-bones are the dainties he (the lammergeier) loves the best; and when the other vultures have picked the flesh off any animal, he comes in at the end of the feast and swallows the bones, or breaks them and swallows the pieces if he cannot get the

Ossifrage (*Gypætus barbatus*).

marrow out otherwise. The bones he cracks by taking them to a great height and letting them fall upon a stone. This is probably the bird that dropped a tortoise on the bald head of poor old Æschylus. Not, however, that he restricts himself, or the huge black infant that he and his mate are bringing up in one of the many holes with which the limestone precipice abounds, to marrow, turtle, bones, and similar delicacies; neither lamb, hare, nor kid comes amiss to him, though, his power of claw and beak being feeble for so large a bird, he cannot tear his meat like other eagles. To make amends for this, his powers of deglutition are enormous." (Schaff, *Bib. Dict.*) N. H. Simpson.

It is diffused throughout the mountains of northern Europe, Asia, and northern Africa. It breeds on inaccessible cliffs. The female lays one egg, which is hatched in February. (See VULTURE.)

OSTRICH (ŏs'trĭch), (Heb. יַעֲנָה, *yaw-ane'*, also נֹצָה, *no-tsaw'* flying, Job xxxix:13).

The ostrich is frequently mentioned in the Bible in terms of great beauty and precision; which commentators, perhaps more conversant with the exploded misstatements of the ancients than with the true physiological history of the bird in question, have not been happy in explaining, sometimes referring it to wrong species, such as the peacock, or mistaking it for the stork, the eagle, or the bustard (Lev. xi:19; Deut. xiv: 15; Job xxx:29; xxxix:13; Is. xiii:21; xxxiv: 13; xliii:20; Jer. l:39; Lam. iv:3; Micah i:8). In several of these passages 'owls' has been used in our version for *yaw-ane'*, now generally admitted to mean 'ostriches.'

(1) Two Varieties. There are two varieties, if not two species, of the ostrich; one never attaining seven feet in height, and covered chiefly with gray and dingy feathers; the other sometimes growing to more than ten feet, and of a glossy black plumage; the males in both having the great feathers of the wings and tail white, but the females the tail only of that color. Their dimensions render them both the largest animals of the feathered creation now existing. They appear promiscuously in Asia and Africa, but the troops or coveys of each are always separate; the gray is more common in the south, while the black, which grows largest in Caffraria, predominates to the north of the Equator. The common-sized ostrich weighs about eighty pounds.

(2) Habits. Ostriches are gregarious—from families consisting of a male with one or several female birds, and perhaps a brood or two of young, up to troops of nearly a hundred. They keep aloof from the presence of water in the wild and arid desert, mixing without hesitation among herds of gnu, wild asses, quaggas, and other striped *Equidæ*, and the larger species of *Antilopidæ*. From the nature of their food, which consists of seeds and vegetables, although seldom or never in want of drink it is evident that they must often approach more productive regions, which, by means of the great rapidity of motion they possess, is easily accomplished; and they are consequently known to be very destructive to cultivated fields. As the organ of taste is very obtuse in these birds, they swallow with little or no discrimination all kinds of substances, and among others stones; it is also probable that, like poultry, they devour lizards, snakes, and the young of birds that fall in their way.

Ostrich.

(3) The Nest. It is not yet finally decided whether the two species are polygamous, though concurrent testimony seems to leave no doubt of the fact: there is, however, no uncertainty respecting the nest, which is merely a circular basin scraped out of the soil, with a slight elevation at the border, and sufficiently large to contain a great number of eggs; for from twelve to about sixty have been found in them, exclusive of a certain number, always observed to be outlying, or placed beyond the raised border of the nest, and amounting apparently to nearly one-third of the

whole. These are supposed to feed the young brood when first hatched, either in their fresh state, or in a corrupted form, when the substance in them has produced worms. These eggs are of different periods of laying, like those within, and the birds hatched form only a part of the contents of a nest, until the breeding season closes. The eggs are of different sizes, some attaining to seven inches in their longer diameter, and others less, having a dirty white shell, finely speckled with rust color; and their weight borders on three pounds. Within the tropics they are kept sufficiently warm not to require incubation, but in colder climates one or more females sit constantly, and the male bird takes that duty himself after the sun is set. It is then that the short roar may be heard during darkness; and at other times different sounds are uttered, likened to the cooing of pigeons, the cry of a hoarse child, and the hissing of a goose; no doubt expressive of different emotions.

(4) Uses. Though at first sight useless, except for their beautiful plumes, we may be assured that Providence has not appointed their abode in the desert in vain; and they still continue to exist, not only in Africa, but in the region of Arabia, east and south of Palestine beyond the Euphrates; but it may be a question whether they extend so far to the eastward as Goa, although that limit is assigned them by late French ornithologists.

The flesh of a young ostrich is said to be not unpalatable; but its being declared unclean in Mosaic legislation may be ascribed to a twofold cause. The first is sufficiently obvious from its indiscriminate voracity already mentioned, and the other may have been an intention to lay a restriction upon the Israelites in order to wean them from the love of a nomad life, which hunting in the desert would have fostered; for ostriches must be sought on the barren plains, where they are not accessible on foot, except by stratagem. When pursued, they cast stones and gravel behind them with great force; and though it requires long endurance and skill, their natural mode of fleeing in a circular form enables well mounted Arabs to overtake and slay them.

C. H. S.

Figurative. (1) The Arabs sometimes discover whole nests of ostrich eggs undisturbed: some of them are sweet and good, others are addled and corrupted; others again contain young ones of different growth, according to the time, it may be presumed, they have been forsaken by the dam. The Arabs often find little ostriches no bigger than well-grown pullets, half-starved, straggling about and moaning like so many distressed orphans for their mother. In this manner the ostrich may be said to be hardened against her young ones as though they were not hers. This want of affection is recorded in Lam. iv:3: 'the daughter of my people is become cruel, like ostriches in the wilderness;' that is, by deserting their own, and receiving others instead. (2) As to companionship the ostrich (Job xxx:29, marg.) is a figure of extreme desolation; taken from the isolated life of that bird in the desert.

OTHNI (ŏth'nī), (Heb. עָתְנִי, *oth-nee'*, forcible), the first of the six sons of Shemaiah, and a porter in the tabernacle (1 Chron. xxvi:7). B. C. about 1013.

OTHNIEL (ŏth'nī-el), (Heb. עָתְנִיאֵל, *oth-nee-ale'*, lion of God), first judge of Israel, son of Kenaz, the younger brother of Caleb, whose daughter Achsah he obtained in marriage by his daring valor at the siege of Debir (Josh. xv:17; Judg. i:13; 1 Chron. iv:13).

Rendered famous among his countrymen by this exploit, and connected by a twofold tie with one of the only two Israelites of the former generation who had not died in the desert, we are prepared for the fact that on him devolved the mission to deliver Israel from the Mesopotamian oppression under which, in punishment for their sins, they fell after the death of Joshua and of the elders who outlived him (Judg. iii:9). This victory secured to Israel a peace of forty years. For the chronology, etc., of this period see JUDGES.

OUCHES (ouch'es), (Heb. מִשְׁבְּצֹת, *mish-bets-aw'*, twisting), sockets for fastening the precious stones in the shoulder-piece of the high-priest's ephod.

These ouches, with their stones, served for buttons to fasten the golden chains whereby the breastplate was hung (Exod. xxviii:11, 25). (See PRIEST, HEBREW PRIESTHOOD.)

OUTCASTS (out'kăsts), (Heb. דָּחָה, *daw-khaw'*).

Figurative. (1) The *"outcasts"* of Israel and Judah needed shelter and pity in the land of Moab, when they were driven out of their country by the Assyrian ravages (Is. xvi:3, 4). (2) The *"outcasts"* of the Persians wandered far and wide, when they were carried or driven from their country by the Chaldæans (Jer. xlix:36). (3) God *"gathereth the outcasts of Israel;"* he gathered the Jews after Sennacherib and Esarhaddon had scattered them; he brought them back from their Chaldean captivity; he will bring them from their present dispersion; he gathers the "outcast" Gentiles, and joins them unto his church, with all the true Israel of God (Is. lvi:8, 11, 12). (Brown, *Bib. Dict.*)

OUTGOINGS (out'gō-ĭngs), the utmost borders, Josh. xvii:9, 18.

Figurative. God makes the *outgoings* of the morning and evening to rejoice, when he bestows and renders agreeable the earliest and latest parts of the day; or when he gives heart-cheering blessings to the inhabitants of the remotest eastern and western nations (Ps. lxv:8).

OUTLANDISH (out-lănd'ĭsh), (Heb. נָכְרִי, *nok-ree'*, Neh. xiii.26), foreign, pertaining to another country or nation, as the women of other nations who caused Solomon to sin.

OUTMOST (out'mōst), (Heb. קְצֵה, *kay'tseh*, Deut. xxx:4), uttermost.

OUTRAGEOUS (out-rā'jŭs), (Heb. שָׁטַף, *shaw-taf'*, to gush out, Prov. xxvii:4), hence the metaphorical saying: *"Anger is an outpouring."*

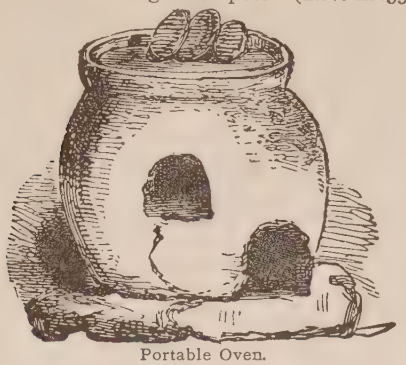
OVEN (ŭv''n), (Heb. תַּנּוּר, *tan-noor'*, fire pot; Greek κλίβανος, *klib'an-os*, earthen pot).

The Bedouin Arabs use three or four different ovens, the description of which may throw some light upon the oven of the Bible.

(1) Sand Oven. This is nothing more than the sand of the earth, upon which a fire is made until it is supposed to be sufficiently heated. The fuel and fire are then cleared away, and the dough is laid on the hot sand in flat pieces about the thickness of a plate (Is. xliv:15, 19). These are the "ash-cakes" (Gen. xviii:6; 1 Kings xvii:13; xix:6). (See BREAD.)

(2) Earth Oven. *The earth oven* is a round hole in the earth. Stones are first put into this, and a fire is kindled upon them. When the stones have become thoroughly hot, the fire is removed and the dough spread in thin flakes upon the heated stones, and turned as often as

may be necessary. The ovens used in Persia are about two and a half feet wide and not less than five or six feet deep. They resemble pits or wells, and sheep are hung lengthwise in them and cooked whole. These may be what are rendered in our version "ranges for pots" (Lev. xi:35).



Portable Oven.

(3) Portable Oven. This is an earthen vessel without a bottom, about three feet high, smeared outside and inside with clay and placed upon a frame or support. Fire is made within it or below it. When the sides are sufficiently heated thin patches of dough are spread on the inside, and the top is covered without removing the fire, as in the other cases, and the bread is quickly baked. To this we may refer the phrase "baken in the oven" (Lev. ii:4). Convex plates of iron, pans or plates, flat stones, etc., are often used for baking. (See BREAD; FURNACE.) (Schaff, *Bib. Dict.*)

Figurative. (1) God makes his enemies a *"fiery oven,"* and his judgments *"burn as an oven"* (Ps. xxi:9; Mal. iv:1). (2) Hosea compares adulterers and unclean persons to a *heated oven* (chapter vii:4, 6, 7). (3) "Ten women shall bake your bread *in one oven*" (Lev. xxvi:26) is a figurative expression for scarcity; for in ordinary times each woman would have enough baking for an oven of her own. (4) *"Our skin was black like an oven"* (Lam. v: 10). As an oven is scorched and blackened with fire, so hunger dries, shrivels the skin until it becomes as if scorched by the sun.

OVERCHARGED (ō-vēr-chärjd'), (Greek, *βαρύνω, bar-oo'no*, Luke xxi:34; 2 Cor. ii:5), overburdened.

Thus, excessive sorrow, immoderate eating and drinking, or worldly care, overload men's souls, that they cannot desire or attain heavenly things (Luke xii:34; 2 Cor. ii:5).

OVERLIVE (ō-vēr-lĭv'), (Heb. אָבַד, *aw-rak'*, Josh. xxiv:31), to outlive, survive.

OVERPASS (ŏ-vēr-pȧs'), (Heb. עָבַר, *aw-bar'*, Jer. v:28), to pass over, neglect.

Professors of the true religion *"overpass the deeds of the wicked,"* when they do worse than unbelievers. Judges do it, when they allow themselves to be worse than the criminals they condemn at the bar (Jer. v:28).

OVERPLUS (ō'vēr-plŭs), (Heb. עֹבֶר, *aw-daf'*, surplus), the difference of value between things exchanged (Lev. xxv:27). "Our overplus of shipping we will burn."—Shakespeare.

OVERRUN (ō'vēr-rŭn), (Heb. עָבַר, *aw-bar'*, 2 Sam. xviii:23), to outrun.

OVERSEERS (ō-vēr-sē'ērs), (Gr. ἐπίσκοπος, *ep-is'kop-os*, Acts xx:28).

This term denotes the pastor of a congregation of Christians, and is identical with presbyter or elder (comp. verse 17). The same Greek word is elsewhere translated "bishop." (See BISHOP; EPISCOPACY.)

OWL (oul), (Heb. לִילִית, *lee-leeth'*, and כּוֹס, *koce*).

Two other Hebrew names have been likewise assigned in our versions to presumed species of owls; namely, יַנְשׁוּף, *yan-shofe'* (*twilight*), which, although it must be confessed that in common Hebrew it indicates the owl, we have endeavored to show is applied more particularly to the night-heron, *Ardea nicticorax* (see IBIS); and קִפּוֹז, *kip-poze'*, either the same or confounded, as it appears, with *kippod*, which has led to much controversy, and caused one or the other to be referred to six or seven animals, all widely different, for they include owl, osprey, bittern, hedgehog or porcupine, otter (?), and tortoise. Our reasons for applying *kippod* to the bittern will be found in KIPPOD.

Eagle Owl (*Bubo Maximus*).

There are noticed in Egypt and Syria three well-known species of the genus *Strix*, or owl:—*Strix bubo*, 'the great-eared owl'; *Strix flammea*, the common barn owl; and *Strix passe rina*, the little owl. In this list *Strix otus*, the long-eared owl, *Strix brachyotus* or *ulula*, the short-eared owl, known nearly over the whole earth, and *Strix orientalis* of Hasselquist, are not included, and several other species of these wandering birds, both of Africa and Asiatic regions, occur in Palestine. The barn owl is still sacred in Northern Asia. The eagle-owl, or great-eared owl, *Strix bubo*, we do not find in ornithological works as an inhabitant of Syria, though no doubt it is an occasional winter visitant: nor the smaller species, *Bubo Atheniensis* of Gmelin, which may be a rare but permanent resident, probably also visiting Egypt. It is not, however, we believe, that species, but the *Otus ascalaphus* of Cuvier, which is common in Egypt, and which in all probability is the type of the innumerable representations of an eared owl in hieroglyphical inscriptions.

Next we have *Strix ulula*, *Strix brachyotus*, or short-eared owl, likewise found in Egypt and Arabia, as well as to the north of Syria, a bold pugnacious bird, residing in ruined buildings,

mistaken by commentators for the screech-owl, *Strix stridula,* and most probably the *leeleth,* or *screech owl,* of the Bible (Is. xxxiv:14). The spectral species, again, confounded with the goat-

Athene Meridionalis.

sucker, is, we believe, *Strix coromanda* (see NIGHT HAWK, and the same as *Strix orientalis* of Hasselquist. C. H. S.

OX (ŏx), (Heb. שׁוֹר, *shore,* in a collective sense, *cattle*). The rendering of Heb. בָּקָר, *baw-kawr',* which is also generic for bovines; *bak-aw-raw',* with the feminine ending, signifies the *cow.*

Having already noticed the domestic *beeves* under BULL (to which article we refer), the few words added here will apply to the breeds of Western Asia and the manner of treating them.

(1) Early Uses. The earliest pastoral tribes appear to have had domesticated cattle in the herd; and judging from the manners of South Africa, where we find nations still retaining in many respects primeval usages, it is likely that the patriarchal families, or at least their movables, were transported on the backs of oxen in the manner which the Kaffirs still practice, as also the Gwallahs and grain-merchants in India, who come down from the interior with whole droves bearing burdens.

(2) Various Breeds. The breeds of Egypt were various, differing in the length and flexures of the horns. There were some with long horns, others with short, and even with none, while a hunched race of Nubia reveals an Indian origin, and indicates that at least one of the nations on the Upper Nile had come from the valleys of the Ganges; for it is to the east of the Indus alone that that species is to be found whose original stock appears to be the mountain yak (*Bos grunniens*).

The domestic buffalo was unknown to Western Asia and Egypt till after the Arabian conquest: it is now common in the last-mentioned region and far to the south, but not beyond the equator; and from structural differences it may be surmised that there was in early ages a domesticated distinct species of this animal in Africa. In Syria and Egypt the present races of domestic cattle are somewhat smaller than the large breeds of Europe, and those of Palestine appear to be of at least two forms, both with short horns and both used to the plow, one being tall and lanky, the other more compact; and we possess pictures of the present Egyptian cattle with long horns bent down and forwards. From Egyptian pictures it is to be inferred that large droves of fine cattle were imported from Abyssinia, and that in the valley of the Nile they were in general stall-fed, used exclusively for the plough, and treated humanely. In Palestine the Mosaic law provided with care for the kind treatment of cattle; for in treading out corn—the Oriental mode of separating the grain from the straw—it was enjoined that the ox should not be muzzled (Deut. xxv:4), and old cattle that had long served in tillage were often suffered to wander at large till their death—a practice still in vogue, though from a different motive, in India. But the Hebrews and other nations of Syria grazed their domestic stock, particularly those tribes which, residing to the east of the Jordan, had fertile districts for that purpose. Here, of course, the droves became shy and wild; and though we are inclined to apply the passage in Ps. xxii:12, to wild species, yet old bulls, roaming at large in a land where the lion still abounded, no doubt became fierce; and as they would obtain cows from the pastures, there must have been feral breeds in the woods, as fierce and resolute as real wild Uri—which ancient name may be a mere modification of Reem. (See REEM.) C. H. S.

Most of the cattle of the Holy Land at present are of inferior breeds. Probably this is but a part of the degeneracy of the country. The best races of animals would thrive there, and even now one sometimes sees fine specimens of horned cattle. (See BEASTS; BULL.)

Figurative. (1) To "send forth the feet of the ox and the ass" (Is. xxxii:20) to let the feet of the ox and the ass go to and fro in freedom, is a figure of great plenteousness, inasmuch as the cattle would not have to be watched lest they should stray into the fields of grain. (2) *Where no oxen are, the crib is clean; i. e.* there is food for neither man nor beasts. But the words, *the crib,* etc., might be rendered, *there is no wheat or corn on the thrashing-floor* (Prov. xiv:4). (3) In Cor. ix:9, 10, the oxen not muzzled in treading out the corn is figurative of a minister's right to support. (4) A rash youth is like an *ox led to the slaughter;* he is thoughtlessly and easily decoyed, and tempted to that which ruins him (Prov. vii:22); or it may signify the saints under persecution (Jer. xi:19). (5) A *stalled* and *fatted ox* is used to express the most sumptuous and delicate provision (Prov. xv:17). (6) "As the ox licketh up the grass" (Num. xxii:4) is a figure of easy victory. (7) For an "ox to low over his fodder" (Job vi:5) is to complain without cause.

OXGOAD (ŏx'gōd). See GOAD.

OZEM (ō'zem), (Heb. אֹצֶם, *o'tsem,* strength).

1. Son of Jesse (1 Chron. ii:15).
2. The son of Jerahmeel (1 Chron. ii:25).

OZIAS (o-zī'as), (Gr. Ὀζίας, *od-zee'as*), a Greek form of UZZIAH (Matt. i:8, 9).

OZNI (ŏz'nī), (Heb. אָזְנִי, *oz-nee',* eared, i. e., attentive), the fourth son of Gad, and founder of a tribal family (Num. xxvi:16). He is called EZBON (Gen. xlvi:16).

OZNITES (oz'nītes), (Heb. אָזְנִי, *oz-nee'*), members of the family founded by Ozni (Num. xxvi:16).

P

PAARAI (pā'a-rāi), (Heb. פַּעֲרַי, *pah-ar-ah'ee*, yawning), an "Arbite," and one of David's mighty warriors (2 Sam. xxiii:35), more correctly called Naarai (1 Chron. xi:37).

PACATIANA (păk'a-tī'an-à), (Gr. πακατιανή, *pak-at-ee-an-ay'*), subscription to 1 Tim.

In the fourth century before Christ Phrygia was divided into Phrygia Salutaris and Phrygia Pacatiana (later Capatiana); Laodicea was the metropolis of the latter. (Barnes' *Bib. Dict.*)

PACE (pās), (Heb. צַעַד, *tsah'ad*, a step), an approximate measure of length, a stride (2 Sam. vi:13). (See WEIGHTS AND MEASURES).

PADAN (pā'dan), (Heb. פַּדָּן, *pad'dawn*, field), a form of Padan-aram (Gen. xlviii:7). (See ARAM).

PADAN-ARAM (pa'dan-ā'ram), (Heb. פַּדָּן אֲרָם, *pad-dawn' ar-awm'*, the table-land of Aram), the name given to the country from which Isaac obtained Rebekah (Gen. xxv:20). (See ARAM). Gen. xxv:20; xxviii:2, 5, 7, from whence Jacob secured his wives, and where Laban lived; Gen. xxxi:18; xxxiii:18; xxxv:9, 26; xlvi:15.

Padan-aram has usually been identified with Mesopotamia, the region between the two great rivers Euphrates and Tigris, and is believed more particularly to designate the plain, in distinction from the mountainous district, in the north of Mesopotamia. Another theory in respect to the location of Padan-aram has been advocated at various periods, to which attention has been directed of late by Dr. Merrill and Prof. Paine. They suggest that Milton places Haran (and of course Padan-aram) south or west of the Euphrates, and Dr. Beke (1845) wrote a learned work to prove that Padan-aram was in the vicinity of Damascus. This view, however, is opposed by the great majority of the most eminent scholars, and has too few facts in its favor to give it much importance. (Schaff, *Bib. Dict.*) (See ARAM; MESOPOTAMIA AND SYRIA.)

PADDLE (păd'd'l), (Heb. יָתֵד, *yaw-thade'*, peg, a tentpin, Judg. iv:21; a small spade, Deut. xxiii:13).

PADON (pā'don), (Heb. פָּדוֹן, *paw-done'*, deliverance).

The founder of a family of Nethînim who returned from the captivity with Zerubbabel (Ezra ii:44; Neh. vii:47). (B. C. before 520.)

PAGIEL (pā'gi-el), (Heb. פַּגְעִיאֵל, *pag-ee-ale'*, God meets).

Son of Ocran and chief of the tribe of Asher in the wilderness (Num. i:13; ii:27; vii:72, 77; x:26). (B. C. 1658.)

PAHATH-MOAB (pā'hath-mō'ab), (Heb. מוֹאָב פַּחַת, *pakh'ath mo-awb'*, pit or governor of Moab).

The founder of a family which returned from the captivity with Zerubbabel (Ezra ii:6; viii:4; Neh. vii:11). (B. C. 410.) Some of them had married foreign wives, whom they divorced (Ezra x:30). The family was represented in the sealing of the covenant with Nehemiah, and Hashub, one of the family, helped to rebuild the wall of Jerusalem (Neh. x:14; iii:11, 23).

PAI (pā'ī), (Heb. פָּעִי, *paw-ee'*, bleating, 1 Chron. i:50). (See PAU).

PAIN, PAINED (pān, pānd), (Gr. Βασανίζω, *bas-an-id'zo*, Rev. xii:2), suffering in labor, pain or sorrow.

Pain, or pang, denotes the uneasiness arising to body or mind from what hurts it. When it is very violent, it is called torment (Job xxxiii:19; Ps. xxv:18; lv:4; Jer. xxii:23; Ezek. xxx:4; Matt. iv:24). Figuratively, to *"travel in pain"* all one's day, is to live in sore trouble, inward disquiet, and terror of mind (Job xv:20).

PAINFULNESS (pān'ful-nĕs), (Gr. μόχφος, *mokh'phos*, 2 Cor. xi:27), difficult labor, hardship, toilsomeness, distress. In Job xvi:2 the Heb. עָמָל, *aw-mawl'*, is connected with comforters. In 1 Thess. ii:9; 2 Thess. iii:8 it is rendered 'travail,' and that is accordingly the rendering of R. V. here also.

PAINT (pānt), (Heb. פּוּךְ, *pook*, dye), (Jer. xxii:14), a mixture of antimony, zinc and oil for making a black ring around the eyelids.

The Jews seem to have looked upon the custom as unbecoming a woman of high reputation (2 Kings ix:30; Jer. iv:30; Ezek. xxiii:40). (See EYE.)

Painting as a decoration was much practiced. In the houses the walls and beams were colored (Jer. xxii:14); also idols, either in the form of sculptures or in the form of drawings on the walls of temples, were colored (Wisd. xiii:14; Ezek. xxiii:14). But pictures, in the modern sense of the word, as products of free art, were unknown to the ancient Jews, and would perhaps have been regarded as violations of the second commandment. The drawings upon mummy cases were, however, doubtless familiar to them.

PAKYOTH (pak'y-ŏth), (Heb. פַּקֻּעָה, *pak-koo-aw'*).

It is related in 2 Kings iv:38-40, that Elisha having come again to Gilgal, when there was a famine in the land, and many sons of the prophets were assembled there, he ordered his servant to prepare for them a dish of vegetables: 'One went out into the field to gather *herbs* (*oroth*), and found a *wild vine*, and gathered thereof *wild gourds* (*pakyoth sadeh*) his lap full, and came and shred them into the pot of pottage, for they knew them not.' 'So they poured out for the men to eat; but as they were eating of the pottage, they cried out, O thou man of God, there is death in the pot; and they could not eat thereof.' From this it appears that the servant mistook the fruit of one plant, *pakyoth*, for something else, called *oroth*, and that the former was vine-like, that is, with long, weak, slender stems, and that the fruit had some remarkable taste, by which the mistake was discovered whenever the pottage was tasted. Though a few other plants have been indicated, the *pakyoth* has almost universally been supposed to be one of the family of the gourd or cucumber-like plants, several of which are conspicuous for their bitterness, and a few poisonous, while others, it is well known, are edible. The name is supposed to be derived from *paka*, 'to crush,' or 'to burst;' and this is the characteristic of the species called the wild cucumber by the ancients.

The bitterness which was probably perceived on eating of the pottage, and which disappeared on the addition of meal, is found in many of the cucumber tribe, and conspicuously in the species which have been usually selected as the *pakyoth*, that is, the Colocynth (*Cucumis Colocynthis*). In the Arabic version, *hunzal* (which is the Colocynth) is used as the synonym for *pakyoth* in 2 Kings iv:39). The Globe cucumber derives its specific name (*Cucumis prophetarum*) from the notion that it afforded the gourd which "the sons of the prophets" shred by mistake into their pottage, and which made them declare, when they came to taste it, that there was "death in the pot." This plant is smaller in every part than the common melon, and has a nauseous odor, while its fruit is to the full as bitter as the *Coloquintida*. The fruit has a rather singular appearance, from the manner in which its surface is armed with prickles, which are, however, soft and harmless (*Pictorial Palestine; Physical Geog.* p. cclxxxix.) But this plant, though it is nauseous and bitter as the *Colocynth*, yet the fruit not being bigger than a cherry, does not appear likely to have been that which was *shred* into the pot. Celsius, however, was of opinion that the *Cucumis agrestis* of the Ancients, and which was found by Belon in descending from Mount Sinai, was the plant. This, he says, is the *Olera asini* of the Hebrews, the *Chate al hemar* of the Arabs, and the *Cucumis asininus* of the druggists of his day. This plant is now called *Momordica elaterium*, or Squirting Cucumber, and is a well known drastic purgative, violent enough in its action to be considered even a poison. Its fruit is ovate, obtuse, and scabrous. But it is not easy to say whether this or the *Colocynth* is most likely to have been the plant mistaken for *oroth;* but the fruit of this species might certainly be mistaken for young gherkins. Both are bitter and poisonous. (See CUCUMBER; GOURD; POTTAGE.) J. F. R.

PALACE (păl'ăs), (Heb. אַרְמוֹן, *ar-mone'*, to be elevated), a *citadel;* (Heb. בִּירָה, *bee-raw'*, a fortified palace, fortress).

In Scripture, it denotes what is contained within the outer enclosure of the royal residence, including all the buildings, courts, and gardens (2 Chron. xxxvi:19; comp. Ps. xlviii:3; cxxii:7; Prov. ix:3; xxx:28; Is. xxiii:13; xxv:2; Jer. xvii:27; Amos i:4, 7, 12; Nah. ii:6). In the New Testament the term palace (αὐλή) is applied to the residence of a man of rank (Matt. xxvi:3; Mark xiv:66; Luke xi:21; John xviii:15). The specific allusions are to the palace built by Herod, which was afterwards occupied by the Roman governors, and was the prætorium, or hall, which formed the abode of Pilate when Christ was brought before him (Mark xv:16): the other passages above cited, except Luke xi:21, refer to the residence of the high-priest.

The particulars which have been given under the article HOUSE (which see) require only to be aggrandized to convey a suitable idea of a palace; for the general arrangements and distribution of parts are the same in the palace as in the house, save that the courts are more numerous, and with more distinct appropriations, the buildings more extensive, and the materials more costly. The palace of the kings of Judah in Jerusalem was that built by Solomon, called 'the house of the forest of Lebanon,' of which some particulars are given in 1 Kings vii:1-12; and if read along with the description which Josephus gives of the same pile (*Antiq.* v, 5), a faint idea may be formed of it, as a magnificent collection of buildings in adjoining courts, connected with and surrounded by galleries and colonnades.

Figurative. (1) The children of the righteous are compared to a palace (Ps. cxliv:12). (2) Heaven is "*the palace*" of God and Christ; how glorious its structure! how rich its furniture! and there God, angels, and redeemed men forever reside (Ps. xlv:15).

PALAL (pā'lal), (Heb. פָּלָל, *paw-lawl'*, a judge), a son of Uzar, who rebuilt a part of the wall of Jerusalem (Neh. iii:25), B. C. 446.

PALESTINA (păl'es-tī'nà), (Exod. xv:14; Is. xiv:29, 31). See PALESTINE.

PALESTINE (păl'es-tīne). This name, usually applied to the country formerly inhabited by the Israelites, occurs only once (Joel iii:4) in the Old Testament. It is, however, derived from Philistia (Heb. פְּלֶשֶׁת, *pel-aw-sheth*), or the country of the Philistines, which comprised the southern part of the coast plain of Canaan along the Mediterranean.

The word *Philistia* occurs in Exod. xiii:17; Ps. lx:8; lxxxiii:7; lxxxvii:4; cviii:9; Is. xiv:29, 31. From this arose the name Palestine (Παλαιστίνη), which was applied by most ancient writers, and even by Josephus (*Antiq.* i, 6, 2; ii, 15, 2; viii, 10, 3), to the whole land of the Israelites (see Reland's *Palæstina*, p. 38, *sq.*).

1. Names. The other names of the country may be given in the order of their occurrence in Scripture.

(1) Canaan. From Canaan, the fourth son of Ham, from whom the first inhabitants were descended. It is the most ancient name of the country, and is first found as such in Gen. xi:31. This denomination was confined to the country between the Mediterranean and the Jordan; for Exod. xvi:35 (comp. Josh. v:11, 12) shows that the Jordan was the eastern boundary of Canaan. This is also seen in Num. xxxiii:51; xxxiv:11, 12; (comp. Exod. xv:15). When the name Canaan was thus used with reference to the country west of the Jordan, the region east of that river was called the Land of Gilead (Deut. xxxiv:2; Josh. xxii:9, 11). In later times the term Canaan was understood to include Phœnicia (Is. xxiii:11; Matt. xv:21-22), and also the land of the Philistines.

(2) Land of Israel. This name was given to the whole country as distributed among and occupied by the tribes of Israel. The designation, Land of Israel, was never applied but to the aggregate possessions of the tribes as defined by the limits laid down when the distribution was made in the time of Joshua (Judg. xix:29; 1 Sam. xiii:19; Ezek. vii:2; Matt. ii:20, 21; γῆ Ἰσραήλ), *land of Israel.* In Ezek. xxvii:17, and other places, the land of Israel is considered as the territory of the ten tribes, forming the separate kingdom of Israel, as distinct from that of Judah. (See ISRAEL.)

(3) Land of Promise. So called as the land which God promised to the patriarchal fathers to bestow on their descendants (Gen. xv:18; 1:24; Num. xxxii:1; comp. Heb. xi:9).

(4) Land of Jehovah. So called as being in a special and peculiar sense the property of Jehovah, who, as the sovereign proprietor of the soil, granted it to the Hebrews (Lev. xxv:23; Ps. lxxxv:1; Is. viii:8).

(5) The Holy Land. This name occurs only in Zech. ii:12. The land is here called 'Holy,' as being the Lord's property, and sanctified by his

temple and worship: but Christians, in applying to it the same title, probably regard it more as the scene of the life, the travels, and the sufferings of Christ.

(6) Judah, Judæa. This name belonged at first to the territory of the tribe of Judah alone. After the separation of the two kingdoms, one of them took the name of Judah, which contained the territories both of that tribe and of Benjamin. After the Captivity, down to and after the time of Christ, Judæa was used in a loose way as a general name for the whole country of Palestine; but in more precise language, and with reference to internal distribution, it denoted nearly all the territories of the ancient kingdom, as distinguished from Samaria and Galilee on the west of the Jordan, and Peræa on the east. (See JUDAH.)

2. Divisions. The divisions of Palestine were different in different ages.

(1) In Patriarchal Times. In the time of the patriarchs the country was divided among the tribes or nations descended from the sons of Canaan. The precise locality of each nation is not, in every case, distinctly known; but our map exhibits the most probable arrangement.

(2) In the Time of Moses. When the Israelites were preparing to enter Canaan, the distribution of the nations on the west of the Jordan had undergone very little change; but, on the east of that river, we find the three principal territories to have been Bashan, in the north—that is to say, east and northeast of the lake Gennesareth; Gilead, in the middle; and, in the south, on the east of the Dead Sea, the Land of Moab. (See MOABITES.)

(3) After the Conquest the land was distributed by lot among the tribes. The particulars of this distribution will be best seen by reference to the map.

(4) After the Captivity. After the Captivity we hear very little of the territories of the tribes, for ten of them never returned to occupy their ancient domains.

(5) In the Time of Christ. In the time of Christ the country on the west of the Jordan was divided into the provinces of Galilee, Samaria, and Judæa. Galilee is a name which occurs repeatedly in the book of Joshua (xxi:32); and very often in the later history. It was applied to that part of Palestine north of the plain of Esdraelon or Jezreel. This province was divided into Lower or Southern, and Upper or Northern Galilee. The latter section was also denominated Galilee of the Gentiles (Matt. iv:15). Samaria occupied nearly the middle of Palestine; but, although it extended across the country, it did not come down to the seashore. Judæa, as a province, corresponded to the northern and western parts of the ancient kingdom of that name; but the southeastern portion formed the territory of Idumæa. On the other side of the Jordan the divisions were, at this time, more numerous and less distinct.

3. Peræa. The whole country, generally, was called Peræa, and was divided into eight districts or cantons, namely: (1) *Peræa,* in the more limited sense, which was the southernmost canton, extending from the river Arnon to the river Jabbok. (2) *Gilead,* north of the Jabbok, and highly populous. (3) *Decapolis,* or the district of ten cities, which were Scythopolis or Bethshan (on the west side of the Jordan), Hippos, Gadara, Pella, Philadelphia (formerly Rabbath), Dium, Canatha, Gerasa, Raphana, and, perhaps, Damascus: but there is not much certainty with regard to the ten cities from which the region had its name. (4) *Gaulonitis,* extending to the northeast of the Upper Jordan and of the lake of Gennesareth. (5) *Batanæa,* the ancient Bashan, but less extensive, east of the lake of Gennesareth. (6) *Auranitis,* also called *Ituræa,* and known to this day by the old name of Hauran (Ezek. xlvii:16-18), to the north of Batanæa and the east of Gaulonitis. (7) *Trachonitis,* extending to the north of Gaulonitis, and east from Paneas (Cæsarea Philippi) and the sources of the Jordan, where it was separated from Galilee (Luke iii:1). (8) *Abilene,* in the extreme north, among the mountains of Anti-Libanus, between Baalbec and Damascus. The more important of these names have been noticed under their several heads.

4. Situation and Boundaries. Palestine is the southwestern part of Syria, extending from the mountains of Lebanon to the borders of Egypt.

(1) Location. It lies about midway between the equator and the polar circle, to which happy position it owes the fine medium climate which it possesses. Its length is embraced between 30° 40′ and 33° 32′ of north latitude, and between 33° 45′ of east longitude in the southwest, and 35° 48′ in the northeast. The breadth may be taken at an average of sixty-five miles, the *extreme* width being about 100 miles. The length, from Mount Hermon in the north, to which the territory of Manasseh beyond the Jordan extended (Josh. xiii:11), to Kadesh-barnea in the south, to which the territory of Judah reached, was 180 miles.

Palestine may be regarded as embracing an area of almost 11,000 square miles, which is somewhat more than is usually given to it. But the real surface is much greater than this estimate and these comparisons would imply; for Palestine being essentially a hilly country, the sides of the mountains and the slopes of the hills enlarge the available surface to an extent which does not admit of calculation (*Physical Geog.,* p. xxviii: in Kitto's *Pictorial Hist. of Palestine*). The clearest description of its boundary lines is that contained in Num. xxxiv.

(2) The Southern Boundary. The text (Num. xxxiv:3, 5) we read thus: 'Your south border shall be at the wilderness of Zin adjoining to Edom, and your south border shall be at the utmost point of the great sea southward.' There is here a general description of the line, namely, that it extends from the desert of Zin (Wady Arabah), at a point not stated, to the Mediterranean, at a point also not stated. Then in the following verses the writer returns to state the particulars of this same boundary line: 'Your south border shall wind by the ascent of Akrabbim (at the end of the Dead Sea), and pass on (down the Arabah) to Zin; and thence extending (still southward down the Arabah), *to the south of Kadesh-barnea,* it shall go on to Hazar-addar, and pass on to Azmon. And from Azmon the boundary shall wind about to the river of Egypt, and its termination shall be at the sea.' What is here said respecting Hazar-addar and Azmon we do not understand, as the sites have not been determined; but without this, it is clear that the writer, after prolonging the *eastern* boundary line from the end of the Dead Sea down the edge of the Arabah, to a point somewhere south of Kadesh-barnea, then turns off westward to form the southern line, which he extends to the Mediterranean, at a point where 'the river of Egypt' falls into the sea. This river of Egypt

is usually, and on very adequate grounds, supposed to be the stream which falls into the sea near El-Arish.

(3) The Western Border. In the sixth verse of the same chapter (Num. xxxiv) the western border is stated as defined by the Mediterranean coast. This was the boundary of Palestine; but the Hebrews never possessed the whole of it. The northern part of the coast from Sidon to Akko (Acre) was in the hands of the Phœnicians, and the southern part, from Azotus to Gaza, was retained by the Philistines, except at intervals, in and after the time of David, when they were subject to the Hebrew scepter (see PHILISTINES); and a central portion, about one-third of the whole, from Mount Carmel to Jabneh (Jamnia) was alone permanently open to the Israelites.

(4) The Northern Border is as difficult to define as the southern. The verses in which it is described we read thus: 'This shall be your north boundary; from the great sea ye shall draw a line to the great mountain (Lebanon); from the great mountain ye shall draw your border to the entering in of Hamath; and the boundary shall pass on to Zedad, and the boundary shall go on to Ziphron, and its termination shall be at Hazarenan' (Num. xxxiv:7-9). This only refers to the northern boundary of the western territory, or Canaan Proper, and we may therefore extend it in the same direction to Mount Hermon, for the purpose of completing the northern boundary. The Authorized Version of this text has created some confusion by translating הֹר הָהָר, *hor ha-hor* by 'Mount Hor;' but the phrase which literally means 'mountain of the mountain' that is, 'the great mountain,' obviously denotes Lebanon. We think that we cannot be mistaken in understanding that the line commenced at the sea somewhere not far to the south of Sidon, whence it was extended to Lebanon, and crossing the narrow valley (here called 'the entering in of Hamath'), which leads into the great plain enclosed between Libanus and Anti-Libanus, terminated at Mount Hermon, in the latter range. This arrangement of the northern line of boundary seems to us to meet all the difficulties arising from deficient knowledge, which have hung like a dense mist over the northern boundary of Palestine.

(5) The Eastern Boundary, as respects Canaan Proper, was defined by the Jordan and its lakes; but as respects the whole country, including the portion beyond the Jordan, it is not so easily determined; yet it may be made out with close attention. Salchah was a town on the eastern limits of Bashan, and also, therefore, of the Hebrew territory (Deut. iii:10; Josh. xii:5). From this point, however, the line must have inclined somewhat sharply to the southwest, and it would be best to bring it to the point where the Wady-ed Deir enters the Zerka, and thence extend it almost due south to the Arnon, which was the southern limit of the eastern territory.

5. Mineralogy. **(1) Chalk.** The mountains on the west of the Jordan consist chiefly of chalk, on which basalt begins to occur beyond Cana (northward), as is manifestly exhibited in the heights of Hattin, and in the western descent to the lake of Tiberias, in such large quantity and great extent as I have never before observed. That the so-called white limestone, which is met with around Jerusalem and thence to Jericho, which covers the summit and forms the declivities of the Mount of Olives, and which is also found at Mount Tabor and around Nazareth, is a kind of chalk, is obvious to any one but slightly acquainted with mineralogy. Layers and detached masses of 'flint,' Schubert continues, 'are very commonly seen in it; and these mountains preserve the character of their formation, as well in their more solid condition, resembling Alpine limestone and Schnürl-limestone, as in their softer organization, which has a likeness to chalk-marl. Besides this indurated chalk, a stone is found in the immediate vicinity of Jerusalem, chiefly towards the north, as well as towards Safet, and in other parts of the country, which, together with the dolomite formation occasionally met with, I could not but consider to be of what in Germany is called the Jura formation.'

(2) Salt. Palestine may be most emphatically called the country of salt, which is produced in vast abundance, chiefly, in the neighborhood of the Dead Sea, which deserves to be regarded as one of the great natural salt-works of the world.

Under this head it may be noted that the fine impalpable desert-sand, which proves so menacing to travelers, and even to inhabitants, is scarcely found in Palestine Proper; but it occurs beyond Lebanon, near Beirut, and in the neighborhood of Damascus.

(3) Caverns. Palestine is eminently a country of caverns, to which there is frequent allusion in Scripture (see CAVES), and which are hardly so numerous in any country of the same extent. Many of them were enlarged by the inhabitants, and even artificial grottoes were formed by manual labor. In these the inhabitants still like to reside; as in summer they afford protection from the heat, and in winter from cold and rain. Even now, in many places, houses are observed built so near to rocks, that their cavities may be used for rooms or sheds suited to the condition of the seasons. Though the country is not unfrequently visited by earthquakes, they leave behind no such frightful traces as those of Asia Minor; as the vaults of limestone offer more effectual resistance than the sandstone of the latter country.

(4) Fertility. The ridge of chalk mountains, chiefly those containing marl, is in most places so irrigated by water, and so acted upon by the sun, as to be remarkable for the luxuriant growth of the great variety of plants with which they are adorned. The basalt mountains give birth to numerous springs. No soil could be naturally more fruitful and fit for cultivation than that of Palestine, if man had not destroyed the source of fertility by annihilating the former green covering of the hills and slopes, and thereby destroying the regular circulation of sweet water, which ascends as vapor from the sea to be cooled in the higher regions, and then descends to form the springs and rivers, for it is well known that the vegetable kingdom performs in this circulation the function of capillary tubes. But although the natives, from exasperation against their foreign conquerors and rulers (Pliny, *Hist. Nat.* xii, 54), and the invaders who have so often overruled this scene of ancient blessings, have greatly reduced its prosperity, still I cannot comprehend how not only scoffers like Voltaire, but early travelers, who doubtless intended to declare the truth, represent Palestine as a natural desert, whose soil never could have been fit for profitable cultivation. Whoever saw the exhaustless abundance of plants on Carmel and the border of the desert, the grassy carpet of Esdraelon, the lawns adjoining the Jordan, and the rich foliage of the forests of Mount Tabor; whoever saw the borders of the lakes of Merom and Gennesareth,

wanting only the cultivator to entrust to the soil his seed and plants, may state what other country on earth, devastated by two thousand years of warfare and spoliation, could be more fit for being again taken into cultivation. The bountiful hand of the Most High, which formerly showered abundance upon this renowned land, continues to be still open to those desirous of his blessings.

There are some very excellent remarks on this subject in Dr. Olin's *Travels* (ii, 235-240), to which we must be content to refer the reader, being prevented by want of room from introducing them in this place.

6. Levels. Annexed to the additions to his *Palästina*, which Raumer published, under the title of *Beiträge zur Biblischen Geographie*, 1843, there is an engraved scale of levels in Palestine. We copy the results in the subjoined table, and then offer some remarks upon them.

Altitude. The measurements are in Paris feet, above and below the level of the Dead Sea.

	Above.
Great Hermon	10,000
Mount St. Catherine (in Sinai)	8,063
Jebel Mousa (in Sinai)	7,033
Jebel et-Tyh (in Sinai)	4,300
Jebel er-Ramah	3,000
Kanneytra	2,850
Hebron	2,700
Mount of Olives	2,536
Sinjil	2,520
Safet	2,500
Mount Gerizim	2,400
Semua	2,225
Damascus	2,186
Kidron (brook)	2,140
Nabulus	1,751
Mount Tabor	1,748
Pass of Zephath	1,437
Desert of et-Tyh	1,400
Nazareth	821
Zerin	515
Plain of Esdraelon	459
	Below.
Lake of Tiberias, English feet	84
The Arabah at Kadesh	91
Dead Sea, English feet	1,337

Some of these results are so extraordinary, that one might occupy whole pages in discussing them. The most important of them will be considered under their proper heads; and it is here only necessary to indicate a few of the more marked results. First, here is the remarkable fact, that the Mount of Olives and the Kidron, and consequently Jerusalem, stand 700 feet higher than the top of Mount Tabor, and about 2,500 feet above the level of the Mediterranean. More to the south, Hebron stands on still higher ground; and while it is 2,700 feet above the sea on the one hand, the Asphaltic Lake lies 4,000 feet below it on the other. This fact has no known parallel in any other region, and within so short a distance of the sea: and the extraordinary depression of the lake (1,337 feet below the sea level) adequately accounts for the very peculiar climate which its remarkable basin exhibits. The points at Tiberias to the north, and Kadesh to the south of the Dead Sea, are both, and nearly equally, below the Mediterranean level, and, taken together, they show the great slope *both* from the north and from *the south* towards the Dead Sea, confirming the discovery of Dr. Robinson, that the water-shed to the south of the Asphaltic Lake is towards its basin, and that, therefore, the Jordan could not at any time, as the country is at present constituted, have flowed on southward to the Elanitic Gulf, as was formerly supposed.

7. Mountains. As all the principal mountains of Palestine are noticed in this work under their respective names, a few general observations are all that here seem necessary. Schubert's remarks, given in this article under the heads Mineralogy and Levels, still further limit the scope of the observations to be offered, which will consist of a bird's-eye view over the country from north to south.

To Lebanon, which forms the northern boundary of the land (see LEBANON), succeeds the high table-land of Galilee, which extends to the plain of Esdraelon, and the general height of which above the sea may, by a comparison of levels, be estimated at between 900 and 1,000 feet. The elevated situation of this region is evinced by the gradual declivity which it exhibits on all sides but the north—sloping on the east towards the Jordan and its upper lakes, on the west to the plain of the Acre, and on the south to the plain of Esdraelon. Travelers express surprise at the deep descent from the comparatively level plains of Galilee to the lake of Tiberias, which, as we have seen, is 905 Paris feet below the level of Nazareth. This table-land is not without its eminences. The chief of these is Jebel Safet, which stands isolated and is plainly seen from every point except the north. This is one of the highest summits in Palestine (2,500 Paris feet). Although being merely a peak of the high table-land from which it rises, it does not seem to exceed elevations rising from lower levels, which are scarcely inferior. Still it is very high, even in apparent altitude. The summit of this lofty and steep mountain is crowned by a castle, and a little below the summit there is a city. This city is supposed to be that which our Savior had in view, as 'a city set on a hill,' in his Sermon on the Mount (Matt. v:4); but it is doubtful if any city existed there so early, although modern ecclesiastical tradition has been disposed to regard this as the Bethulia of Judith. (See BETHULIA.) The mountain itself is not named in Scripture, unless, as is probable, it be the 'mountain of Naphtali,' mentioned in Josh. xx:9. Among the swells of this table-land are the Khurun Hattin (Horns of Hattin). This is a ridge about a quarter of a mile in length, and thirty or forty feet high, terminating at each end in an elevated peak, which gives the ridge the shape of a saddle. This is alleged to have been the place from which our Lord delivered his famous Sermon on the Mount to the multitude standing in the adjacent plain. The authority for this is very doubtful; and in the neighborhood, towards Tiberias, there are at least a dozen other eminences which would just as well answer to the circumstances of the history. One of these, nearly three miles southeast of this, is by similarly uncertain tradition alleged to be the spot where the five thousand were fed with five loaves, although that miracle probably took place on the east side of the lake of Tiberias (Matt. xiv:13-21).

If we consider the difference of elevation between the highland of Galilee and the low plain of Esdraelon, we shall see reason to regard the mountains and ridges of the border between them, and which form as it were the boundaries of the low plain, as merely detached or connected recesses, or peaks of the highland. The mountains of Gilboa and Hermon, which bound the plain of Esdraelon on the east, are certainly no other than portions of this high land, though they become mountains from the lower level of the

Great Plain. Tabor itself seems but as one advanced peak or promontory of the high lands of Galilee. (See TABOR.) On the west the Great Plain is bounded by Carmel, which may be either regarded as a detached ridge, or as connected with the mountains of Samaria, which rise beyond the plain on the south. (See CARMEL.)

Southward of the plain of Esdraelon, throughout to the borders of the southern desert, is an almost unbroken mountainous country, or ridge of mountains, extending north and south. It offers few conspicuous points, but its general elevation in the center may be determined by that of Gerizim in the north (2,400 Paris feet), of Olivet in the center (2,536 Paris feet), and of Hebron in the south (2,700 Paris feet). The ascent to the higher and central region from the plain of the coast on the west is gradual, by a succession of natural terraces; but eastward, in the direction of the Jordan and Dead Sea, the descents are comparatively abrupt and precipitous.

There is no distinct *natural* boundary between the mountains of Samaria and Judæa. The hills of Samaria exhibit scenery very different from those of Galilee. They are often beautifully wooded, and the region is more populous and better cultivated than any other part of Palestine. Among numerous venerable olive woods towns and villages are scattered in every direction, and some of the views rival those of Switzerland. The principal mountains of Samaria are those of Ebal and Gerizim, which have been described under the proper heads (Morison, ii. 10; Buckingham, *Palestine,* ch. xcii; Elliot, ii. 380; Olin. ii. 354).

The mountains of Judæa, although of greater historical celebrity, are now less attractive than those of Samaria, but apparently for no other reason than that their cultivation has been more neglected. The hills are generally separated from each other by valleys and torrents, and are for the most part of moderate height, uneven, and seldom of any regular figure. The rock of which they are composed is easily converted into mold, which, being arrested by terraces when washed down by the rains, renders the hills cultivable, in a series of long, narrow gardens, formed by these terraces, from the base upwards. Thus the hills were clad in former time most abundantly, and enriched and beautified with the fig-tree, the olive, and the vine; and it is in this way that the limited cultivation which survives is still carried on. But when the inhabitants were thinned out, and cultivation abandoned, the terraces fell to decay, and the soil which had collected on them was washed down into the valleys, leaving only the arid rock, bare and desolate. This is the general character of the hills of Judæa; but in some parts they are beautifully wooded, and in others the application of the ancient mode of culture suggests to the traveler how productive the country once was, and how fair the aspect which it offered (Kitto's *Palestine, Phys. Geog.* p. 39; comp. Mariti, ii. 362; Elliot, ii. 407, 408; Olin, ii.; Raumer, *Palästina,* p. 47, *sq.*).

The characteristics of desolation which have been indicated apply with peculiar force to the northern part of Judæa, forming the ancient territory of Benjamin. Its most favorably situated mountains are wholly uncultivated; and perhaps in no other country is such a mass of rock exhibited without an atom of soil. In the east, towards the plain of Jericho, it takes a naturally stern and grand character, such as no other part of Palestine offers. It is through this wild and melancholy region that the roads from Jerusalem to Jericho, and (by way of Wady Saba) to the Dead Sea lie. It has hence, by the former route, often been passed by travelers in their pilgrimages to the Jordan; and they unite in depicting it in the most gloomy hues. 'The road,' says Dr. Olin, 'runs along the edge of steep precipices and yawning gulfs, and in a few places is overhung with the crags of the mountain. The aspect of the whole region is peculiarly savage and dreary, vying in these respects, though not in overpowering grandeur, with the wilds of Sinai. The mountains seem to have been loosened from their foundations, and rent in pieces by some terrible convulsion, and there left to be scathed by the burning rays of the sun, which scorches the land with consuming heat' (*Travels.* ii. 197). These characteristics became more manifest on approaching the Jordan; and the wild region extending north of the road is believed, with sufficient probability, to form 'the wilderness' where, after his baptism, Jesus 'was led up of the Spirit, to be tempted of the devil,' and where 'he fasted forty days and forty nights' (Matt. iv:1, 2). The lofty ridge which extends north of the road, and fronts the plain of Jericho, is called Quarantana, with reference to this event, and the particular summit from which Satan is supposed to have displayed to the Savior 'the kingdoms of the world and the glory of them' is crowned by a chapel, still occasionally resorted to by the devouter pilgrims, while the eastern face which overhangs the plain is much occupied with grots and cells, once the favorite abode of pious anchorites. The Quarantana forms apparently the highest summit of the whole immense pile, and is distinguished for its sere and desolate aspect, even in this gloomy region of savage and dreary sights. It has not, that we know, been measured, but Dr. Olin computes its height at nearly 2,000 feet in perpendicular height (*Travels,* ii, 119; Kitto's *Palest.; Phys. Geog.* p. 39; Robinson, ii. 289; Hasselquist, p. 128; Maundrell, p. 79; Morison, p. 523; Nau, p. 403).

In the southern region, usually called in Scripture 'the hill country of Judah' (Matt. iii:1), there are few mountains of a marked character; the peaks of the general ridge being of little apparent elevation, although actually much elevated above the sea-level. The most remarkable of the whole of this wild region seems to have been distinguished as 'the wilderness of Judah' (Luke i:39, 65), while 'the mountains of Judah,' or 'the hill country of Judæa,' applies to the mountainous region south of Jerusalem towards Hebron (Josh. xi:21; 2 Chron. xxvii:4, etc.). To this district belongs the wilderness of Tekoa (2 Chron. xx:20), and beyond it eastward, 'the wilderness of Engeddi' (1 Sam. xxiv:2), Maon (1 Sam. xxiii:24, 25), and Ziph (1 Sam. xxiii:14, 15), names made familiar to us by the history of David. Here also is the Frank Mountain near Tekoa, which has already been described (see BETHULIA), as well as the Carmel mentioned in the history of Nabal (Josh. xv:55; 1 Sam. xxv.). It would seem that the hills of southernmost Judæa were, before the conquest of the country by the Hebrews, called 'the mountains of the Amorites' (Deut. i:7, 19, 20, 43, 44). This tract has only of late been explored by travelers on the new route from Petra to Hebron, except by Seetzen, at the beginning of the present century. To obtain a clear notion of it, we should view it from the great Arabah, beyond the southern extremity of the Dead Sea, whence it was surveyed by the Israelites, when they contemplated entering the Promised Land from the

southeast. The two terraces which towards the south end of the Dead Sea on the east side form the descent to its deep basin from the high lands of Judæa, stretch off to the southwest, and the ascents from the plain to the first, and from the plateau of the first to the top of the second, which forms the general level of Judæa, present to him who approaches from the lower region of the Arabah, high mountain barriers, which he has to ascend by gorges or passes of more or less difficult ascent. After ascending from the great valley the traveler passes over a wild district covered with rocky hills, till he comes to the frontier wall of the first terrace or step, and which was probably pre-eminently *'the* mountain of the Amorites.' There are in this three principal passes; the southernmost being that of Nubeh-es-Sufah, the Zephath of Scripture, called also Hormah, which we know to have been the pass by which the Israelites attempted to enter Palestine from Kadesh, when they were driven back (Deut. i:44; Num. xiv:45; Judg. i:17). The top of this pass is given in the table of Levels, on the authority of Schubert, as 1,434 feet above the level of the sea. A particular description of this 'vast inclined plane of rock' may be seen in Robinson's *Researches* (ii. 590). On reaching the top a journey of three hours among hills of chalky limestone brings the traveler to the second great ascent to the general level of the hill country of eastern Judæa. This second ascent is similar to the first, but not more than half as high. This statement will convey some idea of that difficulty of military access to the country in this direction which eventually induced the invading Hebrews to take another and more circuitous route.

In the direct south of Judah the approach is marked by an ascent more gradual, over a succession of less elevated plateaus, from the desert regions of sand and rock to the hills of Judah. Recent discoveries in that quarter, chiefly those of Dr. Robinson, have shown that much of the south border country, which was formerly regarded as desert, is in fact a variegated region affording good pastures, into which the sheepmasters of Judah doubtless sent their flocks of old. Concerning the mountains of Palestine generally, see Raumer's *Palästina*, pp. 29-84; Winer's *Real-wörterb.*, art. 'Gebirge'; Kitto's *Palest., Phys. Geog.*, ch. ii.

8. Plains and Valleys. The most important are those of Lebanon, of the Jordan, of Jericho, of Esdraelon, and of the coast.

(1) The Plain of Lebanon may be described as the valley which is enclosed between the parallel mountain ranges of Libanus and Anti-Libanus. Although the greater part of it must have been within Solomon's dominion, it can scarcely be deemed to belong to Palestine proper; but its geographical and historical connection with that country requires its introduction. This enclosed plain is the Cœle-Syria of the ancients, and now bears the name of El-Bekka (the valley.) It is about ninety miles in length from north to south by eleven miles in breadth, nearly equal throughout, except that it widens at the northern end and narrows at the southern. This plain is, perhaps, the most rich and beautiful part of Syria. (See Lebanon.) The soil is good, and the water abundant from the numerous mountain springs on each side, but the concentration of the sun's rays renders the summer heat excessive. These are the sources of that fertility for which the valley has, in all ages, been renowned; but only a small portion is now cultivated, the rest being left in pasture to the Arab tribes. (La Roque, i. 115-120; Volney, i. 271; Burckhardt, pp. 4-18, 31; Addison, ii. 48-50; *Modern Syrians*, p. 124).

(2) The Plain of the Jordan. By this name we understand the margin of the lakes, as well as the valley watered by the river. Here the heat is still greater than in the valley of Lebanon, and, in consequence, palm-trees and the fruits of more southern climes than Palestine, will grow freely wherever there are soil and water. But the latter is usually wanting, and, therefore, except on the immediate borders of the river, of the lake of Gennesareth, and of the lesser streams, the whole plain is barren and desolate. (See Jordan.)

(3) The Plain of Jericho is but an opening or expansion in the plain of the Jordan, towards the Dead Sea. The whole expansion takes in the plains of Moab on the east side of the river, and the plains of Jericho on the west, the breadth across being from ten to twelve miles. In fact, the plain of the Jordan is in no other part so wide. The large plain of Jericho is partly desert, but, from the abundance of water and the heat of the climate, it might be rendered highly productive; indeed, the fertility of this plain has been celebrated in every age. Josephus describes it as the most fertile tract of Judæa, and calls it a 'divine region.' He speaks also of its beautiful gardens, and its groves of palm-trees; and his description is borne out by Scripture, in which Jericho is described as 'The city of palm-trees' (Deut. xxxiv:3; Judg. i:16). This region also produced honey, opobalsam, the cypress-tree (or *el henna*), and myrobalanum, as well as the common fruits of the earth in prolific abundance. The Scripture adds the sycamore tree to the number of its products (Luke xix:4). Of all these productions which so distinguished the climate of Jericho, and the greater part of which it enjoyed in common with Egypt, very few now remain. (See Jericho.)

(4) The Plain of Esdraelon is often mentioned in sacred history (Judg. iv:13, 15, 16; v:19; 2 Kings xxiii:29; Zech. xii:11; Judith i:8), as the great battle-field of the Jewish and other nations, under the names of the *Valley of Megiddo* and the *Valley of Jezreel;* and by Josephus as the *Great Plain.* This extensive plain, exclusive of three great arms which stretch eastward towards the valley of the Jordan, may be said to be in the form of an acute triangle, having the measure of thirteen or fourteen miles on the north, about eighteen on the east, and above twenty on the southwest. In the western portion it seems perfectly level, with a general declivity towards the Mediterranean; but in the east it is somewhat undulated by slight spurs and swells from the roots of the mountains: from the eastern side three great valleys go off to the valley of the Jordan. These valleys are separated by the ridges of Gilboa and Little Hermon, and the space which lies between these two ridges, is the *proper* valley of Jezreel, which name seems to be sometimes given to the whole plain of Esdraelon. The valley of Jezreel is a deep plain, and about three miles across. Before the verdure of spring and early summer has been parched up by the heat and drought of the late summer and autumn, the view of the Great Plain is, from its fertility and beauty, very delightful. In June, yellow fields of grain, with green patches of millet and cotton interspersed, checker the landscape like a carpet. The plain itself is almost without villages, but there are several on the slopes of the enclosing hills, especially on the side of Mount Carmel. (Robinson, ii. 160-162; Olin, ii. 376;

Schubert, iii. 163; Clarke, iv. 356-360; Jowett, ii. 192; Stephens, ii. 307; Elliot, ii. 360.)

(5) The Plain of the Coast is that tract of land which extends along the coast, between the sea and the mountains. In some places, where the mountains approach the sea, this tract is interrupted by promontories and rising grounds; but, taken generally, the whole coast of Palestine may be described as an extensive plain of various breadth. Sometimes it expands into broad plains, at others it is contracted into narrow valleys. With the exception of some sandy tracts the soil is throughout rich, and exceedingly productive. The climate is everywhere very warm, and is considered rather insalubrious as compared with the upland country. It is not mentioned by any one collective name in Scripture. The part fronting Samaria, and between Mount Carmel and Jaffa, near a rich pasture ground, was called the *Valley of Sharon;* and the continuation southward, between Jaffa and Gaza, was called *The Plain,* as distinguished from the hill-country of Judah. A minute description of this plain throughout its extent is given in Kitto's *Palestine, Phys. Geog.* p. 100-105.

9. Rivers. The Jordan is the only river of any note in Palestine, and besides it there are only two or three perennial streams. The greater number of the streams which figure in the history, and find a place in the maps, are merely torrents or water-courses.

(1) The Jordan. We should like to consider this river simply as the stream issuing from the reservoir of the lake Huleh, but custom requires its source to be traced to some one or more of the streams which form that reservoir. The two largest streams, which enter the lake on the north, are each formed by the junction of two others. It is usual to refer the origin of a river to its remotest sources; but in this case the largest and longest, being the most easterly of the two streams, does not appear to have been at any time identified with the Jordan—that honor having for ages been ascribed to the western stream; *this* river has distinct sources, at Banias and at Tel-el-Kâdi. At Banias (anciently *Paneas,* from the worship of Pan) a stream issues from a spacious cavern, under a wall of rock, at the base of the Heish mountains. Directly over the cavern, and in other parts, in the face of the perpendicular rock, niches have been cut to receive statues. Here Herod built a temple in honor of Augustus; and there was a town somewhat below, traces of which still remain. This is, undoubtedly, that place and cavern, at the foot of a mountain, which Josephus describes as the main source of the Jordan (Joseph. *Antiq.* xv. 10. 3; *De Bell. Jud.* i. 21. 3).

The true Jordan—the stream that *quits* this lake—passes rapidly along the narrow valley, and between well-shaded banks, to the lake of Gennesareth: the distance is about nine miles. Nearly two miles below the lake is a bridge, called Jacob's bridge; and here the river is about eighty feet wide, and four feet deep.

On leaving the lake of Gennesareth the river enters a very broad valley, or *Ghor,* by which name the natives designate a depressed tract or plain between mountains. This name is applied to the plain of the Jordan, not only between the lake of Gennesareth and the Dead Sea, but quite across the Dead Sea, and to some distance beyond. The valley varies in width from five to ten miles between the mountains on each side. The river does not make its way straight through the midst of the Ghor; it flows first near the western hills, then near the eastern, but advances to the Dead Sea through the middle of the valley. Within this valley there is a lower one, and within that, in some parts, another still lower, through which the river flows; the inner valley is about half a mile wide, and is generally green and beautiful, covered with trees and bushes, whereas the upper or large valley is, for the most part, sandy or barren. The distance between the two lakes, in a direct line, is about sixty miles. In the first part of its course the stream is clear, but it becomes turbid as it advances to the Dead Sea, probably from passing over beds of sandy clay. The water is very wholesome, always cool, and nearly tasteless. The breadth and depth of the river varies much in different places and at different times of the year. Dr. Shaw calculates the average breadth at thirty yards, and the depth at nine feet. In the season of flood, in April and early in May, the river is full, and sometimes overflows its lower banks, to which fact there are several allusions in Scripture (Josh. iii:15; 1 Chron. xii:15; Jer. xii:5; xlix:19; l:44; Ecclus. xxiv:26). (Nau, p. 272; Shaw, ii.156; Paxton, p. 158; Stephens, ii. 361-363; Burckhardt, pp. 39-43; 314, 345, 514; Irby and Mangles, pp. 283-290; 304, 326; Buckingham, *Arab Tribes,* pp. 401-406; *Palestine,* i. 90, 93; Robinson, ii. 255-267; iii. 309-312; 347, 355; Olin, ii. 229-334; Schubert, iii. 80-84; Pocock, ii. 71; Richardson, ii. 425, 445, 446; Lindsay, ii. 65, 91; Elliot, i. 74-77.) (See JORDAN.)

(2) The Kishon, that 'ancient river,' by whose wide and rapid stream the hosts of Sisera were swept away (Judg. iv:13; v:21), has been noticed under the proper head. (See KISHON.)

(3) The Belus, now called *Nahr Kardanus,* enters the bay of Acre higher up than the Kishon. It is a small stream, fordable even at its mouth in summer. It is not mentioned in the Bible, and is chiefly celebrated for the tradition, that the accidental vitrefaction of its sands taught man the art of making glass.

(4) Other Streams. The other streams of note enter the Jordan from the east; these are the Jarmuth, the Jabbok, and the Arnon, of which the last two have been noticed under their proper heads. *The Jarmuth,* called also *Sheriat-el-Mandhour,* anciently *Hieromax,* joins the Jordan five miles below the lake of Gennesareth. Its source is ascribed to a small lake, almost a mile in circumference, at Mezareib, which is thirty miles east of the Jordan. It is a beautiful stream, and yields a considerable body of water to the Jordan. (See ARNON; JABBOK.)

10. Lakes and Seas. The river Jordan in its course forms three remarkable lakes, in the last of which, called the Dead Sea, it is lost:

(1) The Lake Merom (Joseph. *Antiq.* xi:5, 7), *or Samochonitis* (*Antiq.* v. 5, 1), now called *Huleh,* the first of these, serves as a kind of reservoir to collect the waters which form the Jordan, and again to send them forth in a single stream. In the spring, when the waters are highest, the lake is seven miles long and three and a half broad; but in summer it becomes a mere marsh. In some parts it is sown with rice, and its reeds and rushes afford shelter to wild hogs. (Pocock ii. 71; Burckhardt, p. 316; Irby and Mangles, p. 290; Buckingham, *Arab Tribes,* p. 309; Richardson, ii. 450, 451; Robinson, ii. 339-342.)

(2) The Lake of Gennesareth, called also the *Sea of Galilee,* and the *Lake of Tiberias.* After quitting the lake Merom, the river Jordan proceeds for about thirteen miles southward, and

then enters the great lake of Gennesareth. This lake lies very deep, among fruitful hills and mountains, from which, in the rainy season, many rivulets descend; its shape will be seen from the map. Its extent has been greatly over-rated: Professor Robinson considers that its length, in a straight line, does not exceed eleven or twelve geographical miles, and that its breadth is from five to six miles. From numerous indications, it is judged that the bed of this lake was formed by some ancient volcanic eruption, which history has not recorded. Its waters are very clear and sweet, and contain various kinds of excellent fish in great abundance. It will be remembered that several of the Apostles were fishermen of this lake, and that it was also the scene of several transactions in the life of Christ: it is thus frequently mentioned in the New Testament, but very rarely in the Old, where it is called the *Sea of Cinnereth,* of which *Gennesareth* is a corruption. The borders of the lake were in the time of Christ well peopled, being covered with numerous towns and villages; but now they are almost desolate, and the fish and water-fowl are but little disturbed. (Robinson, iii. 253, 264, 312, 314; Schubert, iii. 235-243; Olin, ii. 406-408; D'Arvieux, ii. 176, 177; Clarke, iv. 119-225; Burckhardt, p. 332; Buckingham, *Palest.* ch. xxv.; Irby and Mangles, p. 295; Jowett, pp. 172-176; Hardy, pp. 237-241; Elliot, ii. 342-350.)

(3) The Dead Sea, called also the *Salt Sea,* the *Sea of Sodom,* and the *Asphaltic Lake* (*Lacus Asphaltites*), is from its size the most important, and from its history and qualities the most remarkable, of all the lakes of Palestine. It was long assumed that this lake did not exist before the destruction of Sodom and the other 'cities of the plain' (Gen. xix); and that before that time the present bed of the lake was a fertile plain, in which these cities stood. It was also concluded that the river Jordan then flowed through this plain, and afterwards pursued its course, through the great valley of Arabah, to the eastern arm of the Red Sea. The careful observations of Professor Robinson have now, however, rendered it more probable that a lake which, as now, received the river Jordan, existed here before Sodom was destroyed; but that an encroachment of the waters, southward, then took place, overwhelming a beautiful and well-watered plain which lay on the southern border of the lake, and on which Sodom, Gomorrah, Admah, Zeboim, and Zoar were situated.

The Dead Sea is about thirty-nine or forty geographical miles long from north to south, and nine or ten miles wide from east to west; and it lies embedded very deep between lofty cliffs on the western side, which are about 1,500 feet high, and mountains on the eastern shore, the highest ridges of which are reckoned to be from 2,000 to 2,500 feet above the water. The water of the lake is much salter than that of the sea. From the quantity of salt which the water holds in solution it is thick and heavy, and no fish can live, or marine plants grow in it. The old stories about the pestiferous qualities of the Dead Sea and its waters are mere fables or delusions; and actual appearances are the natural and obvious effects of the confined and deep situation, the intense heat, and the uncommon saltness of the waters. Lying in its deep caldron, surrounded by lofty cliffs of naked limestone rock, exposed for seven or eight months in the year to the unclouded beams of a burning sun, nothing but sterility and solitude can be looked for upon its shores; and nothing else is actually found, except in those parts where there are fountains or streams of fresh water; in all which places there is a fertile soil and abundant vegetation. Birds also abound, and they are observed to fly over and across the sea without being, as old stories tell, injured or killed by its exhalations.

On the borders of this lake is found much sulphur, in pieces as large as walnuts, and even larger. There is also a black shining stone, which will partly burn in the fire, and which then emits a bituminous smell: this is the 'stink-stone' of Burckhardt. At Jerusalem it is made into rosaries and toys, of which great quantities are sold to the pilgrims who visit the sacred places. Another remarkable production found here, from which, indeed, the lake takes one of its names, is *asphaltum,* or bitumen. Josephus says, that 'the sea in many places sends up black masses of asphaltum, which float upon the surface, having the size and shape of headless oxen' (*De Bell. Jud.* iv. 8, 4). From recent information it appears that large masses are rarely found, and then generally after earthquakes. The substance is doubtless produced from the bottom of the sea, in which it coagulates, and rises to the surface; or possibly the coagulation may have been ancient, and the substance adheres to the bottom until detached by earthquakes and other convulsions, when its buoyancy brings it to the surface. We know that 'the vale of Siddim' (Gen. xiv:10) was anciently 'full of slime pits' or sources of bitumen; and these, now under the water, probably supply the asphaltum which is found on such occasions. It has just been stated (June, 1901) that a marked rise in the level of the Dead Sea has been noted. A broad lagoon has been formed on the north side of the Jordan delta. The water does not sink as usual and it is surmised that the whole bottom of the sea has been raised by volcanic action (Nau, pp. 577, 578; Morison, ch. xxx; Shaw, ii. 157, 158; Hasselquist, pp. 130, 131, 284; Irby and Mangles, pp. 351-356; 346-359; Hardy, pp. 201, 204; Monro, i. 145-148; Elliot, ii. 479-486; Wilde, ii.; Lindsay, ii. 64-66; Stephens, ii. ch. 15; Paxton, pp. 159-163; Robinson, ii. 204-239, 601-608; 661-677; Schubert, iii. 84-92; Olin, ii. 234-245). (See Dead Sea, The.)

11. Climate and Seasons. The variations of sunshine and rain, which with us extend throughout the year, are in Palestine confined chiefly to the latter part of autumn and the winter. During all the rest of the year the sky is almost uninterruptedly cloudless, and rain very rarely falls.

The autumnal rains usually commence at the latter end of October, or beginning of November, not suddenly, but by degrees; which gives opportunity to the husbandman to sow his wheat and barley. The rains come mostly from the west (Luke xii:54) and southwest, and continue for two or three days at a time, falling chiefly in the night; the wind then changes to the north or east, and several days of fine weather succeed. During the months of November and December the rains continue to fall heavily; afterwards they return at longer intervals, and are not so heavy; but at no period during the winter do they entirely cease to occur. Rain continues to fall more or less during the month of March, but is afterwards very rare. Morning mists occur as late as May, but rain almost never. Rain in the time of harvest was as incomprehensible to an ancient Jew as snow in summer (Prov. xxvi:1; 1 Sam. xii:17; Amos iv:7). The 'early' and the 'latter' rains, for which the Jewish husbandmen waited with longing (Prov. xvi:15; James v:7), seem to have

been the first showers of autumn, which revived the parched and thirsty soil, and prepared it for the seed; and the later showers of spring, which continued to refresh and forward the ripening crops and the vernal products of the fields.

The cold of winter is not severe, and the ground is never frozen. Snow falls more or less. In the low-lying plains but little falls, and it disappears early in the day; in the higher lands, as at Jerusalem, it often falls, chiefly in January and February, to the depth of a foot or more; but even there it does not lie long on the ground. Thunder and lightning are frequent in the winter.

In the plains and valleys the heat of summer is oppressive, but not in the more elevated tracts, as at Jerusalem, except when the south wind, *sirocco,* blows (Luke xii:55). In such high grounds the nights are cool, often with heavy dew. The total absence of rain in summer soon destroys the verdure of the fields, and gives to the general landscape, even in the high country, an aspect of drought and barrenness. No green thing remains but the foliage of the scattered fruit-trees, and occasional vineyards and fields of millet. In autumn the whole land becomes dry and parched; the cisterns are nearly empty, and all nature, animate and inanimate, looks forward with longing for the return of the rainy season.

In the hill country the season of harvest is later than in the plains of the Jordan and of the seacoast. The barley harvest is about a fortnight earlier than that of wheat. In the plain of the Jordan the wheat harvest is early in May; in the plains of the coast and of Esdraelon it is towards the latter end of that month; and in the hills, not until June. The general vintage is in September, but the first grapes ripen in July, and from that time the towns are well supplied with this fruit.

In the Biblical narrative only two seasons of the year, summer and winter, are directly mentioned. Among many Oriental nations, as the Hindus and Arabians, the year has six seasons. The Talmud (*Bava Mezia,* p. 106. 2) exhibits a similar arrangement, which in this case appears to have been founded on Gen. viii:22, 'While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, shall not cease.' This is the only passage of Scripture which can be construed to have reference to any such division of the seasons, and in this it is not very clear. But if such a distribution of the seasons ever existed, the following would seem to have been its arrangement:

(1) Seedtime; 15th October to 15th December.
(2) Winter; 15th December to 15th February.
(3) Cold; 15th February to 15th April.
(4) Harvest; 15th April to 15th June.
(5) Heat; 15th June to 15th August.
(6) Summer; 15th August to 15th October.

The climate of Palestine has always been considered healthy, and the inhabitants have for the most part lived to a good old age (Tacit. *Hist.* v. 6). Jerusalem, in particular, from its great elevation, clear sky and invigorating atmosphere, should be a healthy place, and so it is generally esteemed; but the plague frequently appears among its ill-fed and uncleanly population; and bilious fevers, the result of great and sudden vicissitudes of temperature, are more common than might be expected in such a situation. (Schubert, *Morgenland,* iii. 106; Olin, ii. 333; Robinson, ii. 96-100; Kalthoff, *Hebr. Alterthum,* pp. 42-46; *Bibliotheca Sacra,* Feb. 1844, pp. 221-224.)

12. Inhabitants. Under this head we present the reader with the following observations of Dr. Olin (*Travels,* ii, 438, 439): "The inhabitants of Palestine are Arabs; that is, they speak the Arabic, though, with slight exceptions, they are probably all descendants of the old inhabitants of Syria. They are a fine, spirited race of men, and have given Mohammed Ali much trouble in subduing them, and still more in retaining them in subjection. They are said to be industrious for Orientals, and to have the right elements for becoming, under better auspices, a civilized, intellectual nation. I believe, however, it will be found impracticable to raise any people to a respectable social and moral state under a Turkish or Egyptian, or any other Mohammedan government. The inherent vices of the religious system enter, and, from their unavoidable connections must enter, so deeply into the political administration that any reform in government or improvement in the people, beyond temporary alleviations of evils too pressing to be endured, cannot reasonably be expected. The Turks and Syrians are about the maximum of the civilization possible to Mohammedans of the present time. The mercantile class is said to be little respected, and generally to lack integrity. Veracity is held very lightly by all classes. The people are commonly temperate and frugal, which may be denominated Oriental virtues. Their situation, with regard to the physical means of comfort and subsistence, is, in many respects, favorable, and under a tolerable government would be almost unequaled. As it is, the Syrian peasant and his family fare much better than the laboring classes of Europe. The mildness of the climate, the abundance of land and its fertility, with the free and luxuriant pasturage that covers the mountains and the plains, render it nearly impossible that the peasant should not be well supplied with bread, fruit, meat, and milk. The people almost always appear well clothed. Their houses, too, though often of a slight construction and mean appearance, must be pronounced commodious when compared with the dark, crowded apartments usually occupied by the corresponding classes in Europe. Agricultural wages vary a good deal in different parts of the country, but I had reason to conclude that the average was not less than fourteen to eighteen cents per day." With all these advantages population is on the decline, arising from polygamy, military conscription, unequal and oppressive taxation, forced labor, general insecurity of property, the discouragement of industry, and the plague.

13. Botany. **(1) The Olive.** The olive certainly was, and still continues to be, the chief of all the trees of Palestine, which seems to be its natural home. 'Never,' says Schubert, 'have I anywhere beheld such ancient olive trees as here. But the plantations might be more extensive, and the produce more profitable, were they tended by such careful and diligent hands as those of Provence. Excellent oil is obtained from the fruit.'

(2) Figs. But although the pre-eminence among the trees of Palestine must be assigned to the olive, *fig trees* also occur in great numbers, and the plantations sometimes cover large tracts which the eye can scarcely embrace. This sight is most common in the neighborhood of Jabrut, in the hills between Bir and Sinjil. The fruit has a peculiarly pleasant flavor, and an aromatic sweetness, but is generally smaller than that of Smyrna.

(3) Grapes. As to the *vine,* which is now only found in some districts of Palestine, it is not surpassed by any on earth for the strength of its

juice, and—at least in the southern mountains—for the size and abundance of the grapes.

(4) Other Fruits. The first tree whose blossoms appear prior to the period of the latter rains, and open in the very deep valleys before the cold days of February set in, is the *Luz* or *almond tree*. In March the fruit trees are in blossom, among which are the apricot, the apple, and the pear.

(5) Flowers. In April the purple of the pomegranate flowers combines with the white of the myrtle blossoms; and at the same period the roses of the country, and the variegated ladanes (*Cistus*), the zukkîm tree (*Elæagnus angustifolius*), the storax tree, whose flowers resemble those of the German jasmine (*Philadelphus coronarius*), emit their fragrant odors.

(6) Trees. The palm-tree, the symbol of victory, has been removed from its place; and of the famous palm groves of Jericho very few traces now remain.

The tall cypress exists in Palestine only as cultivated by man, in gardens, in cemeteries, and other open places of towns. But as the spontaneous growth of the country, we find upon the heights and swelling hills the azarole (*Cratægus azarolus*), the walnut tree, the arbutus, or strawberry tree, the laurel tree, the laurestinus, species of the pistachio and terebinth trees, of evergreen oaks, and of the rhamnus of the size of trees and shrubs, the cedrine juniper tree, and some sorts of thymelæus; while on the formerly wooded heights various kinds of pine trees, large and small, still maintain their ground. The sycamore, the carob trees, and the opuntia fig trees, are only found as objects of cultivation in or near towns; and orchards of orange and lemon trees occur chiefly in the neighborhood of Nabulus. (See SHECHEM.)

(7) Grains. The various kinds of grain grow spontaneously in great plenty in many districts, chiefly in the plains of Jezreel and the heights of Galilee, being the wild progeny of formerly cultivated fields, and bearing testimony by their presence to the fitness of the soil for the production of grain. In addition to wheat and barley, among this wild growth, the common rye was often seen. The present course of agriculture, which is but carelessly practiced, comprises nearly the same kinds of grain which are grown in Egypt. Fields are seen covered with summer *dhurah* (*dhurah gaydi*), the common *dhurah* (*dhurah sayfeh*), and the autumnal *dhurah* (*dhurah dimiri*), all of which are varieties of the Holcus sorghum. Maize (*kumh*), spelt, and barley (*schayir*), thrive everywhere; and rice (*aruz*) is produced on the Upper Jordan and the marshy borders of the lake Merom. Upon the Jordan, near Jacob's bridge, may be seen fine tall specimens of the papyrus reed.

(8) Vegetables. Of pulse the inhabitants grow the *hommos* or chick pea (*Cicer arietanum*), the *fool* or Egyptian bean (*Vicia faba*), the *gishrungayga* (*Phaseolus Mungo*), the *gilban* (*Lathyrus sativus*), together with the *ads* or lentil, and the *bisilleh* or peas (*Pisum arvense*). Of esculent vegetables, the produce of the various species of hibiscus are much liked and cultivated, particularly the *bamia towileh* (*Hibiscus esculentus*), the *bamia beledi*, or *wayka* (*Hibiscus præcox*). In some places the Christian inhabitants or Franks are endeavoring to introduce the potato, which the natives call *kolkas Franschi*. In the garden of the monasteries the *kharschuf* or artichoke is very common, as is also the *khus* or salad; in most districts, as about Nabulus (Shechem), the watermelon (*batikh*) and cucumber (*khiar*) are common.

(9) Textiles. Hemp (*bust*) is more commonly grown in Palestine than flax (*kettan*); and in favorable localities cotton (*kotn*) is cultivated, and also madder (*fuah, Rubia tinctorum*) for dyeing.

14. Zoölogy. Herds of black cattle are now but rarely seen in Palestine.

(1) The Ox. The ox in the neighborhood of Jerusalem is small and unsightly, and beef or veal is but rarely eaten. But on the Upper Jordan, and in the vicinity of Tabor and Nazareth, and to the east of the Jordan on the way from Jacob's bridge to Damascus, the ox thrives better and is more frequently seen. The buffalo thrives upon the coast, and is there equal in size and strength to the buffalo of Egypt.

(2) Sheep and Goats. Sheep and goats are still seen in great numbers in all parts of the country: their flesh and milk serve for daily food, and their wool and hair for clothing. The common sort of sheep in Palestine manifest the tendency to form a fat and large tail. The long-eared Syrian goat is furnished with hair of considerable fineness, but seemingly not so fine as that of the same species of goat in Asia Minor.

(3) Fallow Deer. Of animals of the deer kind, Schubert saw only the female of the fallow deer, and this was in the same district in which Hasselquist also met with fallow deer, namely, on Mount Tabor.

(4) Antelope. On another occasion Schubert thought that he discovered deer upon the mountain top; but, on a closer view, deemed it more probable that they were the native brown antelope (*A. hinnuleus*); for of the antelopes several species are met with in the country. Camels are not reared to any extent worth mentioning.

(5) Horses and Mules. Palestine cannot boast of its native breed of horses, although fine animals of beautiful shape, and apparently of high Arabian race, are not unfrequently seen. The ass of the country scarcely takes higher relative rank than the horse; asses and mules are still, however, much used for riding, as they afford a means of locomotion well suited to the difficult mountain paths of the country.

(6) Other Animals. Boars (*khanzie*) are very often observed upon Mount Tabor and the Lesser Hermon, as well as on the woody slopes of Mount Carmel. Among indigenous animals of the genus *felis*, we may however name the common panther (*nimr*) which is found among the mountains of central Palestine; and in the genus *canis* there is the small *Abul Hhosseyn*, or *Canis famelicus*, and a kind of large fox (*Canis Syriacus*), which our traveler did not himself see, but supposed to be denoted by the word *taleb*. In addition to these is the jackal (*dibb*), which is very injurious to the flocks. The hyena (*zabue*) is found chiefly in the valley of the Jordan, and in the mountains around the lake of Tiberias, but is also occasionally seen in other districts of Palestine.

Bears have been killed in the Anti-Libanus, not far from Damascus. The hides had more resemblance to that of the common brown bear than to that of the bear described by Ehrenberg under the name of *Ursus Syriacus*. A hedgehog was procured near Bethlehem, which was found to resemble the common European animal, and not to be the long-eared Egyptian species. The

native *arneb* or hare is the same as the Arabian. The porcupine is frequently found in the clefts of the rocks.

(7) Birds. Among the larger birds of prey Schubert often saw the common *cathartes* or vulture (*C. percnopterus*), and the *hedy* or kite. The native wild dove, called *kimri*, differs not perceptibly from our own species, which is also the case with the shrikes, crows, rollers, and other species found in Palestine.

(8) Serpents. Serpents are rare, and none of those which have been observed are poisonous.

(9) Insects. Among the insects the bee is the most conspicuous. Mosquitoes are somewhat troublesome, but not at the time of the year in which Schubert traveled. Beetles are abundant, and of various species, which our traveler does not enumerate, but which are illustrated and described in Ehrenberg's *Symbolæ Physicæ*.

15. Literature. From the almost innumerable works on Palestine a few of the more prominent are herewith subjoined: *Travels in Syria and the Holy Land,* by Burckhardt (1822); *Egypt, Nubia, Syria, and Asia Minor,* by Irby and Mangles (1822); *Biblical Researches,* by Robinson (1838-1841, and 1856); *Lands of the Bible Visited and Described,* by John Wilson (1847); *Physical Geography of Palestine,* by Robinson (1865); *Expedition to the Dead Sea and Jordan,* by Lynch (1849); *Sinai and Palestine,* by Stanley (1857); *The Land and the Book,* by Thomson (1859, and new edition, 1880); *Narrative of a Journey through Syria and Palestine,* by Van de Velde (1858 and 1865); *Rob Roy on the Jordan,* by Macgregor (1870); *Land of Israel,* by Tristram (1865); *Natural History of the Bible,* by Tristram (1867); *Land of Moab,* by Tristram (1873); *Geography of Palestine,* Ritter, translated by Gage (1866); *Damascus and Giant Cities of Bashan,* by Porter (1855-1865); *Handbook of Syria and Palestine,* by Murray (1875); *Bible Educator,* by Plumptre (1873-1875); *Handbook of Syria and Palestine,* by Baedeker (1876); *Bible Lands, their Modern Customs, etc.,* by Van Lennep (1875); *Quarterlies* Palestine Exploration Fund (organized, 1865-1880); American Palestine Exploration Society's *Statements* (1871-1877); *Our Work in Palestine* (1875); *Through Bible Lands,* by Schaff (1878); *Tent-work in Palestine,* by Conder (1878); *From Egypt to Palestine,* by Bartlett (1879); *Handbook to the Bible,* by F. R. and C. R. Conder (1879); *Sheet Maps and Memoirs* of the Palestine Exploration Fund (1880); Kitto's *Pictorial History and Physical Geography of Palestine* (1841); Schwarz, *A Descriptive Geog. of Palestine* (1850); De Saulcy, *Narrative of a Journey* (1854).

PALLU (păl'lu), (Heb. פַּלּוּא, *pal-loo'*, distinguished, wonderful), second son of Reuben, and head of a family (Gen. xlvi:9; Ex. vi:14; Num. xxvi:5, 8; 1 Chron. v:3), B. C. about 870.

PALLUITES (păl'lu-ītes), (Heb. הַפַּלְאִי, *ha-pal-loo-ee'*, the Pallui), descendants of Pallu, of the tribe of Reuben (Num. xxvi:5).

PALM (päm), (Heb. כַּף, *kaf*, hollow or curved; Gr. ῥάπισμα, *hrap'is-mah*, a blow with the *palm*), a general term for the *hand*, both literally and figuratively (Ezek. xxi:16; Is. xlix:16), as well as for the *palms* only (Lev. xiv:26; Dan. x:10). It is used also in the accounts of our Lord's trial before the high-priest (Matt. xxvi:67; Mark xiv:65; John xviii:22).

PALMER-WORM (päm'ẽr-wûrm'), (Heb. גָּזָם, *gaw-zawm'*, palmer-worm, caterpillar, creeping locust).

Probably a kind of locust which devoured vines, fig trees, and green things generally. The Hebrew word as above is *gaw-zawm'* (Joel i:4; ii:25; Amos iv:9). Its root signifies to *cut off*. It has not been identified. (See Locust.)

PALM TREE (päm' trē'), (Heb. תָּמָר, *taw-mawr'*, erect; Gr. φοίνιξ, *foy'nix*). For botanical treatment see article Tamar.

Figurative. (1) As "*palm trees*" were accounted symbols of victory, branches of palm were carried before conquerors in their triumphs; and, in allusion hereto, the saints are said to have "palms in their hands" to denote their victory over sin, Satan, the world, the persecutions of Antichrist, etc. (Rev. vii:9). (2) To mark their constant perseverance, heavenly and upright disposition, their necessity of fellowship with Christ, their spiritual beauty, and fruitfulness in good works, and their certain victory over all enemies, they are compared to "*palm trees*" (Ps. xcii:12; Cant. vii:7). (3) To represent them in their connections with angels and ministers, there were figures of "*palm trees,*" and cherubims alternately mingled in Solomon's temple, and in Ezekiel's visionary one (1 Kings vi:29; Ezek. xl:16). (4) Idols were upright as the "*palm tree*"; they could make no motion; but merely stand, like so many erect logs of wood (Jer. x:5). (5) The primitive Church used the palm to express the triumph of the Christian over death through the resurrection; and on the tombs the palm is generally accompanied by the monogram of Christ, signifying that every victory of the Christian is due to this Divine name and sign. The palm is especially the sign of martyrdom, as this was considered in the light of victory.

Date Palm Tree.

PALSY (pal'zy), (Gr. παραλύομαι, *par-a-loo'om-ai*, to be paralytic, paralyzed).

A disease, or rather a series of morbid symptoms, distinguished by partial or total loss of sensibility, motion, or both, in one or more parts

of the body (Mark ii:3, 9-12; Acts ix:33-35). It is produced by disease of the brain, the spinal cord, or particular nerves. (See PLAGUE.)

PALTI (păl'tī), (Heb. פַּלְטִי, *pal-tee'*, Jah delivers).

1. Son of Raphu, and a spy representing the tribe of Benjamin in the investigation of the Promised Land (Num. xiii:9). (B. C. 1657.)

2. A man to whom Saul gave Michal, David's wife. She was later restored to David (1 Sam. xxv:44; 2 Sam. iii:15).

PALTIEL (păl'ti-el), (Heb. פַּלְטִיאֵל, *pal-tee-ale'*, God delivers).

A son of Azzan, and chief of the tribe of Issachar. He was one of those appointed to apportion the Promised Land among the tribes (Num. xxxiv:26). B. C. 1618. (See PHALTIEL.)

PALTITE (păl'tīte), (Heb. הַפַּלְטִי, *ha-pal-tee'*, the Palti).

The appellation of Helez, one of David's warriors (2 Sam. xxiii:26). He is called the "Pelonite" (1 Chron. xi:27), which is probably the correct reading.

PAMPHYLIA (păm-phŷl'i-à), (Gr. Παμφυλία, *pam-fool-ee'ah*, of every race), a province in the southern part of Asia Minor, having the Mediterranean on the south, Cilicia on the east, Pisidia on the north and Lycia on the west.

It was nearly opposite the island of Cyprus; and the sea between the coast and the island is called in Acts the sea of Pamphylia. The chief cities of this province were Perga and Attalia. Christianity was probably first preached in this country by some of the Jewish proselytes who were converted on the day of Pentecost (Acts ii:10; xv:38). It was afterwards visited by Paul and Barnabas (Acts xiii:13).

PAN (păn). Several words in the original are translated pan.

1. *Kee-yore'* (Heb. כִּיּוֹר or כִּיֹּר), a basin of metal used for boiling or stewing (1 Sam. ii:14), translated *laver* (Exod. xxx:18). It was also used as a *brazier* for carrying fire (Zech. xii:6, A. V. *hearth*).

2. *Makh-ab-ath'* (Heb. מַחֲבַת,) a frying pan, (Lev. ii:5, vi:21; vii:9; 1 Chron. xxiii:29), probably a shallow pan, griddle or plate such as are used by the Bedouins and Syrians for baking or dressing rapidly their meal cakes.

3. *Mas-rayth'* (Heb. מַשְׂרֵת, scooped or hollowed out), a frying or saucepan (2 Sam. xiii:9), (etymology uncertain).

4. *Seer* (Heb. סִיר), a large pot, (2 Kings iv:38; comp. Exod. xxvii:3). See FOOD.

PANNAG (păn'năj), (Heb. פַּנַּג, *pan-nag'*), occurs only once in Scripture, but so much uncertainty exists respecting the meaning of the word, that in many translations, as, for instance, in the Authorized English Version, the original is retained.

Thus in the account of the commerce of Tyre, it is stated in Ezek. xxvii:17, 'Judah and the land of Israel, they were thy merchants; they traded in thy markets wheat of Minnith, and *Pannag*, and oil, and honey, and *balm*' (*tzeri*, translated also *rosin* in the margin of the English Bible). From the context it is evident that wheat, oil, and honey, that is, the products of their country as an agricultural territory, were conveyed by Judah and Israel as articles of traffic to the merchants and manufacturers of Tyre, who, it is certain, must, from their insular position, have obtained their chief articles of diet from the neighboring land of Syria. It is probable, therefore, that *pannag* and *tzeri*, whatever they may have been, were the produce of Palestine, or at least of Syria. Some have considered *pannag* to indicate *balsam*, others *cassia*, and some again *sweetmeats*, or confections. The Syrian version, however, translates *pannag* by the word *dokhon*, which signifies 'millet.' From the conflicting character of these opinions it seems that *pannag* must still be considered undetermined. J. F. R.

PAP (păp), (Heb. שַׁד, *shad*, bulging, swelling out; Gr. μαστός, *mas-tos'*), the breast, especially of a woman (Ezek. xxiii:21; Luke xi:27, xxiii:29; Rev. i:13).

PAPER (pā'pēr), (Gr. χάρτης, *khar'tace*). See WRITING.

PAPER REED ((pā'pēr rēd), (Heb. עָרָה, *aw-raw'*, naked), an erroneous rendering in the A. V. of *'arâh*, nakedness, probably referring to the open spaces or grassy tracts where reeds grow (Is. xix:7). The PAPYRUS is doubtless what is intended.

PAPHOS (pā'phos), (Gr. Πάφος, *paph'os*), a city of Cyprus, at the western extremity of the island, and the seat of the Roman governor.

That officer, when Paul visited the place, was named Sergius Paulus, who was converted through the preaching of the Apostle and the miracle performed on Elymas (Acts xiii:6-13). Paphos was celebrated for a temple of Venus, whose infamous rites were still practiced here 400 years afterwards, notwithstanding the success of Paul, Barnabas, and others in preaching the gospel. Paphos is now a poor and inconsiderable place, but gives its name to a Greek bishopric. (Howson, *Life and Letters of St. Paul;* Smith, *Classical Dict.;* Harper's *Classical Dict.*)

PAPYRUS (pà-pī'rŭs), (Heb. גֹּמֶא, *go'meh*), probably includes the *papyrus*, *bulrushes*, *club rushes*, and *twig rush*, i. e., plants of the orders *Juncaceæ* and *Cyperaceæ*. (See WRITING.)

PARABLE (păr'à-b'l). The word parable is derived from παραβολή, *par-ab-oh-lay'*, a comparison which comes from παραβάλλειν, *to compare, to collate*.

1. Definition and Distinctions. In the New Testament it is employed by our translators as the rendering of παραβολή; in the Old it answers to מָשָׁל, *maw-shawl'*. (See PROVERB.)

(1) Enigmatical Saying. It denotes an obscure or enigmatical saying, *e. g.*, Ps. xlix:4.

(2) Fictitious Narrative. It denotes a fictitious narrative, invented for the purpose of conveying truth in a less offensive or more engaging form than that of direct assertion. Of this sort is the parable by which Nathan reproved David (2 Sam. xii:2, 3), that in which Jotham exposed the folly of the Shechemites (Judg. ix:7-15), and that addressed by Jehoash to Amaziah (2 Kings xiv:9, 10). To this class also belong the parables of Christ.

(3) Figurative Discourse. Any discourse expressed in figurative, poetical, or highly ornamented diction is called a *parable*. Thus it is said, 'Balaam took up his *parable*' (Num. xxiii:7); and, 'Job continued his parable' (Job xxvii:1). In the New Testament the word seems to have a more restricted signification, being generally employed in the second sense mentioned

above, viz., to denote a fictitious narrative, under which is veiled some important truth.

(4) Essentially True Narratives. It has been supposed, indeed, that some of the parables uttered by our Savior narrate real and not fictitious events; but whether this was the case or not is a point of no consequence. Each of his parables was *essentially* true; it was true to human nature, and nothing more was necessary. Another meaning which the word occasionally bears in the New Testament is that of a *type* or *emblem*, as in Heb. ix:9, where παραβολή is rendered in our version *figure*.

(5) Excellence of the Parable. The excellence of a parable depends on the propriety and force of the comparison on which it is founded; on the general fitness and harmony of its parts; on the obviousness of its main scope or design; on the beauty and conciseness of the style in which it is expressed; and on its adaptation to the circumstances and capacities of the hearers. If the illustration is drawn from an object obscure or little known, it will throw no light on the point to be illustrated. If the resemblance is forced and inobvious, the mind is perplexed and disappointed in seeking for it. We must be careful, however, not to insist on too minute a correspondence of the objects compared. It is not to be expected that the resemblance will hold good in every particular; *non enim res tota rei toti necesse est similis sit,* says Cicero; but it is sufficient if the agreement exists in those points on which the main scope of the parable depends. If we test the parables of the Old Testament by the rules above laid down, we shall not find them wanting in any excellence belonging to this species of composition. What can be more forcible, more persuasive, and more beautiful than the parables of Jotham (Judg. ix:7-15), of Nathan (2 Sam. xii:1-14), of Isaiah (v:1-5), and of Ezekiel (xix:1-9)?

2. Parables of Christ. But the parables uttered by our Savior claim preëminence over all others on account of their number, variety, appositeness, and beauty. Indeed it is impossible to conceive of a mode of instruction better fitted to engage the attention, interest the feelings, and impress the conscience, than that which our Lord adopted. Among its advantages may be mentioned the following:

(*1*) *Secured Attention.* It secured the attention of multitudes who would not have listened to truth conveyed in the form of abstract propositions.

(*2*) *Familiar Method.* This mode of teaching was one with which the Jews were familiar, and for which they entertained a preference.

(*3*) *Tactful.* Some truths which, if openly stated, would have been opposed by a barrier of prejudice, were in this way insinuated, as it were, into men's minds, and secured their assent unawares.

(*4*) *Hidden Truth.* The parabolic style was well adapted to conceal Christ's meaning from those who, through obstinacy and perverseness, were indisposed to receive it. This is the meaning of Isaiah in the passage quoted in Matt. xiii:13. Not that the truth was ever hidden from those who sincerely sought to know it; but it was wrapped in just enough of obscurity to veil it from those who 'had pleasure in unrighteousness,' and who would 'not come to the light lest their deeds should be reproved.' In accordance with strict justice, such were 'given up to strong delusions, that they might believe a lie.' *'With the upright man thou wilt show thyself upright; with the froward thou wilt show thyself froward.'*

(1) Scope of Christ's Parables. The *scope* or *design* of Christ's parables is sometimes to be gathered from his own express declaration, as in Luke xii:16-20; xiv:11; xvi:9. In other cases it must be sought by considering the context, the circumstances in which it was spoken, and the features of the narrative itself, *i. e.* the *literal* sense. For the right understanding of this, an acquaintance with the customs of the people, with the productions of their country, and with the events of their history, is often desirable. Most of our Lord's parables, however, admit of no doubt as to their main scope, and are so simple and perspicuous that 'he who runs may read,' 'if there be first a willing mind.' To those more difficult of comprehension more thought and study should be given, agreeably to the admonition prefixed to some of them by our Lord himself, 'Whoso heareth, let him understand.'

(2) The Number of Parables in the gospels differs according to the range given to the application of the term. Greswell reckons 27; Trench, 30; Plumtre, 31; others 50.

Matthew and Luke give us most of the parables. Mark dwells more on the acts than the discourses of Christ. John has no parables proper. He took them for granted from the earlier gospels, and gives us instead those higher discourses of our Lord respecting his relation to the Father. For PARABLES OF JESUS CHRIST, see Appendix, p. 55.

The following are among the principal works on the parables: Gray, *Delineation of the Parables,* 1777; Bulkley, *Discourses on the Parables,* 1771; Collyer, *Discourses on the Parables,* 1815; Kromm, *Homilien über die Parabeln Jesu,* 1823; Unger, *De Parabolis Jesu,* 1828; Bailey, *Exposition of the Parables,* 1829; Schultze, *De Parabolis Jesu Christi,* 1827; Lisco, *Die Parabeln Jesu,* 1832; Stevens, *Parables,* 1855; Kirk, *Lectures,* 1856; Oxenden, *Parables,* 1866; Machlachan, *Notes,* 1870; De Teissier, *Parables,* 1870.

See also Greswell, Trench, Arndt, Arnot, Stier. Our Lord has himself explained the parable of the Sower and the parable of the Wheat and the Tares. His explanation must be the standard by which our interpretations are to be regulated and measured. L. P. H.

PARACLETE (par'a-klēte), (Gr. παράκλητος, *par-ak'lay-tos,* summoned, called to one's side), one who pleads another's cause before a judge, an advocate, as in 1 John ii:1, where it is applied to Christ.

In the A. V. the word is translated 'Comforter' in the Gospel, and 'Advocate' in the Epistle, without any marginal alternative. In the R. V. these translations are retained, but at each occurrence in the Gospel there is found the marg. note 'Or *Advocate,* or *Helper,* Gr. *Paraclete';* and in John ii:1, the note 'Or *Comforter,* or *Helper,* Gr. *Paraclete.*' These translations reflect the history of the interpretation of the word in the New Testament. In its reference to Christ the meaning of 'Advocate' has been generally acquiesced in; but, in its references to the Holy Spirit, it has all along been disputed whether the meaning is Advocate (taken by most in the largest sense, not only Pleader or Defender, but Helper) or Comforter (in the sense of Consoler). (J. Hastings' *Bib. Dict.*) (See HOLY GHOST.)

PARADISE (păr'a-dīs), (Gr. παράδεισος, *par-ad'-ei-sos;* from Heb. פַּרְדֵּס, *par-dace',* rendered "forest," Neh. ii:8; also "orchard," Eccles. ii:5; Cant. iv:

13), the term which by long and extensive use has been employed to designate the Garden of Eden, the first dwelling place of human beings.

(1) Early Use of Term. Of this word *paradeisos,* the earliest instance that we have is in the *Cyropædia* and other writings of Xenophon, nearly 400 years before Christ; but his use of it has that appearance of ease and familiarity which leads us to suppose that it was current among his countrymen. We find it also used by Plutarch, who lived in the first and second century of our era. It was by those authors evidently employed to signify an extensive plot of ground, enclosed with a strong fence or wall, abounding in trees, shrubs, plants, and garden culture, and in which choice animals were kept in different ways of restraint or freedom, according as they were ferocious or peaceable; thus answering very closely to our English word *park,* with the addition of *gardens,* a *menagerie,* and an *aviary.*

From its original meaning the term came to be used as a metaphor for the abstract idea of exquisite delight, was transferred still higher to denote the happiness of the righteous in the future state. The origin of this application must be assigned to the Jews of the middle period between the Old and the New Testament. In the Chaldee Targums, 'the Garden of Eden' is but as the exposition of heavenly blessedness (Ps. xc. 17, and other places). The Talmudical writings, cited by the elder Buxtorf (*Lex. Chald. et Talm.,* p. 1802), and John James Wetstein (*New Testament Greek,* vol. i, p. 819), contain frequent references to *Paradise* as the immortal heaven, to which the spirits of the just are admitted immediately upon the liberation from the body. The book *Sohar* speaks of an earthly and a heavenly *Paradise,* of which the latter excels the former 'as much as darkness does light.' (Schöetgen. *Hor. Hebr.* vol. i. p. 1096.)

Hence we see that it was in the acceptation of the current Jewish phraseology that the expression was used by our Lord and the Apostles: 'To-day thou shalt be with me in Paradise;' 'He was caught up into Paradise;' 'The tree of life, which is in the Paradise of my God' (Luke xxiii: 43; 2 Cor. xii:4; Rev. ii:7).

(2) Eden is the most ancient and venerable name in geography, the name of the first district of the earth's surface of which human beings could have any knowledge. All that is related about it goes to show that *Eden* was a tract of country; and that in the most eligible part of it was the *Paradise,* the garden of all delights, in which the Creator was pleased to place his new and pre-eminent creature with the inferior beings for his sustenance and solace.

(3) Conjectures Concerning Location of Eden. **(a)** Upon the question of its exact geographical position dissertations innumerable have been written. Many authors have given descriptive lists of them, with arguments for and against each. The most convenient presentation of their respective outlines has been reduced to a tabulated form, with ample illustrations, by the Rev. N. Morren, annexed to his Translation of the younger Rosenmüller's *Biblical Geography of Central Asia,* pp. 91-98; Edinb, 1836. He reduces them to nine principal theories. But the fact is that not one of them answers to all the conditions of the problem. We more than doubt the possibility of finding any locality that will do so.

(b) That *Phrat* is the Euphrates, and *Hiddeke,* the Tigris, is agreed, with scarcely an exception; but in determining the two other rivers, great diversity of opinion exists; and, to our apprehension, satisfaction is and must remain unattainable, from the impossibility of making the evidence to cohere in all its parts. It has been remarked that this difficulty might have been expected, and is obviously probable, from the geological changes that may have taken place, and especially in connection with the Deluge. This remark would not be applicable to the extent that is necessary for the argument, except upon the supposition before mentioned, that the earlier parts of the book of Genesis consist of primeval documents, even antediluvian, and that this is one of them. There is reason to think that *since the Deluge* the face of the country cannot have undergone any change approaching to what the hypothesis of a postdiluvian composition would require. But we think it highly probable that the principal of the immediate causes of the Deluge, the 'breaking up of the fountains of the great deep,' was a subsidence of a large part or parts of the land between the inhabited tract (which we humbly venture to place in east longtitude from Greenwich, 30° to 90° and north latitude 25° to 40°) and the sea which lay to the south; or an elevation of the bed of that sea. (See DELUGE.)

(c) Either of these occurrences, produced by volcanic causes, or both of them conjointly or successively, would be adequate to the production of the awful Deluge, and the return of the waters would be effected by an elevation of some part of the district which had been submerged; and that part could scarcely fail to be charged with animal remains. The geological researches of Dr. Falconer and Captain Cautley have brought to light bones, more or less mineralized, of the giraffe (*camelopardalis*), in the Sewalik range of hills, which seems to be a branch of the Himalayas, westward of the river Jumna. But the giraffe is not an animal that can live in a mountainous region, or even on the skirts of such a region; its subsistence and its safety require 'an open country and broad plains to roam over.' (Falconer and Cautley, in *Proceed. Geol. Soc.,* Nov. 15, 1843). The present position, therefore, of these fossil remains —'of almost every large pachydermatous genus, such as the elephant, mastodon, rhinoceros, hippopotamus, sus (swine), horse, etc.,' also deer and oxen—lodged in ravines and vales among the peaks, at vast elevations, leads to the supposition of a late elevation of extensive plains.

(d) Thus we seem to have a middle course pointed out between the two extremes; the one, that by the Deluge the ocean and the land were made to exchange places for permanency; the other, that very little alteration was produced in the configuration of the earth's surface. Indeed, such alteration might not be considerable in places very distant from the focus of elevation; but near that central district it could not but be very great. An alteration of level, five hundred times less than that effected by the upthrow of the Himalayas, would change the beds of many rivers, and quite obliterate others.

(e) From all that can be ascertained it seems to have been a tract of country, the finest imaginable, lying probably between the 33d and the 37th degree of north latitude, of such moderate elevation, and so adjusted, with respect to mountain ranges and water-sheds and forests, as to preserve the most agreeable and salubrious conditions of temperature and all atmospheric changes. Its surface must therefore have been constantly diversified by hill and plain. From its hill-sides, between the croppings out of their strata, springs trickled out, whose streamlets, joining in their

courses, formed at the bottom small rivers, which again receiving other streams (which had in the same way flowed down from the higher grounds), became, in the bottom of every valley, a more considerable river. These valleys joined together, as must consequently the streams contained in them; wider valleys or larger plains appeared; the river of each united itself with that of its next neighbor; others contributed their waters as the augmenting stream proceeded; and finally it quitted the land of Eden, to continue its course to some sea, or to lose its waters by the evaporation of the atmosphere or the absorption of the sandy desert. In the finest part of this land of Eden the Creator had formed an enclosure, probably by rocks and forests and rivers, and had filled it with every product of nature conducive to use and happiness. Due moisture, of both the ground and the air, was preserved by the streamlets from the nearest hills, and the rivulets from the more distant; and such streamlets and rivulets, collected according to the levels of the surrounding country ('it proceeded from Eden') flowed off afterwards in four larger streams, each of which thus became the source of a great river.

After the explication given, it may seem the most suitable to look for the object of our exploration, the *site* of Paradise, in the south of Armenia. J. P. S.

For a learned and ingenious work on the subject see *Paradise at the North Pole,* by Pres. Warren, Boston Univ. (See EDEN; PARADISE, RIVERS OF.)

PARADISE, RIVERS OF (păr'ā-dīs, rĭv'ērs ŏv).

The old question, "Where was the garden of Eden?" is a fascinating one, but it is one of those which the monuments have not yet elucidated, although they do provide some illustrative material concerning it. Where it was must be settled from the description of the four rivers, although after the rivers are settled or conjectured, it remains to decide whether their head waters or their mouths are to be regarded as making the "four heads" spoken of as the locality of the garden. We may dismiss the conjectures which put Paradise in America or at the north pole, and consider the theories which suppose the four rivers to be somewhere about Southern Babylonia.

Of these, the one which has of late had the most currency is one which has been developed at length by the younger Delitzsch in his work entitled *"Wo lag das Paradies?"* He begins with the certainty about the two rivers Euphrates and Tigris (Hiddekel) and makes the other two to be the two great canals of Southern Babylonia the volume of whose water was nearly as great as that of the two main rivers—the Pallakopas Canal, which runs along under the Arabian hills west of the Euphrates, being the Pison, and the Shaît-eu-Nil which runs, or ran, between and parallel to the Euphrates and Tigris, being the Gihon. But it is not easy to show that the Pallakopas "compasseth the whole land of Havilah" which ought to be Arabia where are found gold, onyx, and the bdellium.

Neither can the Shatt-eu-Nil be supposed to "compass the whole land of Ethiopia."

The latest considerable discussion of the four rivers is that by Professor Haupt in a paper read before the American Oriental Society. Of course the Tigris and the Euphrates are perfectly clear, and he supposes that the author meant to describe the imaginary upper course of the Nile in the Asiatic region as the Gihon. The river Pison is in the extreme east, most distant from the writer and so named first and most fully described. It flows around Havilah (Arabia) whose products are pure gold, the gum bdellium, and the *shoham* stone—translated onyx in the English version, but really the pearl, literally, the "gray gem," as its Assyrian name indicates.

This can be nothing but the Persian Gulf and the Red Sea, conceived of as one river flowing around Arabia, but originating from the same source as the Tigris and Euphrates. The Palestinian writer would have conceived of the Persian Gulf and the Red Sea as much narrower than they now are. We must remember that the Assyrians called the Persian Gulf *naru marratu* —the bitter or salt river. There is no sharp distinction between river and sea in Semitic languages, and it is quite a modern thought to distinguish different bodies of water, such as a river, bay, sea, and ocean.

So far as the Pison is concerned, this identification is very much like that of Dr. Taylor Lewis in his translation of Lange's *"Commentary on Genesis,"* published as long ago as 1868. He placed Eden at the confluence of the Tigris and Euphrates in Lower Babylonia; and then taking this same idea of the ocean as a river, which is familiar to every reader of Homer, Pindar, or Strabo, he supposed the Red Sea and the Persian Gulf surrounding Arabia to be the Gihon, while the Indian Gulf and the Indian Ocean washing the shores to the end as far as India, along which he places Havilah, he supposed to be the Pison. It will be seen that he makes both rivers to be ocean streams, one tending eastwardly and the other westwardly, from Eden.

It will seem strange to many to think of the broad ocean as we know it as only a river. But we must get out of our modern conceptions, to be in a condition to understand ancient ways of conceiving of the earth and the ocean.

In the Old Testament the word *nahar,* river, is applied to floods, which lift their waves or voices. In Ps. lxvi:6 it is applied to the Red Sea. Jonah says (ii:4), "The river (translated flood) went round me," referring to the Mediterranean. Equally rivers like the Nile are called "sea." So Homer frequently speaks of the ocean as a river, and the Greek geographer, Strabo, also speaks of the four great bays, or sinuses—the Caspian and the Pontus on the north, and the Persian and the Arabian seas on the south—as inlets from the ocean streams. The question of the location of the Garden of Eden is one which we can hardly answer satisfactorily, and it is only in minor points that anything can yet be added to guide a conclusion as to the site of Eden or the identity of the two disputed rivers, Pison and Gihon. (*Rivers of Paradise,* by William Hayes Ward, D. D., Hom. Rev., Dec. 1894.)

PARAH (pā'reh), (Heb. פָּרָה, *paw-raw'*, the neifer).

A city of Benjamin (Josh. xviii:23). Identified with the ruins of Fârah, about five miles northeast of Jerusalem. (Buckingham, *Travels,* p. 312.)

PARALYTIC (păr'ā-lĭt'ĭk). See PALSY.

PARAMOUR (păr'ā-mo͝or), (Heb. פִּילֶגֶשׁ, *pee-leh'ghesh*), in Ezek. xxiii:20 applied to the male lover, but elsewhere translated *concubine.* (See CONCUBINAGE.)

PARAN (pā'ran), (Heb. פָּארָן, *paw-rawn';* Sept. *φαράν, pha-ran'*).

A name which seems to be applied in Scripture to the whole of the desert region extending from

the frontiers of Judah to the borders of Sinai. At least, as we find it in the south of this region, bordering Sinai (Num. x:12; xii:16), and in the north bordering on Kadesh (Num. xiii:3, 26; xx:1), it seems easier to suppose that Paran was the name of the whole region marked by these limits than that there were two opposite districts bearing the same name.

The name is still preserved in that of Wady *Feiran,* a valley of the lower Sinai, through which lay the road which appears to have been taken by the Israelites in their march to the upper region. In this valley there are ruins of a town, and indeed of more than one, with towers, aqueducts, and sepulchral excavations; and here Rüppel found the remains of a church, which he assigns to the fifth century (*Reise in Nubien,* p. 263; Burckhardt, *Syria,* p. 616). This was the Pharan or Faran which had a Christian population, and was the seat of a bishopric so early as A. D. 400 (*Oriens Christ.*, col. 735; Reland, *Palæst.* pp. 219, 220, 228).

Paran is first mentioned in connection with the conquest of the confederate kings, when it appears to have been the home of the Horites (Gen. xiv:6). Hagar and Ishmael, after being driven away by Abraham, went into the wilderness of Paran (Gen. xxi:21); the Israelites entered it soon after leaving Sinai (Num. x:12, 33; xi:3, 34, 35; xii:16); the spies were sent up to Canaan and returned from this region; and eighteen stations of the Israelites' journey are noted in this wilderness (Num. xiii:3, 26; xxxiii:17-36; comp. Deut. i:1). Probably, during their thirty-eight years of sojourn in the wilderness, the people were scattered over a wide extent of territory, like the modern Bedouin tribes. David found refuge in this wilderness (1 Sam. xxv:1), and Hadad passed through it when escaping to Egypt (1 Kings xi:18).

PARAN, MOUNT OF (pā'ran mount ŏv), occurs only in two passages, denoting the place where the Lord is said to have shined forth (Deut. xxxiii:2; Hab. iii:3).

It was probably the most southern portion of the mountain-plateau in the northeastern part of the wilderness of Paran, now *Jebel Magra'h.* In this region is situated *'Ain Gadis,* which some identify with Kadesh, and the one encampment in the wilderness of Kadesh. *Jebel Magra'h* would always be the most conspicuous object, and would completely shut out from view the more fertile mountains beyond.

PARBAR (pär'bar), (Heb. פַּרְבָּר, *par-bawr'*, suburb).

A precinct or *colonnade* on the west side of the temple inclosure (1 Chron. xxvi:18). It contained rooms occupied by officials and divisions for stock (2 Kings xxiii:11).

PARCEL (pär'sĕl), (Heb. חֶלְקָה, *khel-kaw'*, Gen. xxxiii:19; Josh. xxiv:32), portion, lot, piece.

Still employed as a law term for a piece or parcel of ground. Lord Bacon uses the expression "no parcel" (i. e. no portion) "of the world."

PARCHED CORN (pärcht kôrn), (Heb. קָלִי, *kaw-lee'*, roasted).

Grain roasted on the stalk over a blaze, which burned off the chaff and left the kernels cooked ready for eating (Lev. xxiii:14; Ruth ii:14; 1 Sam. xvii:17).

"Harvest is the time for parched corn—not what we lads in Ohio meant by the words. It is made thus: a quantity of the best heads, not too ripe, are plucked with the stalks attached. These are tied into small parcels, a blazing fire is kindled with dry grass and thorn bushes, and the grain-heads are held in it until the chaff is mostly burned off. The grain is thus sufficiently roasted to be eaten, and it is a favorite article all over the country. When traveling in harvest time, my muleteers have very often thus prepared parched corn in the evenings after the tent has been pitched. Nor is the gathering of this green grain for parching ever regarded as stealing. After it has been roasted, it is rubbed out in the hand and eaten as there is occasion." (Thomson, *Land and Book,* vol. ii. 510.)

PARCHED GROUND (pärcht ground), (Heb. שָׁרָב, *shaw-rawb'*, to glare).

The Hebrew word thus rendered (Is. xxxv:7), denotes that optical delusion known by the name of "mirage," and frequently occurring in the African and Asiatic deserts. On account of the different refraction of the solar rays in the various layers of the atmosphere, the white, barren sand-waste suddenly assumes the aspect of a beautiful lake surrounded by trees and a most luxuriant vegetation. Schaff.

Figurative. The Gentile world, and unregenerate men, are likened to *"parched ground";* how destitute of the sap of divine truth, and gracious habits and influences; how barren of good works; how scorched with the power of temptation, with corrupt inclinations and customs (Is. xxxv:7). Brown.

PARCHED PLACES (pärcht plās'ĕs), (Heb. חָרֵר, *khaw-rare'*, arid, Jer. xvii:6). Here parched is employed in the usual sense of dry, arid.

Figurative. To inhabit *"parched places"* is to be in a most wretched and destitute condition (Jer. xvii:6).

PARCHMENT (pärch'ment), (Gr. μεμβράνα, *mem-brah'nah,* a thin skin of parchment). Parchment was used for the manuscripts of the Pentateuch in the time of Josephus, and the μεμβράναι of 2 Tim. iv:13, were skins of parchment. (See WRITING.)

PARDON (pär'd'n), (Heb. כָּפַר, *kaw-far'*, to cover, to hide, to purge, Ps. xxv:11).

The Scriptural import of this term is very imperfectly indicated by the common acceptation of it among men. In the dispensation of grace pardon is inseparably connected with justification. Hence it is spoken of as the covering of sin (Ps. lxxxv:2); the non-imputation of it (Ps. xxxii:2); a blotting out (Ps. li:1, 9; Is. xliii:25); forgetting it (Heb. viii:12); passing by it or removing it to an immeasurable distance from us (Ps. ciii:12; Mic. vii:19).

It is evident that God only has power to bestow pardon (Mark ii:7, 10-12), and that it proceeds from free sovereign grace (Eph. i:6, 7), through the mediation and atonement of Jesus Christ (Heb. ix:0-28; 1 John i:7).

Men are commissioned to preach pardon and salvation through the blood of Christ. (See FORGIVENESS; JUSTIFICATION.)

"PARE HER NAILS." See NAIL OF THE FINGER.

PARENT (pâr'ent), (Gr. γονεύς, *gon-yooce'*, begetter), a name properly given to a father or a mother, but extended also to relations by blood, especially in a direct line, upward.

Scripture commands children to honor their parents (Exod. xx:12) i. e. to obey them, to succor them, to respect them, to give them all assistance that nature, and their and our circumstances require. Christ (Matt. xv:5, 6) con-

demns that corrupt explication which the doctors of the law gave of this precept; by teaching that a child was disengaged from the obligation of supporting and assisting his parents. (See FAMILY.)

PARLOR (pär'lēr), the translation of three Hebrew words:

1. *Kheh'der* (Heb. חֶדֶר, an enclosed place, an apartment), the inner rooms of the temple porch and Holy Place (1 Chron. xxviii:11); generally "chamber."

2. *Lish-kaw'* (Heb. לִשְׁכָּה), a corner cell or "chamber," as generally rendered, in a courtyard (1 Sam. ix:22).

3. *Al-ee-yaw'* (Heb. עֲלִיָּה, lofty), an upper *room of coolness*, or *chamber*, as the words imply (Judg. iii:20–28).

This was a room upon the flat roof of a house, which was open to currents of air, and so offered a cool place, such as are still met with in the East. (McC. & Str. *Cyc.*)

Kitto thinks it was a chamber or apartment detached from the main rooms of the house. (See HOUSE.)

PARMASHTA (par-măsh'tà), (Heb. פַּרְמַשְׁתָּא, *par-mash-taw'*), the seventh son of Haman, slain by the Jews at Shushan (Esth. ix:9), B. C. 473.

PARMENAS (pär'mĕ-năs), (Gr. Παρμενάς, *par-men-as'*, probably, *constant*).

One of the first seven deacons of the church formed at Jerusalem (Acts vi:5). Nothing more is known of him; but the Roman martyrologies allege that he suffered martyrdom under Trajan. (A. D. 29.)

PARNACH (pär'năk), (Heb. פַּרְנַךְ, *par-nak'*, perhaps *swift*), a Zebulunite, father of Elizaphan (Num. xxxiv:25), B. C. before 1618.

PAROSH (pā'rŏsh), (Heb. פַּרְעֹשׁ, *par-oshe'*, a flea).

The founder of a family, 2,172 of whose members returned from the captivity with Zerubbabel (Ezra ii:3; Neh. vii:8), and 150 males with Ezra (Ezra viii:3). Seven of the family married Gentile wives (Ezra x:25). They helped in rebuilding the walls of Jerusalem and were represented in signing the covenant with Nehemiah (Neh. iii:25; x:14). (B. C. before 535-445.)

PARSHANDATHA (par-shăn'da-thä), (Heb. פַּרְשַׁנְדָּתָא, *par-shan-daw-thaw'*, perhaps, *given to Persia*), the eldest son of Haman, put to death with his father (Esth. ix:7), B. C. 437.

PARTHIA (pär'thi-a), (Gr. Παρθία, *par-thee'ah*), the country of the Parthians (Πάρθοι), mentioned in Acts ii:9, as being with their neighbors, the Medes and Elamites, present at Jerusalem on the day of Pentecost.

The persons referred to were Jews from Parthia, and the passage is a strong evidence showing how widely spread were members of the Hebrew family in the first century of our era. The term originally referred to a small mountainous district lying to the northeast of Media. Afterwards it came to be applied to the great Parthian kingdom, into which this province expanded. Parthia proper, or ancient Parthia, lying between Aria and Hyrcania, the residence of a rude and poor tribe, and traversed by bare mountains, woods, and sandy steppes, formed a part of the great Persian monarchy, being a dependency on the satrapy of Hyrcania. Its inhabitants were of Scythian origin. They formed a part of the army of Xerxes, and were found in that of the last Darius. In the breaking up of the kingdom of Alexander, the Parthians took sides with Eumenes, and became subject to Antigonus and the Seleucidæ.

But Arsaces arose against the Syro-Macedonian power, and commenced a new dynasty in his own person, designated by the title of Arsacidæ. This was the beginning of the great Parthian empire, which extended itself in the early days of Christianity over all the provinces of what had been the Persian kingdom, having the Euphrates for its western boundary, by which it was separated from the dominions of Rome. It was divided into eighteen provinces. Now at peace, now in bitter hostilities with Rome, now the victor and now the vanquished, the Parthians were never subjugated by the Romans. At length Arta-

Parthians Practicing Divination.

xerxes defeated the Parthians in a great battle, succeeded to all the dominions of the Parthian kings, and founded the new Persian empire, to the rulers of which is commonly given the name of the Sassanidæ. The government of Parthia was monarchical; but as there was no settled and recognized line of succession, rival aspirants were constantly presenting themselves, which weakened the country with internal broils, especially as the Romans saw it to be to their interest to foster dissensions and encourage rivalries, and this led eventually to the overthrow of the dynasty by the successful aspirant, Artaxerxes. During the Syro-Macedonian period the Parthian and Jewish history kept apart in separate spheres, but under the Romans the Parthians defended the party of Antigonus against Hyrcanus, and even took and plundered Jerusalem (Joseph. *Antiq.* xiv. 13, 3; *De Bell. Jud.* i. 13). The geography of Parthia may be studied, besides in the ancient authorities, in Cellar. *Notit.* ii. 700; Mannert, v. 102. J. R. B.

PARTIALITY (pär'shĭ-ăl'ĭ-tỹ).

1. *Pros'klis-is* (Gr. πρόσκλισις, 1 Tim. v:21) is an inclination of mind. The exhortation of the apostle is that nothing should be done under an undue tendency towards one or another party.

2. *Ad-ee-ak'-ree-tos* (Gr. ἀδιάκριτος, James iii:17) means *without uncertainty* or *ambiguity;* and so Divine wisdom is reliable, not being uncertain or variable in its operations.

PARTICULAR, PARTICULARLY (pär-tĭk'-ū-lēr, pär-tĭk'ū-lēr-lỹ), one by one. St. Paul could not in an epistle enlarge "*particularly*," in explaining the signification of every individual utensil of the temple (Heb. ix:5). In 1 Cor. xii:27, he says: 'Ye are the body of Christ, and members in particular' (*μέλη ἐκ μέρους*, R. V. 'severally members thereof,' R. V. marg. 'members each in his part'); Eph. v:33 'Let every one of you in particular so love his wife even as himself' (*καὶ ὑμεῖς οἱ*

καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν; R. V. 'Do ye also severally love each one his own wife even as himself').

PARTITION, MIDDLE WALL OF (pär-tĭsh'ŭn, mĭd'd'l wal ŏv), (Gr. μεσότοιχον τοῦ φραγμοῦ), the expression (Eph. ii:14) employed by St. Paul to designate the Mosaic law as the dividing line between the Jews and Gentiles. (See TEMPLE.)

PARTRIDGE (pär'trĭj), (Heb. קֹרֵא, *ko-ray'*, a caller, from its cry).

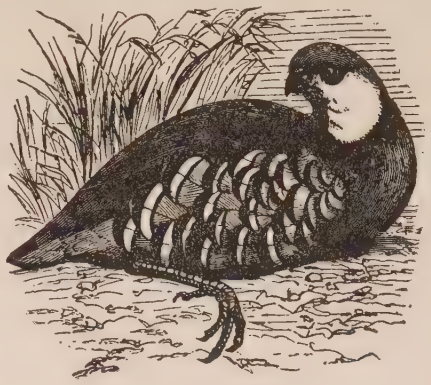
(1) The word occurs but twice in the Old Testament (1 Sam. xxvi:20; Jer. xvii:11; Sept. πέρδιξ, *pare'diks,* Vulg. *perdix,* Ecclus. xi:31). Late commentators state that there are four species of the *Tetrao* (grouse) of Linnæus abundant in Palestine; the francolin (*T. francolinus*), the katta (*T. alchata*), the red-legged or Barbary partridge (*T. petrosus*), and the Greek partridge (*T. saxatilis*). In this now obsolete classification there are included not less than three genera, according to the more correct systems of recent writers, and not one strictly a grouse occurs in the number, though the real *T. Urogallus,* or cock of the woods, is reported to frequent Asia Minor in winter, and in that case is probably no stranger in Libanus. There is, however, the genus *Pterocles,* of which the *P. alchata* is the katta, ganga, cata, and pin-tailed grouse of authors, a species very common in Palestine, and innumerable in Arabia; but it is not the only one, for the sand-grouse of Latham (*P. arenarius*) occurs in France, Spain, Barbary, Arabia, Persia, and on the north side of the Mediterranean, or all round Palestine. These are distinguished from other genera of *Tetraonidæ* by their long and powerful wings, enabling them to reach water, which they delight to drink in abundance; and by this propensity they often indicate to the thirsty caravan in what direction to find relief. They feed more on insects, larvæ. and worms than on seeds, and none of the species having a perfect hind toe that reaches the ground, they run fast: these characteristics are of some importance in determining whether they were held to be really clean birds, and consequently could be the *selav* of the Israelites, which our versions have rendered 'quail.' (See QUAIL; UNCLEAN BIRDS.)

(2) The *Francolin* forms a second genus, whereof *F. vulgaris,* or the common tree partridge, is the Syrian species best known, though

Ammoperdix Hegii.

most likely not the only one of that country. It is larger than the ganga; the male is always provided with one pair of spurs (though others of the genus have two), and has the tail longer than true partridges. This species is valued for the table, is of handsome plumage, and common from Spain and France, on both sides of the Mediterranean.

(3) The partridge is a third genus, reckoning in Syria the two species before named, both red-legged and furnished with orange and black crescents on the sides; but the other markings differ,



Caccabis Saxatilis.

and the Barbary species is smaller than the Greek. They are inferior in delicacy to the common partridge, and it is probable that *Perdix rufa,* and the Caspian partridge, both resembling the former in many particulars, are no strangers in Syria.

(4) The expostulation of David with Saul, where he says, 'The king of Israel is come out to seek a flea, as when one doth hunt a partridge on the mountains,' is perfectly natural; for the red-legged partridges are partial to upland brushwood, which is not an uncommon character of the hills and mountains of Palestine; and the partridge sitting on her eggs and not hatching them (Jer. xvii:11) we take to allude to the liability of the nest being trodden under foot, or robbed by carnivorous animals, notwithstanding all the care and interesting manœuvers of the parent birds to save it or the brood; for this genus is monogamous, nestles on the ground, and both male and female sit, and anxiously watch over the safety of their young. C. H. S.

PARUAH (păr'ụ-ah), (Heb. פָּרוּחַ, *paw-roo'akh,* blossoming).

The father of Solomon's purveyor, Jehoshaphat, in Issachar (1 Kings iv:17). (B. C. about 1012.)

PARVAIM (par-vā'ĭm), Heb. פַּרְוַיִם, *par-vah'-yim,* eastern).

A region producing the finest gold (2 Chron. iii:6). There is very strong reason to conclude, with Bochart, that it is the same with Ophir. Castell, however, identifies it with Barbatia on the Tigris, which is named by Pliny (*Hist. Nat.* vi. 32); and Gesenius, seeking the root of the name in the Sanskrit *pûrva,* 'before,' *i. e.* 'eastern,' concludes it to be a general term, corresponding to our Levant, meaning east country; so that 'gold of Parvaim' means Eastern gold.

PASACH (pā'sak), (Heb. פָּסַח, *paw-sak',* to divide), the first of the three sons of Japhlet, of Asher (1 Chron. vii:33), B. C. about 1618.

PAS-DAMMIM (păs-dăm'mim), (Heb. פַּס דַּמִּים, *pas'dam-meem',* the border of blood), a place in the tribe of Judah, (1 Chron. xi:13) called Ephes-dammim (1 Sam. xvii:1).

PASEAH (pa-sē'ah), (Heb. פָּסֵחַ, *paw-say'akh,* lame).

1. A son of Eshton, descendant of Judah, and one of the "men of Rechah" (1 Chron. iv:12). (B. C. after 1618.)

2. The head of a family of Nethinim who returned from the captivity with Zerubbabel (Ezra ii:49). The name is *Phaseah* (Neh. vii:51). Jehoida, a "son," assisted in rebuilding the old gate of Jerusalem (Neh. iii:6). (B. C. before 446.)

PASHUR (păsh'ur), (Heb. פַּשְׁחוּר, *pash'khoor*, liberation). (See PHASSUR.)

1. The son of Immer, a priest, and chief overseer of the temple, who smote Jeremiah and put him in the stocks for his prophecies of captivity and ruin; on which the prophet was commissioned to declare that he should be one of those to go into exile, and that he and all his friends should die in Babylon, and be buried there (Jer. xx:1-6). (B. C. 607.)

2. The son of Melchiah, a high officer of king Zedekiah, and one of those at whose instance Jeremiah was cast into prison (Jer. xxi:1; xxxviii:1-6). A descendant of his is mentioned among the new colonists of Jerusalem after the captivity (Neh. xi:12). (B. C. 589.)

3. The father of the Gedaliah who assisted Pashur in accusing and imprisoning Jeremiah (Jer. xxxviii:1). (B. C. 589.)

4. The founder of a family who returned from the captivity (Ezra ii:38; Neh. vii:41). Some of the family married Gentile wives (Ezra x:22), whom they divorced.

PASS (pàs), (Gr. ὑπερβάλλω, *hoop-er-bal'lo*, Eph. iii:19; Phil. iv:7), to exceed, go beyond, surpass.

PASSAGE (păs'săj), (from Heb. עָבַר, *aw-bar'*, to cross).

A passage of a river is a ford or bridge (Judg. xii:6). In a country a "passage" often signifies a narrow way between mountains, lakes, etc., such as the "passages" of Michmash and Abarim, that were rendered narrow by the hills or rocks on each side (1 Sam. xiii:23; Jer. xxii:20).

PASSENGER (păs'sĕn-jẽr), (Prov. ix:15; Ezek. xxxix:11, 14, 15) is used in the A. V. in the sense of a passer-by, not, as now, one "ticketed for a journey."

PASSION (păsh'-ŭn), (Gr. πάσχω, *pas'-kho*).

This word has several very different significations. **1.** It signifies the *passion* or *suffering* of Christ: "To whom also he showed himself alive after his passion" (Acts i:3). For the chief points of the history of the event, see JESUS CHRIST. **2.** It signifies *feeling, emotion, or wicked desires* (Rom. i:26), to which those are given up whom God abandons to their own *impulses* (Rom. vii:5; 1 Thess. iv:5).

PASSIONS, LIKE (păsh'ŭns līk), (Gr. ὁμοιοπαθής, *hom-oy-op-ath-ace'*), used in the expressions "men of like passions with you" (Acts xiv:15) and "a man subject to like passions as we are" (James v:17) having the sense (1) of *suffering the like with* another, (2) having *like feelings* or affections.

PASSOVER (pàs'ō-vẽr), (Heb. פֶּסַח, *peh'sakh*; Gr. πάσχα, *pas'-khah*), a passing over, sparing or protection.

(1) Twofold Reference. The Passover, like the Sabbath and other institutions, had a twofold reference—historical and typical. As a commemorative institution it was designed to preserve amongst the Hebrews a grateful sense of their redemption from Egyptian bondage, and of the protection granted to their firstborn on the night when all the firstborn of the Egyptians were destroyed (Exod. xii:27); as a typical institute its object was to shadow forth the great facts and consequences of the Christian Sacrifice (1 Cor. v:7).

(2) Three Acceptations. The word Passover has three general acceptations in Scripture. (1) It denotes the yearly solemnity celebrated on the 14th day of Nisan or Abib, which was strictly the *Passover of the Lamb*, for on that day the Israelites were commanded to roast the lamb and eat it in their own houses. (2) It signifies that yearly festivity, celebrated on the 15th of Nisan, which may be called the *Feast of the Passover* (Deut. xvi:2; Num. xxviii:16, 17. (3) It denotes the whole solemnity, commencing on the 14th, and ending on the 21st day of Nisan (Luke xxii:1), though, in strictness of speech, the Passover and the *feast of unfermented things*, are distinct institutions. The paschal lamb, in the age following the first institution of the Passover in Egypt, and after the settlement of the Hebrews in Palestine, could only be killed by the priests in the court of the temple (Deut. xvi:5-7; 2 Chron. xxxv:1-11; Lev. xvii:3-6), whence the owner of the lamb received it from the priests and 'brought it to his house *in Jerusalem*, and roasted it, and ate it in the evening' (Maimonides, *Corban Pesach*, c. i. sec. 6); and it was thus that Christ kept the Passover, eating it in a chamber within Jerusalem (Luke xxii:7-11); but the feast of *unfermented things* (Exod. xii:15) the Jews thought themselves bound to keep in every place in which they might dwell, if they could not visit Jerusalem; 'the eating of it,' says Maimonides, 'depended not upon the Passover, for it was a commandment by itself' (*Chometz Vematzah*, sec. 6). As, however, from the evening of the 14th to the 21st day of Abib or Nisan (April), all ferment was banished from the habitations of the Hebrews, both institutions thus received a common name (1 Cor. v:5, 7, 8, 13).

(3) How and When Prepared. On the 10th of the month Abib, the master of a family separated a ram or a goat of a year old, without blemish (Exod. xii:1-6; 1 Pet. i:19), which was slain on the 14th day, *between the two evenings*, before the altar (Deut. xvi). The Jewish day had twelve hours (John xi:9), counting from sunrise, about six of the clock of our time. The ninth hour (or three in the afternoon) was the hour of prayer, when they went into the temple, at the daily evening sacrifice (Acts iii:1). This was the ordinary time for the Passover, as appears from the Babylonian Talmud. 'The daily evening sacrifice was killed at the eighth hour and a half, and it was offered up at the ninth hour and a half. In the evening of the Passover it was killed at the seventh hour and a half, and offered at the eighth hour and a half' (*Pesachim*, c. 5). The reason of this obviously is, because the priests had first to kill the daily sacrifice, and then to slay the Passover and eat it; and also to rest on the evening prior to the Sabbath. Thus in the evening of time (Heb. i:2; 1 Pet. i:19-20), or *last days*, about the same hour of the day when the paschal lamb was offered in the temple, did Christ die on Calvary, so that the substance and the shadow corresponded (Mark xv:25-33).

(4) How Observed. Originally the blood was sprinkled on the posts of the door (Exod. xii:7), but afterwards the priests sprinkled the blood upon the bottom of the altar (comp. Deut. vi:9; 1 Pet. i:2; Heb. viii:10; ix:13, 14).

(5) Animal Roasted with Fire. The ram or kid was roasted in an oven whole, with two spits made of pomegranate wood thrust through

it, the one lengthwise, the other transversely (crossing the longitudinal one near the forelegs), thus forming a cross (*Pesachim,* ch. 3). Thus roasted with fire, as an emblem of purification, it was served up with a bitter salad (*Merorim*) unpickled, indicative of the bitterness of their bondage in Egypt, and with the flesh of the other sacrifices (Deut. xvi:2-6). What of the flesh remained uneaten was to be consumed with fire, lest it should see corruption (comp. Exod. xii:10; Ps. xvi:10; Acts ii:27). Not fewer than ten, nor more than twenty persons, were admitted to this sacred solemnity. At its first observance the Hebrews ate the Passover with loins girt about, sandals on their feet, staves in their hands, and in haste, like travelers equipped and prepared for immediate departure (Exod. xii:11); but subsequently the usual mode of reclining was adopted, in token of rest and security (John xiii: 23). Several of these rites are therefore omitted by Moses in repeating the laws of the Passover (Lev. xxiii:5-8; Num. ix:2-11; xxviii:16, 17; Deut. xvi).

(6) Particulars by Rabbins. The Rabbins enumerate the following particulars as peculiar to its original observance: (1) The eating of it in their houses dispersed in Egypt; (2) the taking up of the paschal lamb from the tenth day; (3) the charge to strike the blood on the doorposts; (4) the eating of it in haste (Bab. Talmud, *Pesachim,* ch. 9; Maim. *Corban Pesach.* ch. 10, sec. 15). But the command not to break a bone of the offering was always observed (John xix: 36). F. R. L.

PASTORS or SHEPHERDS (pȧs'tērs ôr shĕp'-ērds), (Heb. רֹעֶה, *ro-eh'*, shepherd), were men who watched over flocks of sheep or cattle, directing them to their right pasture, affording them water, gathering them, when proper, to their fold, and protecting them from hurt.

It seems that their flocks often followed them (John x:1-27). As of old great men's wealth consisted chiefly in their flocks and herds, the office of feeding them was accounted very honorable. Abel, Abraham, Isaac, Jacob, Moses, David, nay, the young ladies, as the daughters of Laban and Jethro, employed themselves in feeding flocks. (See SHEPHERD.)

Figurative. (1) God is compared to a *Shepherd;* with what tender care did he lead, provide for, protect, and govern the Hebrews in the desert, and in Canaan! With what tender care he gathers, governs, protects, heals, and provides for the welfare of his church and people! (Gen. xlix:24; Ps. xxiii:1; lxxx:1; Is. xl:11). (2) Christ is God's *Shepherd,* because his Father hath given him his flock of chosen men, and appointed him to die for, call, and feed them (Zech. xiii:7). (3) He is called the *One Shepherd;* because he alone owns the sheep, and can in every respect answer and supply all their wants (Ezek. xxxiv:23; John x:16). (4) He is called the *great and chief Shepherd;* he is infinitely great in himself; he is highly exalted as our Mediator; he has the supreme management of the church in his hand; and ministers and magistrates are but instruments subject to him (Heb. xiii:20; 1 Pet. v:4. (5) He is the *Good Shepherd;* in infinite kindness he redeemed his sheep from ruin, by the price of his blood; kindly he sympathizes with them, and gives them his own flesh and blood for their provision; and nothing good will he withhold from them (John x:14). (6) He is the *Shepherd and Bishop of souls;* it is men's souls he leads, restores, and satisfies; and their spiritual and eternal interests are the great objects of his care (1 Pet. ii:25; Ps. xxiii:2, 3; Jer. xxxi: 10). (7) The *"shepherd and stone of Israel"* signifies God, the source of all blessings (Gen. xlix:24). (8) Political rulers in the state, and captains in the army, are called *"pastors and shepherds:"* their office requires them to gather, lead, protect, and provide for the welfare of their subjects and armies, which are their flocks; although they often act the contrary (Is. xliv:28; lxiii:11; Jer. xii:10; xxiii; xxv:34; Ezek. xxxiv; Nah. iii:18). (9) The Chaldean princes and their armies were the *"shepherds and flocks"* that ruined *Judah* (Jer. vi:3; xii:10).

PASTORS, CHRISTIAN (pȧs'tērs, krĭs'chan). Ministers are "shepherds;" it is their work to gather, lead, watch over, feed with sound doctrine, and in every way endeavor to promote the spiritual life, safety, growth, health, and comfort of their people (Jer. xvii:16; Eph. iv:11; 1 Pet. v:1-4). The pastoral or ministerial office and work is described in Scripture as inexpressibly important and solemn (John xiv:16, 17, 26; xv: 26, 27; xvi:13, 14, 15; xx:22; 1 Cor. ii:10-16; 2 Cor. iv:14; v:17; Gal. i:15, 16; Phil. iii:3, 7-14; 1 John i:3). They must have a real call and mission from Jesus Christ to their work, otherwise they cannot expect to have any true success therein (Is. vi:8, 9; xlix:1, 2; Jer. i; xxiii:21, 22, 32; Ezek. ii, iii, xxxiii; Matt. x; Luke x; John x; Acts i; xxvi:17, 18; Rom. x:15; Heb. v:4). Their ends ought to be single and disinterested, not seeking great things for themselves, coveting no man's silver, gold, or apparel, but seeking to gain men to Christ, and salvation through him; not looking or aiming at their own ease, profit, or honor, but at the things of Christ and his people; not seeking glory of men, but the honor of Christ, and his Father, in the eternal salvation of souls (1 Sam. xii:3; Jer. xlv:5; John vii:18; Acts xx:33; 1 Cor. ix:12, 16; 2 Cor. vi: 4-10; vii:2; xi:9; xii:13, 14; Phil. ii:21; 1 Thess. ii:4-9).

PASTURAGE (pȧs'tûr-ăj), (Heb. כַּר, *kar,* fat pasture).

In the first period of their history the Hebrews led an unsettled pastoral life, such as we still find among many Oriental tribes. One great object of the Mosaical polity was to turn them from this condition into that of fixed cultivators of the soil. Pasturage was, however, only discouraged as a *condition of life* unfriendly to settled habits and institutions, and not as a pursuit connected with agriculture. Hence, although in later times the principal attention of the Hebrews was given to agriculture, the tending of sheep and cattle was not at any time neglected.

(1) Nomads. The shepherds who move about with their flocks from one pasture-ground to another, according to the demands of the season, the state of the herbage, and the supply of water, are called *nomads*—that is, not merely *shepherds,* but *wandering shepherds.* They feed their flocks on the 'commons,' or the deserts and wildernesses, which no settled or cultivating people have appropriated. At first, no pastoral tribe can have any particular property in such tracts of ground in preference to another tribe; but, in the end, a particular tract becomes appropriated to some one tribe, or section of a tribe, either from long occupation, or from digging wells therein.

(2) Rights Acquired. According to the ideas of the East, the digging of a well is so meritorious an act, that he who performs it acquires a property in the waste-lands around. In the time of the patriarchs, Palestine was but thinly peopled

by the Canaanites, and offered many such tracts of unappropriated grounds fit for pasturage. In these they fed their flocks, without establishing any exclusive claims to the soil, until they proceeded to dig wells, which, being considered as an act of appropriation, was opposed by some of the inhabitants (Gen. xxi:25, 26). After the conquest of Canaan, those Israelites who possessed large flocks and herds sent them out, under the care of shepherds, into the 'wildernesses,' or commons, of the east and south, where there are rich and juicy pasturages during the moist seasons of the year (1 Sam. xvii:28; xxv:4-15; 1 Chron. xxvii:29-31; Is. lxv:10; Jer. l:39).

(3) Succession of Occupancy. The nomads occupy, successively, the same stations in the deserts every year. In summer, when the plains are parched with drought, and every green herb is dried up, they proceed northwards, or into the mountains, or to the banks of rivers; and in winter and spring, when the rains have re-clothed the plains with verdure, and filled the watercourses, they return. When these pastors remove, they strike their tents, pack them up, and convey them on camels to the next station. Nearly all the pastoral usages were the same, anciently, as now. The sheep were constantly kept in the open air, and guarded by hired servants, and by the sons and daughters of the owners. Even the daughters of emirs, or chiefs, did not disdain to tend the sheep (Gen. xxiv:17-20; xxix:9; Exod. ii:16).

(4) Duty of Shepherds. The principal shepherd was responsible for the sheep intrusted to his care, and if any were lost he had to make them good, except in certain cases (Gen. xxxi:39; Exod. xxii:12; Amos iii:12). Their services were often paid by a certain proportion of the young of the flock (Gen. xxx:30). On the more dangerous stations, towers were erected, from which the approach of enemies might be discovered. These were called the Towers of the Flock (Gen. xxxv:21; 2 Chron. xxvi:10; Micah iv:8). (See PASTORS OR SHEPHERDS.)

PASTURE (pàs'tûr). See PASTORS OR SHEPHERDS.

PATARA (păt'a-rà), (Gr. Πάταρα, *pat'ar-ah*).

A port of Lycia in Asia Minor, where Paul, on his voyage to Jerusalem, changed his ship for one bound to Phœnicia (Acts xxi:1, 2). Patara was about sixty stadia southeast from the mouth of the river Xanthos, at the modern village Gelemish.

The name of Patara in ancient times was closely connected with the cultus and the oracle of Apollo; and its later coins show Apolline types, though on its earlier coinage Athena and Hermes (Greek ideals of art and trade) are the prominent figures. The Roman poets, and the later Greeks like Lykophron, associate the epithet Patarean with Apollo, just as they call the god Delphian. The oracle spoke only during part of the year, viz., the six winter months. (Strabo, xiv, 665; Plin. *Hist. Nat.* v, 28; Mela, i, 15; Herod. i, 182.)

Patara is now in ruins, but retains its ancient name. The remains prove it to have been a city of considerable importance. Among them are a theater, some massive walls and arches, a gate of the city with three arches nearly perfect, and numerous sarcophagi. Near the theater is a deep circular pit, and a square pillar rising above it, which Lewin thinks was the seat of the oracle of Patareus Apollo. The port is completely filled with sand, and is a malarious swamp; all communication with the sea is cut off by a sand-beach, and the sand is also gradually encroaching upon the ruins. (Schaff, *Bib. Dict.*)

In the history of Christianity Patara was of small consequence. Lycia, like Pamphylia, seems to have been slow in adopting the new religion. Patara was a bishopric, and is mentioned as such in all the *Notitiæ*. There are still considerable ruins of the city, on which see Beaufort, Texier, Fellows, Spratt, and Forbes, and, above all, the splendid work of Benndorf-Niemann on *Lykia*. (W. M. Ramsay, Hastings' *Bib. Dict.*)

PATE (pāt), (Heb. קָדְקֹד, *kod-kode'*, crown of the head), formed by loss of *l* from "plate," which came to be applied to the crown of the head, especially the bald crown, from its appearance: comp. Germ. *Platte*, 'a plate,' 'bald head,' and vulgarly 'the head' occurs once in the A. V. (Ps. vii:16, 'His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate'). (Hastings' *Bib. Dict.*)

PATH (pàth), (Heb. אֹרַח, *o'rakh*).

Figurative. (1) God's "*paths*" are his works of creation (Job xl:19), the dispensations of his providence, wherein he walks towards his creatures (Ps. xxv:10; Is. lv:8, 9), or the clouds which distil his rain (Ps. lxv:11); or his truths and precepts, in which he requires men to walk (Ps. xvii:4). (2) The paths of the righteous are *"paths of judgment,"* of uprightness, and of life; his religious course is judiciously chosen, he is candid and upright in following it out; in his present walk he has life spiritual here, and shall attain life eternal hereafter (Is. xl:14; Prov. ii:13; v:6). (3) God makes a *"straight way"* or *"path,"* when he removes every thing tending to the hindrance of his glory and gospel (Is. xlii:16; xl:3, 4); and of his people's happiness (Jer. xxxi:9). (4) Christ's *"paths" are made straight,* when things are prepared for his public appearances on earth (Matt. iii:3). (5) Men make *"straight paths"* for their feet, lest that which is lame be turned out of the way, when they take care of adding to, or taking from, the rules of God's word, and study to walk exactly according to it, lest some should stumble at religion on their account (Heb. xii:13). (6) Men do not *"find their paths"* when they cannot get their purposes fulfilled (Hos. ii:6).

PATHROS (păth'ros), (Heb. פַּתְרוֹס, *path'roce*, region of the south).

A district of Egypt near Thebes; named, as some suppose, from a town called *Ha-hathor,* or "the abode of Hathor," the Egyptian Venus. Originally it was ruled by its own kings, independent of Egypt. It was probably the Thebaid of the Greeks and the Said of the Arabs. The country is mentioned in the Prophets, and nearly always in connection with Egypt (Is. xi:11; Ezek. xxx:14; Jer. xliv:1-15). Its inhabitants were known as the Pathrusim, the descendants of Ham through Mizraim (Gen. x:14; 1 Chron. i:12).

After Egypt had been desolate for forty years and its inhabitants exiled, Ezekiel said (chap. xxix:14), 'I will bring back the captivity of Egypt, and will cause them to return into (LXX, 'will cause them to dwell in,' perhaps better) the land of Pathros, into the land of their birth, and they shall be there a base kingdom.' It is very remarkable to find in Ezekiel a knowledge of the correct Egyptian tradition concerning the priority of the southern country over the north. The earliest known dynasties of kings re-

sided in Memphis on the border of Upper and Lower Egypt, but the first historical king, Menes, came from This (Thinis) near Abydos in Upper Egypt. Therefore the inscriptions always place the south as the aboriginal country before the north. The issue of that prophecy is not quite clear. (W. Max Müller, Hastings' *Bib. Dict.*)

PATHRUSIM (path-ru'sim), (Heb. פַּתְרֻסִים, *path-roo-seem'*).

The fifth in order of the tribes descended from Mizraim, who settled Egypt (Gen. x:14; 1 Chron. i:12).

PATIENCE (pā'shens), (Gr. μακροθυμία, *makroth-oo-mee'ah*), constancy, endurance, forbearance, long-suffering, resignation.

1. *Patience* and *resignation* are thus discriminated: *Patience* applies to any troubles or pains whatever, small or great; *resignation* is employed only for those of great moment, in which our dearest interests are concerned: *patience,* when compared with resignation, is somewhat negative; it consists in the abstaining from all complaint or indication of what one suffers: but *resignation* consists in a positive sentiment of conformity to the existing circumstances, be they what they may. There are perpetual occurrences which are apt to harass the temper, unless one regards them with *patience;* the misfortunes of some men are of so calamitous a nature, that if they have not acquired the *resignation* of Christians, they must inevitably sink under them. *Patience* applies only to the evils that actually hang over us; but there is a *resignation* connected with a firm trust in Providence which extends its views to futurity, and prepares us for the worst that may happen. (Crabbe's *Synonyms.*)

2. The *"patience"* of the saints is that grace whereby they meekly endure injuries and with a continued calmness of temper, and submission of spirit to the will of God, bear afflictions, and humbly wait for the accomplishment of his promises (Rom. v:3; viii:25). It is called the *"patience" of Jesus Christ,* as he exemplifies it and bestows it: it is exercised in the way of waiting, and honoring him, and in a patient waiting for his coming in the power of his Spirit, and to judge the world (2 Thess. i:4; Rev. i:9); and the "word of his patience," are those truths which are opposed and which we are called to maintain and suffer for (Rev. iii:10).

PATIENCE OF GOD (pā'shens ŏv gŏd). God's "patience" is his bearing long with offenders without punishing them (Matt. xviii:26-29; Rom. ii:4). The "God of patience" (ὑπομονή, *hu-pom-on-ay'*) means that God is the author of patience in his servants (Rom. xv:5).

PATMOS (păt'mos), (Gr. Πάτμος, *pat'mos*).

A rocky and bare island of the Ægean Sea, about fifteen miles in circumference, and reckoned as one of the Sporades (Plin. *Hist. Nat.* iv, 23; Strabo, x, 480). On account of its stern and desolate character, the island was used, under the Roman empire, as a place of banishment, which accounts for the exile of John thither 'for the testimony of Jesus' (Rev. i:9). (See JOHN, 3.) He was here favored with those visions which are contained in the Apocalypse, and to which the place owes its Scriptural interest.

Patmos, Harbor, etc.

On approaching the island the coast is found to be high, and to consist of a succession of capes, which form so many ports, some of which are excellent. The only one in use is, however, a deep bay, sheltered by high mountains on every side but one, where it is protected by a projecting cape. The town attached to this port is situated upon a high rocky mountain, rising immediately from the sea; and this, with the Scala below upon the shore, consisting of some shops and houses, forms the only inhabited site of the island.

Patmos is deficient in trees, but abounds in flowering plants and shrubs. Walnuts and other fruit trees are grown in the orchards; and the wine of Patmos is the strongest and best flavored of any in the Greek islands. Maize and barley are cultivated, but not in a quantity sufficient for the use of the inhabitants, and for the supply of their own vessels and others which often put in at the great harbor for provisions. The island now bears the names of Patino and Palmosa, and the inhabitants do not exceed 4,000 or 5,000, many of whom are emigrants from the neighboring continent. Kitto.

The monastery of St. John's contains a poor remnant of the valuable library which was once there. Mai, in his *Nova Bibliotheca,* VI, ii, p. 537, has published from a Vatican MS. a list of the books preserved there in the 13th century. It

was here that the English traveler, E. D. Clark, purchased of the monks, in October, 1814, the great 9th century codex of Plato now in the Bodleian. It remains to add that, according to an uncertain tradition preserved in Irenæus, v, 30, Eusebius, *HE* iii. 18, Hieronymus, *de Scr. Ill.* ch. 9, and others, St. John was exiled to Patmos in the 14th year of the emperor Domitian, and returned thence to Ephesus A. D. 96 under Nerva. A modern traveler, Mr. Theodore Bent, has suggested that the natural scenery of the island determined some features of the imagery of the Apocalypse: a suggestion which Dean Stanley in his *Sermons in the East* had already made. (Hastings' *Bib. Dict.*)

PATRIARCH (pā'trĭ-ärk), (Gr. πατριάρχης, *patree-arkh'ace*), a progenitor, the founder of a tribe (Acts ii:29).

1. In the early history of the Jews we find the ancestor or father of a family retaining authority over his children and his children's children so long as he lived, whatever new connections they might form. When the father died the branch-families did not break off and form new communities, but usually united under another common head. The eldest son was generally invested with this dignity. His authority was paternal. He was honored as the central point of connection, and as the representative of the whole kindred. Thus each great family had its patriarch or head, and each tribe its prince selected from the several heads of the families it embraced. These princes were called "elders of Israel." (See ELDERS.)

2. The word "patriarch" is also applied to the founder of a family or to any illustrious ancestor (Acts ii:29).

3. In later ages of the Church the same title is found, but is applied to ecclesiastical dignitaries, and denotes the supposed paternal character of their authority.

4. The sons of Jacob, as the progenitors of the Jewish nation, are called, by way of distinction, "the twelve patriarchs" (Acts vii:8). (Schaff, *Bib. Dict.*)

PATRIMONY (păt'rĭ-mō-nў), (Heb. עַל הָאֲבוֹת, *al*, of or from; *haw-aw-both'*, the fathers), the produce of the property which a Levite possessed according to his family descent (Deut. xviii:8).

PATROBAS (păt'ro-băs), (Gr. Πατρόβας, *patrob'as*, life of his father).

A Christian in Rome to whom St. Paul sent greetings (Rom. xvi:14). (A. D. 55.) According to an uncertain tradition he was one of the seventy disciples.

PATTERN (păt'tērn).

1. *Tab-neeth'* (Heb. תַּבְנִית, figure, form), literally a structure, then a figure of anything, a copy or representation (Exod. xxv:9, 40; Josh. xxii:28; 1 Chron. xxviii:11, 12, 18, 19).

2. *Tok-neeth'* (Heb. תָּכְנִית, Ezek. xliii:10, only), an arrangement.

3. *Mar-eh'* (Heb. מַרְאֶה, an appearance, Num. viii:4, only), a pattern, a view.

4. *Hoop-od'igue-mah* (Gr. ὑπόδειγμα, Heb. ix:23), signifies properly a sketch, a *model*, as of the tabernacle, an *exemplar*.

5. *Hoop-ot-oop'o-sis* (Gr. ὑποτύπωσις, outline, sketch), an example or pattern (1 Tim. i:16).

6. *Too'pos* (Gr. τύπος, the mark of a stroke, print). In Tit. ii:7 it means *example* to be copied; while it has the meaning (Heb. viii:5) of type, *pattern*.

PAU (pā'u), (Heb. פָּעִי, *paw-ee'*, bleating), the capital city of Hadar, king of Edom (Gen. xxxvi:39); called PAI (1 Chron. i:50). Site is not known.

PAUL (pạul), (Gr. Παῦλος, *Paulus*, originally *Saul*, (Heb. שָׁאוּל, *shaw-ool'*, asked, Σαῦλος, *Saulos*, asked for).

1. Name and Personal History. He was a native of Tarsus, a city of Cilicia (Acts xxii:3, etc.), and was of Jewish descent, of the tribe of Benjamin (Phil. iii:5). From his father he inherited the rights of Roman citizenship, which had probably been earned by some of his ancestry through services rendered to the Roman state (Lardner, *Works*, i, 228, ed. 1788, 8vo; Grotius, *ad Act.* xxii:28). The supposition that he enjoyed them in virtue of being a native of Tarsus is not well founded.

At that time Tarsus was the rival of Athens and Alexandria as a place of learning and philosophical research (Strabo, xiv, 5); but to what extent the future 'Apostle of the Gentiles' enjoyed the advantage of its schools we have no means of accurately determining. It must be allowed, however, that the mere circumstance of having spent his early years in such a city as Tarsus could not but exert a very powerful influence on the mind of such a man as Paul, in the way of sharpening his faculties, refining his tastes, and enlarging the circle of his sympathies and affections. (See TARSUS.)

(1) Early Life. But whatever uncertainty may hang over the early studies of the Apostle in the department of Greek learning, there can be no doubt that, being the son of a Pharisee, and destined, in all probability, from his infancy to the pursuits of a doctor of Jewish law, he would be carefully instructed from his earliest years in the elements of Rabbinical lore. It is probable also that at this time he acquired his skill in that handicraft trade by which in later years he frequently supported himself (Acts xviii:3; 1 Cor. iv:12, etc.); for it was a maxim among the Jews, that 'he who does not teach his son a trade, teaches him to steal.'

At the proper age (supposed to be after he was fourteen years old), the Apostle proceeded to Jerusalem, to prosecute his studies in the learning of the Jews. Here he became a student under Gamaliel, a distinguished teacher of the law, and who is supposed to be the person of that name who is celebrated in the writings of the Talmudists as one of the seven teachers to whom the title 'Rabban' was given (Lightfoot, *Horæ Hebr. in Act.* v, 34; Neander, *Apostol. Zeitalter.* u. s. w. s. 62; Otho, *Lex. Rabbinico-Phil.* title 'Rabbi'). Besides acquaintance with the Jewish law, and a sincere conviction of the supreme excellence of Judaism, Gamaliel appears to have possessed a singularly calm and judicious mind, and to have exercised a freedom of thought as well as pursued a range of study very unlike what was common among the party to which he belonged (Acts v:34-39; comp. Neander, *loc. cit.*). How much the instructions and the example of such a teacher may have influenced the mind of Paul in a direction favorable to the course he was subsequently called to pursue, it is easy for us to imagine.

We now approach the period in Paul's history when he becomes a prominent figure on the page of the sacred historian, and when, consequently, the facts of his life can be more confidently narrated. He is introduced to our notice by the sacred historian for the first time in connection with the martyrdom of Stephen, in which transac-

tion he was, if not an assistant, something more than a mere spectator.

He is described as at this time 'a young man' (*νεανίας*); but this term was employed with so much latitude by the Greeks that it is impossible, from the mere use of it, to determine whether the person to whom it was applied was under thirty or between that and forty. The probability is that Paul must have reached the age of thirty at least; for otherwise it is not likely that he would have shared the counsels of the chief priests, or been intrusted by them with the entire responsibility of executing their designs against the followers of Jesus, as we know was the case (Acts xxvi:10, 12). For such a task he showed a painful aptitude, and discharged it with a zeal which spared neither age nor sex (Acts viii:1-3; xxvi:10, 11). But while thus, in his ignorance and unbelief, he was seeking to be 'injurious' to the cause of Christ, the great Author of Christianity was about to make him a distinguished trophy of its power, and one of the most devoted and successful of its advocates.

(2) Conversion. While journeying to Damascus (see DAMASCUS), with a commission from the high-priest, to arrest and bring back as prisoners to Jerusalem the Christians who had escaped thither from the fury of their persecutors, and when he had almost completed his journey, he was suddenly arrested by a miraculous vision of Christ, who addressing him from heaven, demanded the reason of his furious zeal, in the remarkable words, 'Saul, Saul, why persecutest thou me?' Struck to the ground by the suddenness and overwhelming splendor of the vision, and able only to ask by whom it was he was thus addressed, he received for answer, 'I am Jesus of Nazareth whom thou persecutest; but arise, and go into the city, and it shall be told thee what to do.' This command the confounded and now humble zealot immediately rose to obey, but as the brilliancy of the light which had shone around him had dazzled him to blindness, he had to be led into the city by his attendants. Here he remained for three days and nights in a state of deep mental conflict and dejection, tasting neither meat nor drink, until a person of the name of Ananias appeared at the command of Christ to relieve his distress, and to admit him into the Christian fraternity by baptizing him into the name of the Lord (Acts ix:1-18; comp. 1 Cor. xv:8; ix:1; Gal. i:1; Neander, *Apostol. Zeitalter.* section III, *sq.;* Olshausen, *on Acts* ix:1-19; Lyttleton's *Observations on the Conversion and Apostleship of St. Paul*).

Immediately on his conversion to Christianity Saul seems to have gone into Arabia (see ARABIA), where he remained three years (Gal. i:11-17); and where he, in all probability, was chiefly occupied, by meditation and study, in preparing himself for the great work to which he had been called. Here also we may venture to suppose he received that gospel which afterwards he preached 'by revelation' from Christ (Gal. i:12).

Returning from Arabia to Damascus the Apostle commenced his public efforts in the service of Christ, by boldly advocating in the synagogues of the Jews the claims of Jesus to be venerated as the Son of God. At first astonished, the Jews were afterwards furiously incensed at this change in the opinions and conduct of Saul, and in consequence of their attempts upon his liberty and life, he was obliged to make his escape from Damascus. This he effected with difficulty by the aid of the Christians, some of whom let him down in a basket from the window of a dwelling erected upon the outer wall of the city (Acts ix:21, etc.; 2 Cor. xi:32).

(3) First Visit to Jerusalem. After his conversion, where, on the testimony of Barnabas, he was acknowledged as a Christian brother, and admitted by the Apostles to that place in their fraternity which had been assigned to him by Christ. From Jerusalem he was soon driven by the hostility of the Jews; when, after visiting Cæsarea, he went to his native town Tarsus, where he abode several years (Acts ix:26-30). From this retreat he was summoned by Barnabas, who, having been appointed by the Apostles at Jerusalem to visit the church at Antioch, where accessions had been made to the number of the followers of Jesus from among the Gentiles as well as the Jews, and finding the need of counsel and co-operation in his work, went to Tarsus to procure the assistance of Saul (Acts xi:22-25).

(4) Second Visit to Jerusalem. After residing and laboring for a year in Antioch, these two distinguished servants of Christ were sent up to Jerusalem with certain contributions which had been made among the Christians at Antioch (see ANTIOCH), on behalf of their brethren in Judæa, who were suffering from the effects of a dearth (Acts xi:27-30). This, as commonly received, was the Apostle's *second* visit to Jerusalem after his conversion.

(5) First Missionary Journey. Having discharged this commission they returned to Antioch, accompanied by John Mark, the nephew of Barnabas, and were shortly afterwards despatched by that church, in obedience to an injunction from heaven, on a general missionary tour. In the course of this tour, during the earlier part only of which they were accompanied by Mark, in consequence of his shrinking from the toils and dangers of the journey and returning to Jerusalem, they visited Seleucia, Cyprus, Perga in Pamphylia, Antioch in Pisidia, Iconium, Lystra and Derbe, cities of Lycaonia (in the former of which the fickle populace, though at first they had with difficulty been prevented from offering them divine honors, were almost immediately afterwards, at the instigation of the Jews, led to stone the Apostle until he was left for dead); and then they returned by way of Attalia, a city of Pamphylia, by sea to Antioch, where they rehearsed to the church all that God had done by them (Acts xiii-xiv). This formed the Apostle's *first* great missionary tour.

In the narrative of this journey, given by Luke, the historian, without assigning any reason for so doing, drops the name Saul and adopts that of Paul, in designating the Apostle. It is probable from this, that it was during this journey that the Apostle's change of name actually took place. What led to that change we can only conjecture; and of conjectures on this point there has been no lack. The most probable opinion is that of Beza, Grotius, Doddridge, Kuinoel, etc., that as the Romans and Greeks were in the habit of softening the Hebrew names in pronunciation, and accommodating their form to that of the Latin or Greek (comp. Jason for Jesus, Silvanus for Silas, Pollio for Hillel, etc.), they substituted Paulus for שָׁאוּל, and the Apostle henceforward adopted the substituted name as his usual designation.

(6) The Council at Jerusalem. Not long after Paul and Barnabas had returned to Antioch, they were deputed by the church there again to visit Jerusalem, to consult the Apostles and elders upon the question, which certain members of the church at Jerusalem had raised in that at Antioch,

whether converts from heathenism required to be circumcised, and so become Jews before they could be saved? (See BARNABAS.) The Apostle on this occasion visited Jerusalem for the *third* time after his conversion; and after the question had been settled by the parties in that city with whom the power to do so lay, he and his companion returned to Antioch.

(7) Second Missionary Journey. After restoring peace to the church there Paul proposed to Barnabas to undertake another missionary tour, to which the latter cordially assented; but, unhappily, on the very eve of their departure, a contention arose between them, in consequence of Barnabas being determined to take with them his nephew John Mark, and Paul being equally determined that one, who had on a former occasion ingloriously deserted them, should not again be employed in the work. Unable to come to an agreement on this point they separated, and Paul, accompanied by Silas, commenced his second missionary journey, in the course of which, after passing through Syria and Cilicia, he revisited Lystra and Derbe. At the former of these places he found Timothy, whom he associated with Silas, as the companion of his further travels, after he had been ordained by the Apostle and the presbytery of the church of which he was a member (1 Tim. iv:14). Paul then passed through the regions of Phrygia and Galatia, and, avoiding Asia strictly so-called, and Bithynia, he came with his companions by way of Mysia to Troas, on the borders of the Hellespont. Hence they crossed to Samothracia, and thence to Neapolis, and so to Philippi, whither he had been summoned in a vision by a man of Macedonia saying, 'Come over and help us.' After some time spent in this city they passed through Amphipolis and Apollonia, cities of Macedonia (see MACEDONIA), and came to Thessalonica, where, though they abode only a short time, they preached the gospel with no small success. Driven from that city by the malice of the Jews, they came by night to Berea, another city of Macedonia, where at first they were favorably received by the Jews, until a party from Thessalonica, which had followed them, incited the Bereans against them. Paul, as especially obnoxious to the Jews, deemed it prudent to leave the place, and accordingly retired to Athens, where he determined to await the arrival of Silas and Timothy. Whilst residing in this city, and observing the manners and religious customs of its inhabitants, his spirit was stirred within him, when he saw how entirely they were immersed in idolatry; and unable to refrain, he commenced in the synagogues of the Jews, and in the market-place, to hold discussions with all whom he encountered. This led to his being taken to the Areopagus, where, surrounded by perhaps the shrewdest, most polished, most acute, most witty, and most scornful assemblage that ever surrounded a preacher of Christianity, he, with exquisite tact and ability, exposed the folly of their superstitions, and unfolded the character and claims of the living and true God. For the purpose of more effectually arresting the attention of his audience, he commenced by referring to an altar in their city, on which he had read the inscription ἑλνώστῳ θεῷ, *to an unknown God;* and, applying this to Jehovah, he proposed to declare to them that Deity, whom thus, *without knowing* him (ἀλνοοῦντες), they were worshiping.

On being rejoined by Timothy (1 Thess. iii:1), and perhaps also by Silas (comp. Greswell's *Dissertations,* ii, pp. 31, 32), the Apostle sent them both back to Macedonia, and went alone to visit Corinth, whither they soon after followed him (Acts xviii:5). Here he abode for a year and a half preaching the gospel, and supporting himself by his trade as a tent-maker, in which he was joined by a converted Jew of the name of Aquila, who, with his wife Priscilla, had been expelled from Rome by an edict of the emperor, forbidding Jews to remain in that city. Driven from Corinth by the enmity of the Jews, he, along with Aquila and Priscilla, betook himself to Ephesus, whence, after a residence of only a few days, he went up to Jerusalem, being commanded by God to visit that city, at the time of the approaching passover. His visit on this occasion—the *fourth* since his conversion—was very brief; and at the close of it he went down to Antioch, thereby completing his *second* great apostolic tour.

(8) Third Missionary Journey. At Antioch he abode for some time, and then, accompanied, as is supposed, by Titus, he commenced another extensive tour, in the course of which, after passing through Phrygia and Galatia, he visited Ephesus. The importance of this city, in relation to the region of Hither Asia, determined him to remain in it for a considerable time; and he accordingly continued preaching the gospel there for three years, with occasional brief periods of absence, for the purpose of visiting places in the vicinity. With such success were his efforts crowned, that the gains of those who were interested in supporting the worship of Diana, the tutelar goddess of the city, began to be seriously affected; and at the instigation of one of these, by name Demetrius, a silversmith, who had enjoyed a lucrative traffic by the manufacture of what appear to have been miniature representations of the famous temple of Diana (ναοὺς ἀργυροῦς Ἀρτέμιδος, comp. Kuinoel, *in Act.* xix,24; Neander, *Apost. Zeit.* § 350), a popular tumult was excited against the Apostle, from the fury of which he was with difficulty rescued by the sagacity and tact of the town-clerk, aided by others of the chief men of the place, who appear to have been friendly towards Paul. By this occurrence the Apostle's removal from Ephesus, on which, however, he had already determined (Acts xix:21), was in all probability expedited; and, accordingly, he very soon after the tumult went by way of Troas to Philippi, where he appears to have resided some time, and from which, as his headquarters, he made extensive excursions into the surrounding districts, penetrating even to Illyricum, on the eastern shore of the Adriatic (Rom. xv:19). From Philippi he went to Corinth, where he resided three months, and then returned to Philippi, having been frustrated in his design of proceeding through Syria to Jerusalem by the malice of the Jews. Sailing from Philippi, he came to Troas, where he abode seven days; thence he journeyed on foot to Assos; thence he proceeded by sea to Miletus, where he had an affecting interview with the elders of the church at Ephesus (Acts xx:17, *sq.*); thence he sailed for Syria, and, after visiting several intermediate ports, landed at Tyre; and thence, after a residence of seven days, he traveled by way of Ptolemais and Cæsarea to Jerusalem. This constituted his *fifth* visit to that city after his conversion.

(9) Arrest at Jerusalem. On his arrival at Jerusalem he had the mortification to find that, whilst the malice of his enemies the Jews was unabated, the minds of many of his brother Christians were alienated from him on account of what

they deemed his too lax and liberal notions of the obligations of the Mosaic ritual. To obviate these feelings on their part, he, at the suggestion of the Apostle James, joined himself to four persons who had taken on them the vows of a Nazarite, and engaged to pay the cost of the sacrifices by which the Mosaic ritual required that such should be absolved from their vows. With what success this somewhat questionable act of the Apostle was attended, as respects the minds of his brethren, we are not informed, but it had no effect whatever in securing for him any mitigation of the hatred with which he was regarded by the unconverted Jews; on the contrary, his appearance in the temple so much exasperated them, that, before his vow was accomplished, they seized him, and would have put him to death had not Lysias, the commander of the Roman cohort in the adjoining citadel brought soldiers to his rescue. Under the protection of Lysias, the Apostle addressed the angry mob, setting forth the main circumstances of his life, and especially his conversion to Christianity, and his appointment to preach the gospel to the Gentiles. Up to this point they heard him patiently; but no sooner had he insinuated that the Gentiles were viewed by him as placed on a par with the Jews, than all their feelings of national bigotry burst forth in a tempest of execration and fury against the Apostle. Lysias, ignorant of what Paul had been saying, from his having addressed the people in Hebrew, and suspecting from these vehement demonstrations of the detestation in which he was held by the Jews that something flagrantly vicious must have been committed by him, gave orders that he should be examined, and forced by scourging to confess his crime. From this indignity Paul delivered himself by asserting his privileges as a Roman citizen, whom it was not lawful to bind or scourge.

Next day, in the presence of the Sanhedrim, he entered into a defense of his conduct, in the course of which, having avowed himself a believer in the doctrine of a bodily resurrection, he awakened so fierce a controversy on this point between the Pharisees and the Sadducees in the council that Lysias, fearing he might be torn to pieces among them, gave orders to remove him into the fort. From a conspiracy into which above forty of the Jews had entered to assassinate him he was delivered by the timely interposition of his nephew, who, having acquired intelligence of the plot, intimated it first to Paul, and then to Lysias. Alarmed at the serious appearance which the matter was assuming, Lysias determined to send Paul to Cæsarea, where Felix the procurator was residing, and to leave the affair to his decision. At Cæsarea Paul and his accusers were heard by Felix; but though the Apostle's defense was unanswerable, the procurator, fearful of giving the Jews offense, declined pronouncing any decision, and still retained Paul in bonds. Some time after he was again summoned to appear before Felix, who, along with his wife Drusilla, expressed a desire to hear him 'concerning the faith in Christ;' and on this occasion the faithful and fearless Apostle discoursed so pointedly on certain branches of good morals, in which the parties he was addressing were notoriously deficient, that Felix trembled, and hastily sent him from his presence.

Shortly after this Felix was succeeded in his government by Porcius Festus, before whom the Jews again brought their charges against Paul; and who, when the cause came to be heard, showed so much of a disposition to favor the Jews that the Apostle felt himself constrained to appeal to Cæsar. To gratify King Agrippa and his wife Bernice, who had come to Cæsarea to visit Festus, and whose curiosity was excited by what they had heard of Paul, he was again called before the governor and 'permitted to speak for himself.' On this occasion he recapitulated the leading points of his history, and gave such an account of his views and designs that a deep impression was made on the mind of Agrippa favorable to Christianity and to the Apostle; so much so that, but for his having appealed to Cæsar, it is probable he would have been set at liberty.

(10) Voyage to Rome. His cause, however, having by that appeal been placed in the hands of the emperor, it was necessary that he should go to Rome, and thither accordingly Festus sent him. His voyage was long and disastrous. Leaving Cæsarea when the season was already considerably advanced, they coasted along Syria as far as Sidon, and then crossed to Myra, a port of Lycia; thence they sailed slowly to Cnidus; and thence, in consequence of unfavorable winds, they struck across to Crete, and with difficulty reached a port on the southern part of that island called 'The Fair Haven,' near the town of Lasea.

There Paul urged the centurion, under whose charge he and his fellow-prisoners had been placed, to winter; but the place not being very suitable for this purpose, and the weather promising favorably, this advice was not followed, and they again set sail, intending to reach Phœnice, a port in the same island, and there to winter. Scarcely had they set sail, however, when a tempest arose, at the mercy of which they were driven for fourteen days in a westerly direction, until they were cast upon the coast of Malta, where they suffered shipwreck, but without any loss of life. Hospitably received by the natives, they abode there three months, during which time Paul had a favorable opportunity of preaching the gospel, and of showing the power with which he was endued for the authentication of his message by performing many miracles for the advantage of the people.

On the approach of spring they availed themselves of a ship of Alexandria which had wintered in the island, and set sail for Syracuse, where they remained three days; thence they crossed to Rhegium, in Italy; and thence to Puteoli, from which place Paul and his companions journeyed to Rome.

(11) At Rome. Here he was delivered by the centurion to the captain of the guard, who permitted him to dwell in his own hired house under the surveillance of a soldier. And thus he continued for two years, 'receiving all that came to him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him' (Acts xxi:17; xxviii:31).

(12) Martyrdom. At this point the evangelist abruptly closes his narrative, leaving us to glean our information regarding the subsequent history of the Apostle from less certain sources. Tradition steadfastly affirms that he suffered martyrdom at Rome, and that the manner of his death was by beheading (Tillemont, *Mémoires*, i, p. 324); but whether this took place at the close of the imprisonment mentioned by Luke, or after a second imprisonment incurred subsequent to an intervening period of freedom and active exertion in the cause of Christianity, has been much discussed by modern writers. If, on the evidence furnished by the allusions in the Second Epistle to

Timothy, we adopt the supposition above stated, it will follow that Paul, during the interval between his first and second imprisonments, undertook an extensive apostolic tour, in the course of which he visited his former scenes of labor in Asia and Greece, and perhaps also fulfilled his purpose of going into Spain (Rom. xv:24-28). He probably also visited Crete and Dalmatia (comp. Greswell, vol. ii, pp. 78-100).

(13) Literature Concerning Paul. On the writings of the apostle Paul, see the articles in this work under the titles of his different epistles:

Pearson, *Annales Paulini,* 4to Lond. 1688, translated by J. M. Williams, 12mo. Cambridge, 1826; J. Lange, *Comment. Hist. Hermeneut. de Vita et Epistolis Ap. Pauli,* 4to Halæ, 1718; Macknight, *Translation of the Apostolical Epistles,* vol. vi, 8vo, vol. iv, 4to; Lardner, *Works,* vol. vi, 8vo, vol. iii, 4to; More, *Essay on St. Paul,* 2 vols.; Tate, *Continuous History of St. Paul* (prefixed to a new edition of Paley's *Horæ Paulinæ*), 8vo, Lond., 1840; Schrader, *Der Ap. Paulus,* 3 th. 8vo. Leip. 1830; Hemsen, *Der Ap. paulus,* 8vo. Gött. 1830; Tholuck, *Vermischte Schriften,* bd. ii. (translated in the *Edinburgh Biblical Cabinet,* vol. xxviii.; Binney, *Lectures on St. Paul,* 1866; Howson, *Metaphors of St. Paul,* 1868; *Companions of St. Paul,* 1871; Smith, *Voyage of St. Paul;* Lewin, *Life and Letters of St. Paul,* 1874; Conybeare and Howson, *Life of St. Paul.* W. L. A.

St. Paul (from a Roman Tablet of about the Fourth Century).

2. Credibility of His Writings. In some directions there has arisen a tendency to discredit the testimony of Paul as well as that of many other Biblical writers. It has been claimed that in order to learn precisely what were the teachings of the apostles in reference to the Christ we must confine ourselves to the first three gospels; that the book of the Acts does not give an account of things as they actually occurred; and that no doctrine of the New Testament should be emphasized unless it is clearly taught in the books of Matthew, Mark, or Luke. We are asked to reject, or consider of doubtful authority, those special themes which seem to have appealed very strongly to the minds of Peter, Paul and John.

(1) A Radical Change. Whether or not men reject the account of his conversion, there is no avoiding the conclusion that during his early manhood he met with a radical change, not only of opinion but also of character. Certain it is that his whole mental attitude toward the Christ was changed. It appears that he himself abandoned the title of Saul and chose the name of Paul, which means "the little one;" whether or not this name was taken on account of his bodily size, which is said to have been small, it was certainly illustrative of the change which had passed over the man, who now called himself "the least of the apostles."

Here was a man of education and ability, whose convictions became so strong that he willingly —nay gladly—forfeited the good will of all his old friends, forfeited his social position and all of his worldly prospects, by espousing the cause and the name of the Christ. This converted Jew flung the banner of the cross in the faces of the very men with whom he had been associated in the work of persecution. No wonder he could assert that *"I have been crucified with Christ yet I live; and yet no longer I, but Christ liveth in me; and the life which I now live in the flesh, I live in faith, the faith which is in the Son of God who loved me and gave himself up for me"* (Gal. ii:20, R. V.) Having perceived the full power of the cross as a means of redemption from the power of the law, he testified that: *"Christ redeemed us from the curse of the law, having become a curse for us"* (Gal. iii:11-13). There is much similar testimony in this single Epistle, and the Galatians accepted the doctrine. They knew it must be true, for the man who preached it wrote to them out of his own experience, and they knew that he had given up a life of ease for one of hardship, loss, and suffering, for the sake of the truth which he advocated.

His Epistle to the Romans is no less emphatic. In the very first chapter he affirms that Jesus is the Son of God; *"Promised afore by his prophets in the Holy Scriptures concerning his Son who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead"* (Rom. i:2-4).

Paul's message pertains to life and death, and the resurrection from the dead, and this is the gospel which he advocates, not as his own but as "the gospel of his Son." This gospel "is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. This gospel is for all: *"For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God"* (Rom. iii:22-24). The same thought is repeatedly expressed, for he preached the justification by faith, as a means of "peace with God through our Lord Jesus Christ." "While we were yet sinners, Christ died for us." *"While we were enemies we were reconciled to God through the death of his Son . . . . and not only so, but we rejoice in God through our Lord Jesus Christ, through whom we have received the reconciliation* (Rom. v:8-11, R. V.)

(2) Apostle to the Gentiles. Although "a Hebrew of the Hebrews" Paul became in a peculiar sense "the Apostle to the Gentiles." He taught both Jews and Gentiles that men are justified by faith and not by obedience to the law, and that the circumcision which God required under

the new covenant was the circumcision of the heart and not of the flesh.

He freely taught that all men are sinners; that they cannot be justified before God by an obedience rendered in their own strength, or by obedience to the Jewish law. Freedom from condemnation must come through faith in the Christ, who as the descendant of David, and as the Son of God, came into the world as an offering for sin, that as many as believe in him may have eternal life.

His assertions are in perfect harmony with Matthew, who says: *"This is the blood of my covenant which is shed for many unto remission of sins"* (Matt. xxvi:28). In the letters to the Corinthians references to the death of Christ are not so frequent, but they are no less emphatic. His theme was still "Christ crucified."

In the fifteenth chapter, in which the resurrection of believers is taught so forcibly, it is connected always with the resurrection of him who hath broken the tomb, and illumined the sepulcher by passing through its portals.

Paul's testimony concerning the death, burial, resurrection and ascension of our Lord is as emphatic as that of Matthew, Mark and Luke. He believed it with all his heart and taught it unflinchingly in the face of imprisonment and privation. In heat and cold, under the repeated stripes of cruel scourging, he never shrinks in the proclamation of that gospel whose truth was so convincing that for it he had renounced everything that the world could offer him.

(3) Requisites of a Witness. The credibility of a witness requires that he should be conscientious, and all of Paul's history shows him to have been so; whether he was persecuting the saints or flinging the banner of the cross in the face of the polished Athenians he was always sternly uncompromising. (a) The credibility of a witness also requires that he shall know whereof he affirms; that he shall be personally acquainted with the facts in regard to which he testifies; and this was eminently true of the great Apostle to the Gentiles. (b) Also that he shall have moral courage enough to tell the truth even in face of opposition, and if need be of persecution also. The apostle Paul at last sealed his testimony with his blood. (c) Such credibility is greatly increased in value if he has been convinced against his will and in the face of preconceived opinions. Not only is this true of Paul, but the truth to which he testifies is one to which his former attitude was of uncompromising hostility. After being the persecutor he accepted of persecution.

"Are they ministers of Christ? I am more; in labors more abundant, in stripes above measure, in prisons frequent, in deaths oft. . . . In perils by waters, in perils by mine own countrymen, in perils by the heathen . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often" (2 Cor. xi:23-27). When a man will lead a life like this for the sake of the truth which he loves shall we not accept his testimony? (See *Art.* in *Bib. Sacra.* by Rev. Edward F. Williams, 1899, pp. 657, *sq.*)

3. Epistles of Paul. The Epistles of Paul are thirteen, or, if we count the Hebrews (as the product of Paul's mind, though probably not of his pen), fourteen, in number. They are the most remarkable body of correspondence in the history of literature. They are tracts for the times, and yet tracts for all times. They will be found separately considered under their titles. Here some general remarks only are given. They may be arranged differently.

(a) Chronologically.

1 and 2 Thessalonians, written A. D. 52, 53, from Corinth.
Galatians, written A. D. 56-57, from Ephesus.
1 Corinthians, written A. D. 57, from Ephesus.
2 Corinthians, written A. D. 57, from Macedonia.
Romans, written A. D. 58, from Corinth.
Colossians, Ephesians, Philippians, and Philemon, written A. D. 61-63, from Rome.
Hebrews, written A. D. 64 (?), from Italy.
1 Timothy and Titus, written A. D. 65 or 57 (?), from Macedonia.
2 Timothy, written A. D. 67 or 64 (?), from Rome.

The time of the composition of the Pastoral Epistles depends upon the question of the second Roman captivity. The Second Epistle to Timothy was at all events the last, whether written in the first or second captivity.

(b) Topically.

Romans and Galatians: doctrines of sin and grace.
1 and 2 Corinthians: moral and practical questions.
Colossians and Philippians: person of Christ.
Ephesians: the Church of Christ.
1 and 2 Thessalonians: the second advent.
1 and 2 Timothy and Titus: church government and pastoral care.
Philemon: slavery.
Hebrews: the eternal priesthood and sacrifice of Christ.

(c) As to Importance, the order in our Bible is pretty correct. The epistles are all important, but were not equally well understood in all ages of the church. Thus the Galatians and Romans were more appreciated in the time of the Reformation than in any preceding century; they are the stronghold of the evangelical doctrines of total depravity and salvation by free grace. Paul's epistles give us the most complete exhibition of the various doctrines of Christianity and of the spiritual life of the apostolic church, and are applicable to all ages and congregations. (Schaff, *Bib. Dict.*) (See ACTS OF THE APOSTLES; EPISTLES; and the various Epistles specifically treated.)

PAULUS (pa̤u'lus). See SERGIUS PAULUS.

PAVEMENT (pāv'ment), (Heb. רִצְפָּה, *rits-paw'*, hot stone; once, 2 Kings xvi:17, מַרְצֶפֶת, *mar-tseh'-feth*). Originally a stone heated for baking purposes, hence a *tesselated pavement* (2 Chron. vii:3; Esth. i:6; Ezek. xl:17, 18).

PAVILION (pa-vĭl'yŭn), (Heb. סֹךְ, *soke*). See TENT.

PAW (pa̤), (Heb. יָד, *yawd*, hand).

1. Paw of a lion, or of a bear (1 Sam. xvii:37).

2. The palm or hollow hand, as the Hebrew is elsewhere rendered (Lev. xi:27). (Comp. Job xxxix:21.)

PEACE (pēs), (Heb. שָׁלוֹם, *shaw-lome*, safety, familiar; Gr. εἰρήνη, *i-ray'nay*, unity, concord).

Peace is that state of mind in which persons are exposed to no open violence to interrupt their tranquillity. (1) *Social peace* is mutual agreement one with another, whereby we forbear injuring one another (Ps. xxxiv:14; cxxii:6). (2) *Ecclesiastical peace* is freedom from contentions and rest from persecutions (Is. xi:13; xxxii:17; Rev. xii:14). (3) *Spiritual peace* is deliverance from sin, by which we were at enmity with God (Rom. v:1); the result of which is peace in the conscience (Heb. x:22). This peace is the gift of God through Jesus Christ (2 Thess. iii:16). It is a blessing of great importance (Ps. cxix:165). It is

denominated perfect (Is. xxvi:3), inexpressible (Phil. iv:7), permanent (Job xxxiv:22; John xvi: 22), eternal (Is. lvii:2; Heb. iv:9; Ps. lv:20; John xiv:27).

PEACEMAKERS (pēs'māk'ĕrs), (Gr. *εἰρηνοποιός, i-ray-nop-oy-os'*, worker of peace).

The term includes the peace lovers and the founders of peace. They who heal up breaches and restore harmony and good fellowship (comp. Matt. v:9; Col. i:20; Rom. xvi:20; 2 Cor. xiii: 11; also Luke ii:14; John xvi:33; Eph. ii:14).

PEACE OFFERING (pēs ŏf'fĕr-ĭng). See OFFERING.

PEACOCK (pē'kŏk), (Heb. תֻּכִּי, *took-kee'*).

It is a question perhaps more of geographical and historical than of Biblical interest to decide whether *thukyim* (1 Kings x:22), and *thukyim* (2 Chron. ix:21) denote peacocks strictly so called, or some other species of animal or bird. There are only two species of true peacocks, viz., that under consideration, which is the *Pavo cristatus* of Linn.; and another, *Pavo Muticus,* more recently discovered, which differs in some particulars, and originally belongs to Japan and China. Peacocks bear the cold of the Himalayas: they run with great swiftness, and where they are, serpents do not abound, as they devour the young with great avidity, and, it is said, attack with spirit even the *Cobra di Capello* when grown to considerable size, arresting its progress and confusing it by the rapidity and variety of their evolutions around it, till exhausted with fatigue it is struck on the head and dispatched.

This singular and beautiful bird is mentioned among the articles imported by Solomon from Tharshish, the modern Ceylon or Malabar coast of India, where the peacock is indigenous. In Job xxxix:13 another Hebrew word is found, better rendered "ostriches," and the word "ostrich" should be translated (as it is elsewhere) "stork." The wings of the ostrich cannot raise it from the ground; yet in running it catches (or, as the word rendered "goodly" imports, "drinks in") the wind. The construction of the ostrich and that of the stork are thus contrasted, as are also their habits; for the stork is as proverbial for her tenderness to her young as is the ostrich for her seeming indifference (Job xxxix:14-16). (See OSTRICH; STORK.)

PEARLS (pērls), (Heb. גָּבִישׁ, *gaw-beesh'*). It is doubtful that pearls are mentioned in the Old Testament. The word *gabish,* rendered 'pearl' in Job xxviii:18 appears to mean crystal; and the word פְּנִינִים, *pen-ee-neem,* which our version translates by 'rubies' is now supposed to mean coral (See CORAL). But in the New Testament the pearl is repeatedly mentioned.

In Matt. xiii:45, 46, a merchant (traveling jeweler) seeking goodly *pearls,* finds one pearl of great price, and to be able to purchase it sells all that he has—all the jewels he had previously secured. In 1 Tim. ii:9, and Rev. xvii:4, pearls are mentioned as the ornaments of females; in Rev. xviii:12-16, among costly merchandise; and Rev. xxi:21, the twelve gates of the heavenly Jerusalem are 'twelve pearls.'

These intimations seem to indicate that pearls were in more common use among the Jews after than before the captivity, while they evince the estimation in which they were in later times held (Plin. *Hist. Nat.* ix, 54; xii, 41; Ælian, *Anim.* x, 13; comp. Ritter *Erdkunde,* ii, 164). The island of Tylos (Bahrein) was especially renowned for its fishery of pearls (Plin. vi. 32; comp. Strabo, xvi. p. 767; Athen. iii. 93); the Indian ocean was also known to produce pearls (Arrian, *Indica,* p. 194; Plin. ix. 54; xxxiv. 48; Strabo, xv. p. 717). Heeren feels assured that this indication must be understood to refer to the strait between Taprobana, or Ceylon, and the southernmost point of the mainland of India, Cape Comorin, whence Europeans, even at present, derive their principal supplies of these costly natural productions. This writer adds, "Pearls have at all times been esteemed one of the most valuable commodities of the East. Their modest splendor and simple beauty appear to have captivated the Orientals, even more than the dazzling brilliancy of the diamond, and have made them at all times the favorite ornament of despotic princes. In the West, the passion for this elegant luxury was at its height about the period of the extinction of Roman freedom, and they were valued in Rome and Alexandria as highly as precious stones. In Asia this taste was of more ancient date, and may be traced to a period anterior to the Persian dynasty; nor has it ever declined. A string of pearls of the largest size is an indispensable part of the decorations of an Eastern monarch. It was thus that Tippoo was adorned when he fell before the gates of his capital; and it is thus that the present ruler of the Persians is usually decorated' (*Ideen,* i. 2. 224).

Figurative. Pearl is used to signify a thing of great value and as a symbol of the kingdom of God (Matt. xiii:45, 46). To *"cast pearls before swine,"* is to preach the gospel to malicious persecutors; apply the promises and privileges proper to saints, to men really wicked; to dispense sacraments to persons notoriously profane; or to administer reproof to obstinate scoffers (Matt. vii: 6). (Brown, *Bib. Dict.*)

PECULIAR (pē-kūl'yĕr), (Heb. סְגֻלָּה, *seg-oollaw,* wealth), (Gr. *περιποίησις, per-ee-poy'ay-sis*), that which is separated to one's special use.

God's people are called "peculiar;" they are separated from the rest of the world to his honor and service; they share in special privileges, and are carefully preserved and highly regarded by him (Exod. xix:5; 1 Pet. ii:9).

PEDAHEL (pĕd'a-hĕl), (Heb. פְּדַהְאֵל, *ped-ahale'*, God delivers).

Son of Ammihud, and chief of the tribe of Naphtali in the wilderness. Moses designated him as the representative of his tribe to divide western Palestine (Num. xxxiv:28). (B. C. 1618.)

PEDAHZUR (pe-dăh'zur), (Heb. פְּדָהצוּר, *pedaw-tsoor'*, the rock delivers).

The head of a family in the tribe of Manasseh, and father of Gamaliel, who assisted Moses in numbering the people (Num. i:10; ii:20; vii: 54, 59; x:23). (B. C. about 1657.)

PEDAIAH (pe-dā'iah, yà), (Heb. פְּדָיָה, *pedaw-yah'*, Jah has ransomed).

1. The father of Joel, who was prince of the half tribe of Manasseh in the time of David (1 Chron. xxvii:20). (B. C. before 1013.)

2. Father of Josiah's wife, Zebudah, and a citizen of Rumah (2 Kings xxiii:36). (B. C. before 648.)

3. Father of Zerubbabel (1 Chron. iii:18), by the widow of Salathiel, his brother. (B. C. before 536.)

4. A descendant of Parosh, who aided in rebuilding the wall of Jerusalem (Neh. iii:25). (B. C. 446.)

5. A son of Kolaiah, a Benjamite, of the family of Jeshaiah (Neh. xi:7).

6. A Levite who was treasurer, or disburser under Nehemiah (Neh. xiii:13), and no doubt the same who stood at the left of Ezra when he expounded the law to the people (Neh. viii:4). (B. C. 445.)

PEDIGREE (pĕd-ĭ-grē), (Heb. יָלַד, *yaw-lad*, to show lineage).

Early in the second year after leaving Egypt Moses mustered all the tribes except Levi, and had the people enrolled in genealogical registers by the heads of the tribes. According to these genealogical divisions they marched, pitched their tents, and made their offerings. (See GENEALOGY.)

PEELED (pēld), (Heb. מָרַט, *maw-rat'*, Is. xviii: 2,7; Ezek. xxix:18), stripped or bereft of hair.

PEEP (pēp), (Heb. צָפַף, *tsaw-faf'*, to coo or chirp as a bird). Noises made by necromancers who pretended to communicate with the dead (Is. viii:19).

PEGANON (pĕg'ă-nŏn), (Gr. πηγάνον, *pay-gah'-non*). The word *rue* occurs only in Luke xi:42. 'But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment,' etc. In the parallel passage (Matt. xxiii:23), *dill* (*an'ay-thon*), translated *anise* in the English Version, is mentioned instead of rue. Both dill and rue were cultivated in the gardens of Eastern countries in ancient times as they are at the present day. That rue was employed as an ingredient in diet, and as a condiment, is abundantly evident from Apicius, as noticed by Celsius, and is not more extraordinary than was the fondness of some Eastern nations for assafœtida as a seasoning to food. That one kind was cultivated by the Israelites is evident from its being mentioned as one of the articles of which the Pharisees paid their tithes, though they neglected the weightier matters of the law. Rosenmüller states that in the Talmud (*Tract Shebüth* ch. ix, sec. 1) the rue is indeed mentioned amongst kitchen herbs; but at the same time it is there expressly stated that it is tithe free, it being one of those herbs which are not cultivated in gardens, according to the general rule established in the Talmud. (See RUE.) J. F. R.

PEKAH (pē'kah), (Heb. פֶּקַח, *peh'kakh*, open-eyed; Sept. Φακέε, *phay-kee'*), the officer who slew Pekahiah and mounted the throne in his stead (B. C. 724), becoming the eighteenth king of Israel. He reigned twenty years.

Towards the close of his life (but not before the seventeenth year of his reign) he entered into a league with Rezin, king of Damascene-Syria, against Judah; and the success which attended their operations induced Ahaz to tender to Tiglath-pileser, king of Assyria, his homage and tribute, as the price of his aid and protection. The result was that the kings of Syria and Israel were soon obliged to abandon their designs against Judah in order to attend to their own dominions, of which considerable parts were seized and retained by the Assyrians. Israel lost all the territory east of the Jordan, and the two and a half tribes which inhabited it were sent into exile. These disasters seem to have created such popular discontent as to give the sanction of public opinion to the conspiracy headed by Hoshea, in which the king lost his life (2 Kings xv:25, *sq.*; xvi:5, *sq.*; Is. vii).

PEKAHIAH (pĕk'a-hī'ah), (Heb. פְּקַחְיָה, *pek-akh-yaw'*, Jehovah has opened his eyes), son and successor of Menahem, king of Israel, who began to reign B. C. 760.

He patronized and supported the idolatry of the golden calves; and after an undistinguished reign of two years, Pekah, one of his generals, conspired against him, and with the aid of Argob and Arish, and fifty Gileadites, slew him in the harem of his own palace (2 Kings xv:22-25).

PEKOD (pē'kŏd), (Heb. פְּקוֹד, *pek'ode*, visitation or punishment), a locality of Babylonia (Jer. l:21; Ezek. xxiii:23).

PELAIAH (pĕl'a-ī'ah), (Heb. פְּלָאיָה, *pe-law-yaw'*, distinguished by Jehovah).

1. A Levite who assisted Ezra in instructing the people in the law, and who joined in the covenant with Nehemiah (Neh. viii:7; x:10). (B. C. 445.)

2. Son of Eleoenai, of Judah (1 Chron. iii:24), (B. C. after 400).

PELALIAH (pĕl'a-lī'ah), (Heb. פְּלַלְיָה, *pel-al-yaw'*, Jah judges).

A priest, descendant of Malchijah, and father of Jeroham (Neh. xi:12). (B. C. before 445.)

PELATIAH (pĕl'a-tī'ah), (Heb. פְּלַטְיָה, *pel-at-yaw'*, פְּלַטְיָהוּ, *pel-at-yaw'hoo*, Jah delivers).

1. A captain of the Simeonites in their successful war with the Amalekites of Mt. Seir in the time of Hezekiah (1 Chron. iv:42). (B. C. about 700.)

2. Son of Benaiah and a prince of Israel. Ezekiel prophesied against him, and the prophecy was realized in Pelatiah's sudden death (Ezek. xi:1-13). (B. C. about 592.)

3. The first named son of Hananiah, and a descendant of David (1 Chron. iii:21). (B. C. after 536.)

4. One of those who joined in the covenant with Nehemiah (Neh. x:22). (B. C. 440.)

PELEG (pē'leg), (Heb. פֶּלֶג, *peh'leg*, division), son of Eber, and fourth in descent from Shem.

His name *peh'-leg*, means *division* or *separation*, and is said to have been given him 'because in his days the earth was divided' (Gen. x:25; xi:16); concerning which see NATIONS, DISPERSION OF.

PELET (pē'let), (Heb. פֶּלֶט, *peh'let*, escape).

1. Fourth son of Jahdai, of the tribe of Judah (1 Chron. ii:47). (B. C. after 1612.)

2. A descendant of Azmaveth, a Benjamite, and one of those who came to David at Ziklag (1 Chron. xii:3). (B. C. about 1015.)

PELETH (pē'leth), (Heb. פֶּלֶת, *peh'leth*, flight, haste).

1. Father of On, of the tribe of Reuben (Num. xvi:1). (B. C. before 1657.)

2. Son of Jonathan, of Judah, of the family of Hezron (1 Chron. ii:33). He was a descendant of Jerahmeel through Onam. (B. C. about 1618.)

PELETHITES (pē'leth-ītes), (Heb. פְּלֵתִי, *pel-ay-thee'*, runner).

The Pelethites and the Cherethites were famous under the reign of David, as the most valiant men of his army, and the guards of his person (2 Sam. xv:18-22; xx:7). Their name is supposed to indicate their duties, or it is perhaps a Gentile name. (See CHERETHITES AND PELETHITES.)

PELICAN (pĕl'ĭ-kan), (Heb. קָאַת, *kaw-ath'*), Arabic and Talmuds, *kuk* and *kik*.

The name *kaw-ath* is supposed to be derived from the action of throwing up food, which the bird really effects when discharging the contents of the bag beneath its bill. But it may be suggested, as not unlikely, that all the above names are imitative of the voice of the pelican, which, although seldom heard in captivity, is uttered frequently at the periods of migration, and is compared to the braying of an ass. It may be likewise that this characteristic has influenced several translators of the Hebrew text in substituting on some, or on all, occasions where *kaath* occurs, bittern for pelican, but we think without sufficient reason. (See KEPHOD; BITTERN). *Kaath* is found in Lev. xi:18; Deut. xiv:17; Ps. cii:6; Is. xxxiv:11; Zeph. ii:14.

Pelicans are chiefly tropical birds, equal or superior in bulk to the common swan: they have powerful wings; fly at a great elevation; are partially gregarious; and though some always remain in their favorite subsolar regions, most of them migrate in our hemisphere with the northern spring, occupy Syria, the lakes and rivers of temperate Asia, and extend westward into Europe up the Danube into Hungary, and northward to some rivers of southern Russia. They likewise frequent salt-water marshes, and the shallows of harbors, but seldom alight on the open sea, though they are said to dart down upon fish from a considerable height. C. H. S.

PELONITE (pĕl'o-nīte), (Heb. פְּלֹנִי, *pel-o-nee'*, separate).

The appellation of Helez and Ahijah, two of David's mighty men (1 Chron. xi:27, 36; xxvii:10). No place or person is mentioned from which this adjective could be derived, and it is possibly a corruption.

PEN (pĕn), (Heb. עֵט, *ate*, pen).

The instruments with which the characters were formed in the writing of the ancients varied with the materials upon which the letters were to be traced. Upon hard substances, such as stone or metallic plates, a *graver* of steel was used, the same which Job calls "an iron pen" (Job xix:24).

Upon tablets of wax a metallic pen or *stylus* was employed, having one end pointed to trace the letters, the other broad and flat to erase any erroneous marks by smoothing the wax.

Upon paper, linen, cotton, skins, and parchments it was in very early times common to paint the letters with a hair-pencil brought to a fine point. The *reed pen* was introduced afterward, and at first used without being split at the point. The reed pen is used by the modern Turks, Syrians, Persians, Abyssinians, Arabs, and other Orientals, as their languages could not be written without difficulty with pens made from quills. A particular kind of knife is used to split the reed (Jer. xxxvi:23). (See WRITING.)

Figurative. (1) It is possible that an instrument pointed with diamond, such as glaziers now use, was not unknown, as "the sin of Judah *is* written with a pen of iron, and with the point of a diamond; *it is* graven upon the table of their heart, and upon the horns of your altars" (Jer. xvii:1). (2) Isaiah wrote "with a man's pen," in characters easy to be read, not like those written by the angel on Belshazzar's wall (Is. viii:1). (3) The saints' tongues are like "the pen of a ready writer," when their hearts promptly conceive and their mouths in an agreeable manner proclaim the praises of God (Ps. xlv:1).

PENCE (pĕns), (Gr. δηνάριον, *day-nar'ee-on*, Matt. xviii:28; xx:2, 9, 13; xxii:19; Mark vi:37; xii:15; xiv:5; Luke vii:41; x:35; xx:24; John vi:7; xii:5; Rev. vi:6), a Roman silver coin, in the time of our Savior and the apostles.

PENIEL (pe-nī'el), (Heb. פְּנִיאֵל, *pen-i-ale'*, face of God), Peniel or Penuel, a place beyond the Jordan, where Jacob wrestled with the angel, and 'called the name of the place Peniel; for I have seen God face to face, and my life is preserved' (Gen. xxxii:31).

There was in after times a fortified town in this place, the inhabitants of which exposed themselves to the resentment of Gideon, for refusing succor to his troops when pursuing the Midianites (Judg. viii:8). The site is not known; but it must have been at some point on or not far from the north bank of the Jabbok. Men of this name occur in 1 Chron. iv:4; viii:25. (See PENUEL.)

PENINNAH (pe-nĭn'nah), (Heb. פְּנִנָּה, *pen-in-naw*, coral), one of the two wives of Elkanah, the father of Samuel (1 Sam. i:2), B. C. about 1125.

PENKNIFE (pĕn'nīf'), (Heb. תַּעַר, *tah'ar*, Jer. xxxvi:23), a scrivener's knife for sharpening the point of the writing-reed.

PENNY (pĕn'nў). See DRACHMA; DENARIUS; MONEY; PENCE; WEIGHTS AND MEASURES.

PENTATEUCH (pĕn'tà-tūk), (Gr. πεντάτευχος, *pen-tat'yoo-khos*, fivefold book, in the first five books). The title given to the five books of Moses. The Jews usually call the Pentateuch הַתּוֹרָה, *hat-to-raw'*, *the law*; or, more fully, *the law of Jehovah* (Heb. תּוֹרָה יְהוָה, Ps. xix:8; xxxvii:31; Is. v:24; xxx:9).

(1) Authorship. In considering the Pentateuch, the first question which arises is—Who was its AUTHOR? It is of great importance to hear first what the book itself says on this subject. The Pentateuch does not present itself as an anonymous production. It is manifestly intended and destined to be a public muniment for the whole people, and it does not veil its origin in a mysterious obscurity; on the contrary the book speaks most clearly on this subject.

(2) Moses Commanded by God. According to Exod. xvii:14, Moses was commanded by God to write the victory over the Amalekites *in the book*. This passage shows that the account to be inserted was intended to form a portion of a more extensive work, with which the reader is supposed to be acquainted. It also proves that Moses, at an early period of his public career, was filled with the idea of leaving to his people a written memorial of the divine guidance, and that he fully understood the close and necessary connection of an authoritative law with a written code, or זִכָּרוֹן. It is, therefore, by no means surprising that the observation repeatedly occurs that Moses wrote down the account of certain events (Exod. xxiv:4, 7; xxxiv:27, 28; Num. xxxiii:2). Especially important are the statements in Deut. i:5; xxviii:58. In Deut. xxxi:9, 24 (30) the whole work is expressly ascribed to Moses as the author, including the poem in Deut. xxxii. It may be made a question whether the hand of a later writer, who finished the Pentateuch, is perceptible from ch. xxxi:24 (comp. xxxiii:1, and xxxiv.), or whether the words in xxxi:24-30 are still the words of Moses. In the former case we have two witnesses, viz. Moses himself and the continuator of the Pentateuch;

in the latter case, which seems to us the more likely, we have the testimony of Moses alone.

(3) Objections. Modern criticism has raised many objections against these statements of the Pentateuch relative to its own origin. Many critics suppose that they can discover in the Pentateuch indications that the author intended to make himself known as a person different from Moses. The most important objection is the following: that the Pentateuch, speaking of Moses, always uses the third person, bestows praise upon him, and uses concerning him expressions of respect. The Pentateuch even exhibits Moses quite objectively in the blessing recorded in Deut. xxxiii:4, 5.

To this objection we reply that the use of the third person proves nothing. The later Hebrew writers also speak of themselves in the third person. We might adduce similar instances from the classical authors, as Cæsar, Xenophon, and others. The use of the third person, instead of the first, prevails also among Oriental authors. In addition to this we should observe that the nature of the book itself demands the use of the third person, in reference to Moses, throughout the Pentateuch. This usage entirely corresponds with the character both of the history and of the law contained in the Pentateuch. By the use of the word I, the objective character of this history would have been destroyed, and the law of Jehovah would have been brought down to the sphere of human subjectivity and option. If we consider that the Pentateuch was destined to be a book of divine revelation, in which God exhibited to his people the exemplification of his providential guidance, we cannot expect that Moses, by whom the Lord had communicated his latest revelations, should be spoken of otherwise than in the third person. In the poetry contained in Deut. xxxiii:4, Moses speaks in the name of the people, which he personifies and introduces as speaking. The expressions in Exod. xi:3, and Num. xii:3 and 7, belong entirely to the context of history, and to its faithful and complete relation; consequently it is by no means vain boasting that is there expressed, but admiration of the divine mercy glorified in the people of God. In considering these passages we must also bear in mind the far greater number of other passages which speak of the feebleness and the sins of Moses.

(4) Author Claims to be Moses. It is certain that the author of the Pentateuch asserts himself to be Moses. The question then arises whether it is possible to consider this assertion to be true—whether Moses can be admitted to be the author. In this question is contained another, viz. whether the Pentateuch forms such a continuous whole that it is possible to ascribe it to one author? This question has been principally discussed in modern criticism. Various means have been employed to destroy the unity of the Pentateuch, and to resolve its constituent parts into a number of documents and fragments (comp. here especially the article GENESIS). Eichhorn and his followers assert that Genesis is composed of several ancient documents only. This assertion is still reconcilable with the Mosaical origin of the Pentateuch. But Vater and others allege that the whole Pentateuch is composed of fragments; from which it necessarily follows that Moses was not the author of the whole. Modern critics are by no means unanimous in their opinions. A representative writer on this subject, Ewald, in his history of the people of Israel (*Geschichte des Volkes Israel,* vol. i. Göttingen, 1843), asserts that there were seven different authors concerned in the Pentateuch. On the other hand, the internal unity of the Pentateuch has been demonstrated in many able essays. The attempts at division are especially supported by an appeal to the prevailing use of the different names of God in various portions of the work; but the arguments derived from this circumstance have been found insufficient to prove that the Pentateuch was written by different authors (comp. again the articles GENESIS, EXODUS, LEVITICUS, NUMBERS, and DEUTERONOMY.)

(5) Unity of the Work. The inquiry concerning the unity of the Pentateuch is intimately connected with its historical character. If there are in the Pentateuch decided contradictions, or different contradictory statements of one and the same fact, not only its unity but also its historical truth would be negatived. On the other hand, if the work is to be considered as written by Moses, the whole style and internal veracity of the Pentateuch must correspond with the character of Moses. Considerate critics, who are not under the sway of dogmatic prejudices, find that the passages which are produced in order to prove that the Pentateuch was written after the time of Moses by no means support such a conclusion, and that a more accurate examination of the contents of the separate portions discovers many vestiges demonstrating that the work originated in the age of Moses (compare here again the articles on the separate books).

(6) Quoted by Prophets, Apostles, and Christ. It is certain that Joshua, who was the contemporary of Moses, believed him to be the author of *"the book of the law"* (Josh. i:7, 8; viii:31, 34; xxiii:6). (See also 2 Chron. xxxiv:15, 21.)

In the book of Ezra the authorship was ascribed to Moses (Ezra iii:2; vi:18; vii:6). Nehemiah says that Ezra used *"the book of the law of Moses"* as a text book in preaching to the people (Neh. viii:1, 5, 14; xiii:1).

During the captivity Daniel ascribed *"the book of the law"* to Moses (Dan. ix:11, 13).

These books are also quoted and ascribed to Moses by Christ and the apostles (Matt. xix:8; Mark x:3, xii:26; Luke xvi:29, xxiv:44; John vii:19, viii:5; Acts xxviii:23; 1 Cor. ix:9; 2 Cor. iii:15).

(7) Later Testimony. In the remote times of Jewish and Christian antiquity, we find no vestiges of doubt as to the genuineness of the Mosaical books, even the enemies of the Jews admitting their authenticity. (See Josephus against Apion, Whiston's *Josephus,* p. 581.) The Gnostics, indeed, opposed the Pentateuch, but attacked it merely on account of their dogmatical opinions concerning the Law, and Judaism in general; consequently they did not impugn the authenticity, but merely the divine authority, of the Law. Heathen authors alone, as Celsus and Julian, represented the contents of the Pentateuch as being mythological, and paralleled them with Pagan mythology.

(8) First Doubts Belong to the Middle Ages. In the middle ages, but not earlier, we find some very concealed critical doubts in the works of some Jews—as Isaac Ben Jasos, who lived in the eleventh century, and Aben Ezra. After the reformation, it was sometimes attempted to demonstrate the later origin of the Pentateuch. Such attempts were made by Spinoza, Richard Simon, Le Clerc, and Van Dale; but these critics were not unanimous in their results. Against them wrote Heidegger (*Exercitationes Biblicæ,* i, 246, *sq.*),

Witsius (*Miscellanea Sacra,* i, 103, *sq.*) and Carpzov (*Introductio,* i, 38, *sq.*).

In the period of English, French, and German deism, the Pentateuch was attacked rather by jests than by arguments. Attacks of a more scientific nature were made about the end of the eighteenth century. But these were met by such critics as John David Michaelis and Eichhorn, who energetically and effectually defended the genuineness of the Pentateuch. These critics, however, on account of their own false position, did as much harm as good to the cause of the Pentateuch.

A new epoch of criticism commences about the year 1805. This was produced by Vater's *Commentary* and De Wette's *Beiträge zur Einleitung in das alte Testament.* Vater embodied all the arguments which had been adduced against the authenticity of the Pentateuch, and applied to the criticism of the sacred books the principles which Wolf had employed with reference to the Homeric poems. He divided the Pentateuch into fragments, to each of which he assigned its own period, but referred the whole generally to the age of the Assyrian or Babylonian exile. Since the days of Vater, a series of the most different hypothesis has been produced by German and other critics about the age of the Pentateuch, and that of its constituent sections. No one critic seems fully to agree with any other; and frequently it is quite evident that the opinions advanced are destitute of any sure foundation. (See Moses.)

H. A. C. H.

(9) Literature. The critical doubts respecting the authenticity of the Pentateuch have produced in modern times several works in defense of its genuineness; such as Kanne's *Biblischer Untersuchungen,* 2 vols., 1820; the observations by Jahn, Rosenmüller, and Bleek; Ranke's *Untersuchungen über den Pentateuch,* 2 vols.; Hengstenberg's *Beiträge zur Einleitung,* vols. 2 and 3; Hävernick's *Int. to Old Testament;* Kerl, *Int. to Old Testament;* Drechsler, *Ueber die Einheit und Authentie der Genesis;* König's *Alt-testamentliche Studien,* 2d number; Sack's *Apologetik,* etc.; Ainsworth, *Annotations on the Five Books of Moses,* 1699; Kidder, *Commentary on the Five Books of Moses,* 1713; Parker, *Bibliotheca Biblica,* 1720, 1735; Jamieson, *Critical and Practical Exposition of the Pentateuch,* 1748; Robertson, *Clavis Pentateuchi,* 1770; Graves, *Lectures on the Pentateuch,* 1815; Macdonald, *Introd. to the Penta.,* 1861; Bartlett, *Character and Authorship of the Penta.* (*Bibliotheca Sacra.,* Apr., July, 1863, July, Oct. 1864); Smith, *Authorship of the Penta.,* 1868; Norton, *The Penta., etc.,* 1870; J. W. Colenso, *The Pentateuch and Book of Joshua critically examined,* 7 parts, London, 1862-1879; B. W. Bacon, *The Genesis of Genesis,* Hartford, 1892; Bissell, *Genesis Printed in Colors,* Hartford; *The Pentateuch, Its Origin and Structure, an Examination of Recent Theories,* New York; Fripp, *The Composition of the Book of Genesis, with English Text and Analyses,* London, 1892; Kuenen, *An Historico-critical Inquiry into the Origin of the Hexateuch,* translated from the Dutch by P. H. Wicksteed, London, 1886; Addis, *The Documents of the Hexateuch,* pt. i. London, 1892, pt. ii. 1898; Wellhausen, *Die Comp. d. Hexateuchs und der Historischen Bücher des A. T.,* Berlin, 1889; Baentsch, *Das Bundesbuch,* Halle, 1892; Cornill, *Einleitung in das A. T.,* Freiburg in B. 1892; Kautzsch and Socin, *Die Genesis mit äusserer Unterscheidung der Quellenschriften übersetzt* 2, Freiburg in B. 1891; Kautzsch and others, *Die H. Schrift des A. T., übersetzt,* Freiburg in B. 1894; Aug. Dillmann, *Kurzes Exegetisches Handbuch, Gen. vi,* 1892, *Ex., Lev.,* 1897, *Nu. Dt. Jos.* 1886. A systematic statement of Dillmann's views is given in the *Schlussabhandlung* at the end of the last [Eng. tr. of *Genesis,* T. & T. Clark, Edinburgh, 1897]; Budde, *Die Biblische Urgeschichte,* Giessen, 1883; Holzinger, *Einleitung in den Hex. mit Tabellen über die Quellenscheidung,* Freiburg in B. 1893. (See Pentateuchal Objections.)

PENTATEUCHAL OBJECTIONS (pĕn′tă-tūk-al ŏb-jĕk′shŭns).

It has been claimed that all the Pentateuchal laws could not have been given through Moses because the same legislator would not give three different codes to the same people during forty years and under nearly related conditions.

But in order to make out three codes the objector is obliged to include those scattered groups of laws which are chiefly found in Lev. xvi, xxv, and are found also occasionally in Numbers and sometimes called "The Law of Holiness," although this is not a Biblical term.

It may be shown, however, that the teaching (*Torah*) of the wilderness forms one progressive whole, and modern critics are not always qualified to fix the limits within which its progress was possible.

(1) Early. Even before the covenant at Horeb, there was an early stratum of "Judgments" or precedents which Moses was commanded to "set before" the people in connection with the code which was given on Sinai or Horeb. These "judgments" are found in Exod. xxi., and this older and pre-Mosaic section is incorporated into the Sinaitic laws proper at or about Exodus xxii: 20. Beginning with the twenty-first chapter of Exodus we have a very ancient *corpus juris* which is written with a few exceptions in the third person, whereas from verse 20 of chap. xxii the style changes and "thou" or "ye" is the uniform mode of address. The older method has a spirit of its own, besides a strong local color.

The "judgments" here given are evidently legal decisions, and they give us a series of pictures which illustrate a very primitive mode of life.

Sir Henry Maine says: "Parities of circumstances were probably commoner in the simple mechanism of ancient society than they are now, and in the succession of similar cases, awards are likely to follow and resemble each other. Here we have the germ or rudiment of a custom, a conception posterior to that of θέμιστες (*themistes*) or judgments. However strongly we, with our modern associations, may be inclined to lay down *a priori* that the notion of a custom must precede that of a judicial sentence, and that a judgment must affirm a custom or punish its breach, it seems quite certain that the historical order of ideas is that in which I have placed them . . . Law has scarcely reached the footing of custom, it is rather a habit . . . The only authoritative statement of right and wrong is a judicial sentence after the facts, not one supposing a law which has been violated, but one which is breathed for the first time by a higher power into the judge's mind at the moment of adjudication." (*Ancient Law,* p. 8.)

This last idea is forcibly illustrated by the use of the term *Elohim* for Judges as in Exodus xxi: 6, also xxii:8.

Each of these early judgments represents a scene in pastoral life, while agriculture is also shown in the vineyard and harvest field.

Master and slave are alike Hebrews: "If thou buy a Hebrew servant, six years he shall serve:

and in the seventh he shall go out free for nothing" (Exod. xxi:2).

These old judgments contain also constant reminders of patriarchal life; for instance in Exod. xxii:10-13 we read: "If a man deliver unto his neighbor" any animal "to keep, and it die or be hurt . . . If it be stolen from him, he shall make restitution to the owner . . . . If it be torn in pieces let him bring it for a witness," etc.

This reminds one forcibly of Jacob's reproach to Laban, "That which was torn of beasts I brought not unto thee; I bare the loss. Of my hand didst thou require it . . . . stolen by day or by night" (Gen. xxxi:39).

There is a glimpse of the future cities of refuge where it is said of the man who accidentally kills another: "Then will I appoint thee a place whither he shall flee" (Exod. xxi:13).

There is nowhere here any retrospect to a state of earlier bondage, but a little later we find: "Ye were strangers in the land of Egypt," and then follows the angel guide and the promise of "the place which I have prepared."

All of these conditions exactly suit only one stage of Israel's history. Nearly all of them are inconsistent with the life in Canaan, and still less are they appropriate to the conditions which obtained in the wilderness. The one stage to which they do apply is the life in Goshen, when the people were "increasing abundantly and multiplying" in that region until "the land was filled with them" (Gen. xlvii:27; Exod. i:7).

In this section there is a disparity in social conditions as compared with those which we find in Deuteronomy, but the laws of the earlier section are largely incorporated into those of Deuteronomy. (Compare Exod. xxii:20 and xxiii:19 with Deut. xiv:21.) Therefore the difficulty of codes so widely differing from each other that forty years cannot cover them ceases to exist. These early Goshen "judgments" precede Moses probably a hundred years, and they were apparently included in the "Sinaitic covenant laws in order to preserve the continuity which had been stamped upon institutions, but the more especial motive seems to be that pertaining to the judicature."

When Moses appoints the subordinate judges, he is to "teach them ordinances and laws, and show them the work they must do." And with these old laws many of them would be familiar; not only this, but until the promulgation from Sinai these "judgments" were the only legal material available for this purpose. Hence their preservation among the traditions of the race; for it is possible that some of them may have been the decisions of Joseph, who would naturally act as the chief of his own community, and by controlling their customs prevent amalgamation with an alien race.

(2) The Middle Pentateuchal Laws. The legislation concerning the sanctuary and its furniture, together with the priestly duties and privileges, deals with a limited class, therefore its arrangement is more orderly than that of much which follows; but even here there is more or less mingling of moral and religious with civil ordinances. According to Sir Henry Maine these conditions "show that the severance of law from morality, and of religion from law, belongs very distinctly to the *later* stages of mental progress." (*Ancient Law,* p. 16.)

This mixture is traceable everywhere in Pentateuchal law except in the precepts pertaining to the ritual. "The Law of Holiness" cannot properly be called a code although it contains a mass of regulations for the conduct of the people. To this belong many texts pertaining to the *toroth* or teaching concerning the Sabbath.

A *torah* is properly a text for teaching, and the teachers were the priests or Levites. In that early day, the judges who aided Moses were also teachers, hence he may have issued the *toroth* or teaching texts to the judge and to the Levite. The teaching concerning the keeping of the Sabbath is a good illustration of the repetition which is everywhere employed to enforce the keeping of the law. So also the law against "eating with the blood."

Again in Leviticus xi:43, we have a law against certain heathen defilements, and there are many others.

In Exodus, Leviticus and Deuteronomy there is a multitude of such commands as follows: "These are the *commandments,* the *statutes* and the *judgments* which the Lord your God commanded to teach you." "Hear O Israel! the Lord our God is one God," "Thou shalt love the Lord thy God," "Thou shalt not take His name in vain"; and many others.

It would appear that the great host of Israel was divided up into many congregations, and that the Levites or teachers were probably taught from the outlines of a lesson which had been inscribed on a clay tablet, perhaps at first, and later on a skin or scroll. In many of the houses of the priests these writings would be preserved, and in a multiplicity of them, the *toroth* would probably be presented in every stage of development; it might be a mere "skeleton", such as we have in Lev. xix:3, 4, 11-19, 26, 33, and other places, or with the thought of the discourse or lesson more fully wrought out.

There came a time when these original *toroth* in whatever form they existed were collected and put together. They were doubtless genuine but they were compiled without any regular arrangement such as a code would require. It is probable that only a small percentage of them were saved, but it seems likely that all of the Sinaitic injunctions became teaching *toroth.*

(3) Genesis of the Mosaic Law. A recognition of these facts seem to explain the *genesis* of the Mosaic law and especially the lack of systematic arrangement which obtains in this department of it.

We find however that the starting point are the Goshen "judgments" and these stand connected with the Sinaitic laws proper. In Deuteronomy there is more or less of method, but the very lack of orderly completion here is an unanswerable argument against the claim that this portion was formulated at a comparatively modern period. No one can imagine for a moment that a priestly committee in Babylon, with all the leisure of two generations or more, would have left this department of the law in such a disconnected condition if it had originated with them.

Neither can we imagine that in the period of the decline of the Asiatic monarchy when the national mind had for hundreds of years been hardened in opposite views, the broad basis of this law could have been formulated. We cannot suppose this class of men as organizing a system whose judges and officers were chosen by the citizens "in all thy gates," a system whose administration and executive reposed everywhere on the support of spontaneous patriotism.

The work of the "Higher Critics" especially in this department of the law has resulted in much

confusion, for they reduce the whole of Deuteronomy to anachronism and more or less absurdity.

(4) The Covenant. In the covenant "which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which He made with them in Horeb," there is no new doctrine taught, no new moral precept enforced. It was rather a renewal with *that generation* of the covenant which had been made with their fathers—with Abraham. Isaac and Jacob: "Ye stand this day all of you before the Lord your God . . . . that thou shouldst enter into covenant with the Lord thy God and into His oath . . . . that He may establish thee to-day for a people unto Himself, and that He may be unto thee a God, as He hath said unto thee, *and as He hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.*"

It was a setting forth before that generation of life and good, of death and evil to enforce the great duty of loyalty upon them.

It was a renewed admonition for the keeping of the old "commandments and statutes and judgments." "In that I command thee this day, to love the Lord thy God and to walk in His ways, *and to keep His commandments, and His statutes, and His judgments,* and the Lord thy God shall bless thee in the land whither thou goest to possess it" (Deut. ch. xxix-xxx).

It was an enforcement of the whole law, and in relation to the Lawgiver it was his last will and testament—a part of his farewell words. He afterwards blessed his people, and then Moses went up unto the mountain of Nebo, to the top of Pisgah, and the Lord showed him the land. There he lay down upon his armor and the angels of God buried him in the land of Moab "and no man knoweth of his sepulcher unto this day." (See article by the Rev. Henry Hayman, D. D., on *"The Great Pentateuchal Difficulty Met." Bib. Sacr.* Oct. 1896, pp. 45, *sq.*)

PENTATEUCH, THE, ILLUSTRATED BY EGYPTOLOGY.

Very little of the papyrus literature of Egypt has survived, and that pertains mostly to their theology and was preserved in their tombs, and yet it may be said that the later chapters of Genesis as well as the whole of the book of Exodus have an Egyptian background. While we cannot expect to find direct records concerning a foreign people, we must examine the local coloring to see if it accords with the recited facts.

While many others are equally forcible we may suggest the history of Joseph for instance as the history of an Egyptian official, and if it be true we shall find it correct in local color. The scholar who studies the history of Joseph is forced to conclude at least that the author was well acquainted with early Egyptian life. For instance the "chiefs" of the bakers and butlers are mentioned in a list of the officials at court; the "seven kine" seen in the dream of Pharaoh represent the seven forms of the cow-headed goddess Hathor who symbolized the Nile; the marks of favor which were shown to Joseph were those pertaining to his time, and even his change of name was in strict accordance with Egyptian usage. Joseph's action in obtaining for the king the real estate of the country is illustrated by the facts shown by the study of the monuments.

It appears that Joseph belonged to the age of the Hyksos kings, and before that time the land was held by feudal princes and other private owners, the crown lands being of very small extent, while during the 18th and the following dynasties the land is divided between the kings and the priests, individual ownership having become a thing of the past. It is only in the book of Genesis that the change is explained.

Prof. Sayce says: "The plagues which preceded the Exodus appear to have been an accentuation of natural conditions; for instance every year the Nile becomes the color of blood and the water is foul and injurious. This phenomena takes place however only when the river begins to rise and not in the early spring. Every summer the frogs become a nuisance and lice cover the bodies of the unclean natives, while flies are abundant, and boils are a common trouble. The cattle often die of murrain and the southwest wind brings a cloud of locusts over the country. As late as the spring of 1895 a thunderstorm destroyed the crops on three thousand acres of cultivated land. We have, it is true, only one record of 'darkness which might be felt' but the dust storms which accompany the spring winds obscure the sunlight and fill the land with gloom." (See *"Fresh Light from Monuments,"* etc.)

No records of the extraordinary phenomenon of this sort would be kept, for the Pharaohs like the Assyrian kings did not place the story of their defeats upon their monuments. But bits of local color show the truth of the various narratives, and we have occasional admissions even upon the monuments, as in the case of the stone recording the destruction of the firstborn of the Egyptians, and mentioning the name of Israel.

PENTECOST (pĕn'tē-kŏst), (Greek Πεντηκοστή, *Pen-tay-kos-tay'*, fiftieth, *i. e.*, day), the name given in the New Testament to the Feast of Weeks, or of Ingathering, which was celebrated on the *fiftieth* day from the festival of unleavened bread, or the Passover; or seven weeks from the 16th day of Nisan.

It was a festival of thanks for the harvest, and commenced immediately after the Passover. (See Festivals.) It was one of the three great yearly festivals, in which all the males were required to appear before God at the place of his sanctuary. Josephus states that in his time great numbers of Jews resorted from every quarter to Jerusalem to keep this festival (*Antiq.* xiv. 13, 4; xvii. 10, 2; *De Bell. Jud.* ii. 3, 1). This testimony affords interesting corroboration of Acts ii:1, 9-11; xx:16; 1 Cor. xvi:8, in which the same fact appears. The commencement of the Christian church on the day of Pentecost, preceded as it was by our Lord's ascension, attached a peculiar interest to this season, and eventually led to its being set apart for the commemoration of these great events. It was not, however, established as one of the great festivals until the fourth century. The combination of two events (the Ascension and the descent of the Holy Ghost) in one festival has a parallel in the original Jewish feast, which is held to have included the feast of first-fruits, and of the delivering of the law (Exod. xxiii:16; Lev. xxiii: 14-21; Num. xxviii:26). Indeed, this festival in some respects bears a close analogy to the Jewish one; and is evidently little more than a modification of it. The converts of that day, on which the Holy Ghost descended, were the *first fruits* of the Spirit. This festival became one of the three baptismal seasons (Tertull. *De Baptis.* c. 19; Hieron., *in Zach.* xiv:8); and it derives its name of Whitsunday, or white-Sunday, from so many being clad in white on this day of their baptism.

PENUEL (pe-nū-el'), (Heb. פְּנוּאֵל, *pen-oo-ale'*, face of God).

1. A son of Hur, the son of Judah (1 Chron. iv:4). (B. C. after 1658.) He was an ancestor of the inhabitants of Gedor.

2. A Benjamite resident at Jerusalem, and the son of Shashak, son of Beriah (1 Chron. viii: 25). (B. C. after 1612.) (See PENIEL.)

PEOPLE (pē'p'l) (Heb. עַם, *am*, a host, a multitude), (Greek λαός, *lah-os'*, races or tribes, Rev. vii:9).

The word denotes: (1) The fathers of particular nations (Gen. xxv:13); and so one is made a "great nation," when his seed are multiplied into one (Exod. xxxii:10). (2) The persons that compose a kingdom or nation, whether poor or rich (1 Sam. xv:30). (3) The common populace in a city or nation (Matt. xii:23; Luke xxiii:4). (4) The Gentiles (Gen. xlix:10; Ps. cxvii:1). (5) Both Jews and Gentiles (Luke ii: 10). (6) The ants and conies are called people in Prov. xxx:25, 26.

PEOR (pē'or), (Heb. פְּעוֹר, *peh-ore'*, opening, cleft).

1. A mountain in the land of Moab (Num. xxiii:28).

Eusebius places it between Livias and Esbus, over against Jericho; which shows that it was not supposed to be east of the Dead Sea, as usually stated (*Onomast.* under Ἀραβὼθ Μωάβ). It has not in modern times been recognized.

2. An idol (Num. xxv:18; xxxi:16; Josh. xxii:17). Called Bael-peor in Num. xxv:3.

PERADVENTURE (pĕr'ăd-vĕn'tûr), (Heb. אֻלַי, *pane*, Gen. xxxi:31), perhaps, perchance.

PERAZIM, MOUNT (pĕr'a-zĭm, mount), (Heb. פְּרָצִים, *per-aw-tseem'*, mount of breaches, Is. xxviii:21). See BAAL-PERAZIM.

PERDITION (pēr-dĭsh'ŭn), (Gr ἀπώλεια, *ap-o'-li-a*), a perishing, a destruction).

This word occurs only in the New Testament, and in that rarely. In the Greek it means a *perishing, destruction,* as "let thy money perish with thee" (Acts viii:20); with the included idea of misery (1 Tim. vi:9). In particular it is *the destruction which consists in the loss of eternal life,* the lot of those excluded from the kingdom of God (John xvii:12; 2 Thess. ii:3; Heb. x: 39; 2 Pet. iii:7; Rev. xvii:8, 11). (McC. & Str., *Cyc.*, Barnes, *Bib. Dict.*) (See HELL; PUNISHMENTS.)

PERDITION, SON OF (pēr-dĭsh'ŭn, sŏn ŏv), (Gr. *υἱὸς τῆς ἀπωλείας*).

Applied to Judas (John xvii:12). Comment by Peter (Acts i:20). "Man of sin" is also thus called (2 Thess. ii:3).

PERES (pē'res), (Heb. פֶּרֶס, *peh'res*). In A. V. 'ossifrage' (Lev. xi:13; Deut. xiv:12).

Although *Neser* is unquestionably the Hebrew name of the eagle, a genus so conspicuous, and to this moment so common, in Palestine probably possessed more than one designation in the national dialects of the country, and under the term ossifrage it would indicate the great sea eagle. But *Peres* is by other translators referred to a hawk, which they denominate *Accipiter.*

Their scientific application, however, has been referred to two birds; osprey being the *Pandion Haliaëtus,* 'the fishing hawk,' and ossifrage the *Aquila Ossifraga* of Brisson, or 'great sea eagle' of Pennant; authors having even pretended that fragments of bones have been found in the stomach of the last mentioned. If this fact were proved, it would justify the denomination of ossifrage, or 'bone-breaker;' but the dispensation of faculties in nature always indicates a purpose, which in the case of the *Pandion,* living as it does exclusively upon fish, appears inapplicable; for theirs are not the bones understood by the name, and such as the bird accidentally swallows are small and without nutriment. When we place together *Peres,* a name derived from a root denoting 'to crush' or 'break,' and find that by the Greek name φήνη (*Phene*) the Hellenic nations called the Lämmer Geyer of the Swiss, which Savigny (*Oiseaux d'Egypte et de Syrie*) has proved to be the ossifrage of the Romans, then it becomes an immediate question why such a denomination should have been bestowed. The answer is, we think, satisfactory; for constituting the largest flying bird of the old continent, and being a tenant of the highest ranges of mountains in Europe, western Asia, and Africa, though sometimes feeding on carrion, and not appearing to take up prey like eagles in the talons, it pursues the chamois, young ibex, mountain deer, or marmot, among precipices, until it drives, or by a rush of its wings forces, the game over the brink, to be dashed to pieces below. It thus deservedly obtained the name of bone-breaker.

The species in Europe is little if at all inferior in size to the *Condor* of South America, measuring from the point of the bill to the end of the tail four feet two or three inches, and sometimes ten feet in the expanse of wing; the head and neck are not, like those of vultures, naked, but covered with whitish narrow feathers; and there is a beard of bristly hair under the lower mandible: the rest of the plumage is nearly black and brown, with some whitish streaks on the shoulders, and an abundance of pale rust color on the back of the neck, the thighs, vent, and legs; the toes are short, and bluish, and the claws strong. In the young the head and neck are black, and the species or variety of Abyssinia appears to be rusty and yellowish on the neck and stomach. It is the griffon of Cuvier, *Gypaëtos barbatus* of nomenclators. (See OSSIFRAGE.) C. H. S.

PERESH (pē'resh), (Heb. פֶּרֶשׁ, *peh'resh*, separate, excrement), one of the two sons of Machir, of Manasseh, by Maachah (1 Chron. vii:16). B. C. about 1658.

PEREZ (pē'rez), (Heb. פֶּרֶץ, *peh'rets*, bursting through; 1 Chron. xxvii:3). See PHAREZ.

PEREZ-UZZAH or PEREZ-UZZA (pē'rez-ŭz'-zah ôr pē'rez-ŭz'zà), (Heb. פֶּרֶץ עֻזָּא, *peh'rets-ooz-zaw'*, the breach of Uzzah), a place in the neighborhood of Jerusalem which obtained this name from the judgment inflicted upon Uzzah for rashly handling the ark (2 Sam. vi:8; 1 Chron. xiii:11).

PERFECTION, PERFECT (pĕr-fĕk'shŭn, pĕr'-fĕkt).

The fundamental idea of the Hebrew and Greek words which are thus rendered is *completeness.* If the Great Captain of our salvation was made "perfect through suffering" (Heb. ii:10; Luke xiii: 22) it certainly indicated no defect in his character, but the completion of his sublime attributes and mission. Absolute completion and perfection is the attribute of God (Job xxxvi:4; xxxvii:16; Matt. v:48).

Perfection is that state or quality of a thing in which it is free from defect or redundancy. According to some, it is divided into *physical* or natural, whereby a thing has all its powers and faculties; *moral,* or an eminent degree of goodness and piety; and *metaphysical* or *tran-*

scendent is the possession of all the essential attributes or parts necessary to the integrity of a substance; or it is that whereby a thing has or is provided of everything belonging to its nature; such is the perfection of God.

The term perfection, says the great Witsius, is not always used in the same sense in the Scriptures. (1) There is a perfection of *sincerity*, whereby a man serves God without hypocrisy (Job i:1; Is. xxxviii:3). (2) There is a perfection of *parts*, subjective with respect to the whole man (1 Thess. v:23), and objective with respect to the whole law, when all the duties prescribed by God are observed (Ps. cxix:128; Luke i:6). (3) There is a *comparative* perfection ascribed to those who are advanced in knowledge, faith, and sanctification, in comparison of those who are still infants and untaught (1 John ii:13; 1 Cor. ii:6; Phil. iii:15). (4) There is an *evangelical* perfection. The righteousness of Christ being imputed to the believer, he is complete in him, and accepted of God as perfect through Christ (Col. ii:10; Eph. v:27; 2 Cor. v:21). (5) There is also a perfection of *degrees*, by which a person performs all the commands of God with the full exertion of all his powers without the least defect. This is what the law of God requires, but what the saints cannot attain to in this life, though we willingly allow them all the other kinds above mentioned (Rom. vii:24; Phil. iii:12; 1 John i:8). (See SANCTIFICATION; SIN.) (Buck, *Theol. Dict.*)

Perga.

PERFUME (pĕr'fūm), (Heb. קְטֹרֶת, *ket-o'reth*, fumigation, Exod. xxx:35, 37; Prov. xxvii:9; בֹּשֶׂם, *rak-koo'akh*, Is. lvii:9).

The ointments and oils used by the Israelites were rarely simple, but were compounded of various ingredients (Job xli:31; comp. Plin. *Hist. Nat.* xxix:8). Olive oil, the valued product of Palestine (Deut. xxviii:40; Mic. vi:15), was combined with sundry aromatics, chiefly foreign (1 Kings x:10; Ezek. xxvii:22), particularly besem, myrrh and nard (see MYRRH; NERD). Such ointments were for the most part costly (Amos vi:6), and formed a much-coveted luxury. The ingredients, and often the prepared oils and resins in a state fit for use, were obtained chiefly in traffic from the Phœnicians, who imported them in small alabaster boxes (ALABASTER), in which the delicious aroma was best preserved. A description of the more costly unguents is given by Pliny (*Hist. Nat.* xiii:2). The preparation of these required peculiar skill, and therefore formed a particular profession. The *rokechim* of Exod. xxx:25, 35; Neh. iii:8; Eccles. x:1, called 'Apothecary' in the Auth. Vers., was no other than a maker of perfumes. So strong were the better kinds of ointments, and so perfectly were the different component substances amalgamated, that they have been known to retain their scent several hundred years. One of the alabaster vases in the museum at Alnwick Castle contains some of the ancient Egyptian ointment, between two and three thousand years old, and yet its odor remains (Wilkinson, *Anc. Egyptians*, ii. 314).

The 'holy anointing oil,' employed in the sacerdotal unction, was composed of two parts 'myrrh' (see MOR), two parts 'cassia' (see KIDDAH), one part 'cinnamon' (see KINNAMON), one part 'sweet calamus' (see the article on KANEH), compounded 'according to the art of the perfumer,' with a sufficient quantity of the purest olive oil to give it the proper consistence (Exod. xxx:23, 25). It was strictly forbidden that any perfume like this, that is, composed of the same ingredients, should be used for common purposes, or indeed made at all (xxx:32, 33). (See ANOINTING.)

The prodigious quantity of this holy ointment made on the occasion which the text describes, being no less than 750 ounces of solids compounded with five quarts of oil, may give some idea of the profuse use of perfumes among the Hebrews. We are, indeed, told by the Psalmist (cxxxiii:2) that when the holy anointing oil was poured upon the head of Aaron it flowed down over his beard and dress, even to the skirts of his garments.

PERGA (pĕr'gà), (Gr. Πέργη, *perg'ay*, citadel), a town of Pamphylia, in Asia Minor, situated upon the river Cestrus, sixty stades from its estuary.

On a hill near the town stood a celebrated temple of Artemis, at which the inhabitants of the surrounding country held a yearly festival in honor of the goddess. Perga was originally the capital of Pamphylia; but when that province was divided into two, Side became the chief town of the first, and Perga of the second Pamphylia. (Strabo, xiv. p. 667; Pliny, *Hist. Nat.* v. 26; Pomp. Mela, i. 14; Cic. *Verr.* i. 30). The apostle Paul was twice at this place (Acts xiii:13; xiv:25). In the first instance he seems to have *landed* at Perga, and the Cestrus was then, in fact, navigable to the town, although the entrance to the river is now impassable, having long been closed by a bar. The site has been

established by Col. Leake as that where extensive remains of vaulted and ruined buildings were observed by General Köhler on the Cestrus, west of Stavros. It is called by the Turks Eski-kalesi.

PERGAMOS (pĕr'ga-mŏs), (Gr. Πέργαμος, *per'-gam-os*, citadel, burg), **or PERGAMUM,** a town of the Great Mysia, the capital of a kingdom of the same name, and afterwards of the Roman province of Asia Propria.

(1) Location. The river Caicus, which is formed by the union of two branches meeting thirty or forty miles above its mouth, waters an extensive valley not exceeded in natural beauty and fertility by any in the world. In this valley, in N. lat. 30° 4′, E. long. 27° 12′, stood Pergamos, at the distance of about twenty miles from the sea. It lay on the north bank of the Caicus, at the base and on the declivity of two high and steep mountains, on one of which now stands a dilapidated castle. About two centuries before the Christian era, Pergamos became the residence of the celebrated kings of the family of Attalus, and a seat of literature and the arts.

(2) Library. King Eumenes, the second of the name, greatly beautified the town, and increased the library of Pergamos so considerably that the number of volumes amounted to 200,000. As the papyrus shrub had not yet begun to be exported from Egypt, sheep and goat skins, cleaned and prepared for the purpose, were used for manuscripts; and as the art of preparing them was brought to perfection at Pergamos, they, from that circumstance, obtained the name of pergamena, or parchment. The library remained at Pergamos after the kingdom of the Attali had lost its independence, until Antony removed it to Egypt, and presented it to Queen Cleopatra. (Pliny, *Hist. Nat.* iii. 2; Plutarch, *Anton.*) The valuable tapestries, called in Latin *aulæa,* from having adorned the hall of King Attalus, were also wrought in this town. The last king of Pergamos bequeathed his treasures to the Romans, who took possession of the kingdom also, and erected it into a province under the name of Asia Propria (Martial, *Epig.* ix:17).

(3) Under the Romans. Pergamos retained under the Romans that authority over the cities of Asia which it had acquired under the successors of Attalus, and it still preserves many vestiges of its ancient magnificence. Remains of the Asclepium, and of some other temples, of the theater, stadium, amphitheater, and several other buildings, are still to be seen. Even now Pergamos, under the name of Bergamo, is a place of considerable importance, containing a population estimated at 14,000, of whom about 3,000 are Greeks, 300 Armenians, and the rest Turks (Macfarlane's *Visit*).

(4) Present Condition. The town consists for the most part of small and mean wooden houses, among which appear the remains of early Christian churches, showing 'like vast fortresses amid vast barracks of wood.' None of these churches have any Scriptural or Apocalyptic interest connected with them, having been erected 'several centuries after the ministry of the apostles, and when Christianity was not a humble and despised creed, but the adopted religion of a vast empire.' The Pagan temples have fared worse than these Christian churches.

(5) One of the Seven Churches. In Pergamos was one of 'the Seven Churches of Asia,' to which the Apocalypse is addressed. This church is commended for its fidelity and firmness in the midst of persecutions, and in a city so eminently addicted to idolatry. 'I know,' it is said, 'thy works, and *where thou dwellest, even where Satan's seat is*' (Rev. ii:13). Now there was at Pergamos a celebrated and much frequented temple of Æsculapius, who probably there, as in other places, was worshiped in the form of a living serpent, fed in the temple, and considered as its divinity. Hence Æsculapius was called the god of Pergamos, and on the coins struck by the town, Æsculapius appears with a rod encircled by a serpent (Berger, *Thesaur.*, i. 492). As the sacred writer mentions (Rev. xii:9) the great dragon and the old serpent, there is reason to conclude that when he says in the above passage that the church of Pergamos dwelt 'where Satan's seat is,' he alludes to the worship of the serpent, which was there practiced (Rosenmüller, *Bib. Geog.* iii, 13-17; Macfarlane, *Visit to the Seven Apocalyptic Churches,* 1832; Arundell's *Asia Minor,* ii. 302-7; Leake's *Geog. of Asia Minor,* pp. 265, 266; Richter, *Wallfahrten,* p. 488, *sq.;* Schubert, *Reise ins Morgenland; Missionary Herald* for 1839, pp. 228-30; Smith, *Dict. Class Geog.*)

PERIDA (pe-rī'dȧ), (Neh. vii:57). See PERUDA.

PERIZZITE (pĕr'iz-zīte), (Heb. with the art. הַפְּרִזִּי, *hap-per-iz-zee'*), "the Perizzite."

A tribe inhabiting the mountainous region which they eventually yielded to Ephraim and Judah (Josh. xi:3; xvii:15; Judg. i:4, 5). They were kindred to the Canaanites strictly so called (Exod. xxiii:23; Judg. i:4, 5); sometimes Canaanites and Perizzites are put for all the other tribes of Canaan (Gen. xiii:7; xxxiv:30); while in other places the Perizzites are enumerated with various other tribes of the same stock (Gen. xv:20; Exod. iii:8, 17; Deut. vii:1, etc.). A residue of the Perizzites still remained in the time of Solomon, and were by him subjected to bond-service (1 Kings ix:20).

PERJURY (pĕr'jŭ-rȳ), swearing falsely or breaking a lawful oath. See OATH.

PERSECUTE (pĕr'sĕ-kūt), (Heb. רָדַף, *raw-daf'*), (Ps. vii:1, 5; lxxi:11).

To pursue with hostile intentions, to seek after and improve all occasions of doing one hurt, especially on account of his steadfast cleaving to the truths and ways of God (Job xix:22; Matt. v:11). Ishmael *persecuted* Isaac, by mocking and reproaching him (Gal. iv:29). God *persecutes* men when he pursues them with his judgments in every place and condition they are in (Lam. iii:66; Ps. xxxv:6). Christ is *persecuted* when his people, who are united with and dear to him, are for his cause reproached, harrassed, and murdered (Acts ix:4). Though persecution for conscience's sake is contrary to the genius of Christianity, yet pretenders to it have very often, for their own selfish ends, persecuted their fellow-professors.

PERSECUTION (pĕr'sĕ-kū'shŭn), (Gr. διωγμός, *dee-ogue-mos'*, a pursuing), the active opposition which Christians meet from their enemies.

(1) Character of Persecution. Persecution is threefold. (1) *Mental,* when the spirit of a man rises up and opposes another. (2) *Verbal,* when men give hard words and deal in uncharitable censures. (3) *Actual or open,* by the hand, such as the dragging of innocent persons before the tribunal of Justice (Matt. x:18). The unlawfulness of persecution for conscience's sake must appear plain to every one that possesses the least degree of thought or of feeling. "To banish, imprison, plunder, starve, hang, and burn men for religion," says the shrewd Jortin, "is not the gospel of Christ; it is the gospel of the devil.

Christ never used anything that looked like force or violence, except once; and that was to drive bad men out of the temple, and not to drive them in."

We know the origin of it to be from the prince of darkness, who began the dreadful practice in the first family on earth, and who, more or less, has been carrying on the same work ever since, and that almost among all parties. "Persecution for conscience' sake," says Dr. Doddridge, "is every way inconsistent, because (1) it is founded on an absurd supposition that one man has a right to judge for another in matters of religion. (2) It is evidently opposite to that fundamental principle of morality. Persecution is so far from being required or encouraged by the gospel that it is most directly contrary to many of its precepts, and indeed to the whole of it." The chief victims of this diabolical plot have been Christians.

(2) Persecution by the Jews. The New Testament will inform the reader more particularly how the first Christians suffered for the cause of truth. Jesus Christ himself was exposed to it in the greatest degree. The four Evangelists record the dreadful scenes, which need not here be dwelt upon.

(3) Persecution by Pagans. There were ten persecutions waged by Pagan authorities against the Christians: (1) Under Nero A. D. 64. He inflicted upon the Christians the most horrible tortures, so that his name is the very synonym of all that is monstrous and repulsive. (2) The second general persecution was under Domitian (A. D. 95), when 40,000 were supposed to have suffered martyrdom. (3) The third began in the third year of Trajan (A. D. 100), and was carried on with great violence for several years. (4) The fourth was under Antonius, when the Christians were banished from their houses, forbidden to show their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned. (5) The fifth began A. D. 127, under Severus, when great cruelties were committed. In this reign happened the martyrdom of Perpetua and Felicitas, and their companions. Perpetua had an infant at the breast, and Felicitas was just delivered at the time of their being put to death. These two beautiful and amiable young women, mothers of infant children, after suffering much in prison, were exposed before an insulting multitude, to a wild cow, who mangled their bodies in a most horrid manner: after which they were carried to a conspicuous place, and put to death by the sword. (6) Under Maximinus (A. D. 235). (7) Of great severity under Decius (A. D. 249). (8) Under Valerian (A. D. 257). (9) Under Aurelian (A. D. 274), and (10) under Diocletian (A. D. 303).

PERSEVERANCE (pēr'sē-vēr'*a*ns), (Gr. προσκαρτέρησις, *pros-kar-ter'ay-sis*, persistency, enduring constancy), the continuance in a state, or in a course of action, notwithstanding much opposition (Eph. vi:18).

From the Calvinistic point of view whatever partial decays of grace the saints really have; and though, if left to themselves, they would lose their whole stock of grace; and though the use of watchfulness, and of other means of steadfastness, is necessary to their perseverance in their gracious state, nature, and course; yet their total or final fall from the same is evidently inconsistent with a multitude of Scriptures; inconsistent with the unchangeable love, the justice, the wisdom, and faithfulness of God; inconsistent with his unchangeable purposes, promises, covenant, and oath; inconsistent with the honor of the Father as their chooser, as the giver of them to Christ for his reward, and as their establisher and keeper; inconsistent with the honor of the Son as their purchaser, advocate, builder, shepherd, husband, life, and one body and spirit with them; inconsistent with the honor of the Holy Ghost, who is in them as a perpetual inhabitant, worker, comforter, fountain springing up to everlasting life, the seal of redemption, and earnest of their glory (Job xvii:9; Prov. iv:18, and x:25; Ps. ii:8; cxxv:2, and cii:28; Is. xlvi: 10; liv:8-10; lix:20, 21, and liii:10; Jer. xxxii: 39-42; Hos. ii:19, 20; Matt. xvi:18, and xxiv: 24; Luke xxii:32; John iv:14; vi:27, 35, 39, 40, 54-58; x:10, 28, 29; xiii:1; xiv:16, 17, 19, and xvii:6, 12, 15, 20, 24; Acts xiii:48; Rom. v:21; viii:28-39; ix:23, and xi:23; 1 Cor. i:8, 9; vi: 15-19; x:13; 2 Cor. i:21, 22, and iii:3; Gal. ii: 20; Eph. i:13, 14; iv: 30, and v:25-30; Phil. i: 6, and ii:3; Col. iii:1; 1 Thess. v:8, 9, 23, 24; 2 Thess. iii:3; 2 Tim. ii:19; Tit. ii:14; Heb. iii: 3; vi:17-19; 1 Pet. i:5, and ii:9; 1 John ii:19, and iii:9). (See ELECTION; PREDESTINATION.)

Brown.

PERSIA (pēr'shà), (Heb. פָּרַס, *paw-ras'*, a horse). See PERSIAN.

PERSIAN (pēr'shan), (Heb. פָּרְסִי, *par-see'*, a Parsite). Its modern name of *Fars*, or Farsistan, is considered a corruption of its original appellation.

It is the name of a people and nation not found in the older records of the Bible, but after the Babylonish period it occurs frequently (2 Chron. xxxvi:20, 22; Ezra iv:5, *sq.*; vi:14, *sq.*; Esth. i: 3; Dan. vi:8; 1 Macc. i:1), meaning the great Persian kingdom founded by Cyrus, which in the period of its highest glory comprised all Asiatic countries from the Mediterranean to the Indus, from the Black and Caspian Sea to Arabia and the Indian Ocean. In the later periods of the Biblical history it is not referred to for the most part except in conjunction with the Medes (see MEDES)—a conjunction which tends to confirm the truth of the sacred records, since the most respectable historical authorities have found reason to conclude that the Medes and Persians were in truth but one nation, only that at an earlier period the Medes, at a later period the Persians, gained the upper hand and bore sway. This ascendancy, in the case of the Persians, as generally in the ancient Asiatic governments, was owing to the corrupting and enervating influence of supreme and despotic power on the one side, and on the other to the retention on the part of mountaineers, or of tribes seated remotely from the center of the empire, of primitive simplicity, —in laborious lives, hard fare, and constant exposure, which create patient endurance, athletic strength, manly courage, independence: qualities which in their turn refuse or throw off a yoke, and convert a subject into a conquering and ruling nation. At what precise time this great change was brought about in regard to the Medes and Persians, we are not in a condition to determine historically.

(1) Domination of Persian Dynasty. With Cyrus the elder, however, begins (B. C. 558) the domination of the Persian dynasty which held rule over Media as well as Persia. Whether Cyrus came to the throne by inheritance, as the son-in-law of Cambyses II, according to Xenophon, or whether he won the throne by vanquishing Astyages, the last Median king, agreeably to the statements of Herodotus, is one of those many points

connected with early eastern history which, for want of documents, and in the midst of historical discrepancies, must remain probably forever uncertain.

(2) Return of Captives. The most interesting event to the theologian in the history of Cyrus, is the permission which he gave (B. C. 536) to the captive Jews to return to their native land. After a prosperous reign of the unusual length in Asiatic monarchies of thirty years, Cyrus was gathered to his fathers (B. C. 529). He was succeeded by Cambyses (B. C. 529), who, according to Herodotus, reigned seven years and five months. Then came (B. C. 522) Smerdis, nominally brother of Cambyses, but in reality a Magian; and as the Magi were of Median blood, this circumstance shows that, though the Medes had lost the sovereignty, they were not without great power.

(3) Darius. Smerdis being assassinated, Darius Hystaspis was elected king. He favored the Jews, and permitted them to resume and complete the building of their temple, which had been broken off by reason of jealousy on the part of the heterogeneous populations of Samaria (Ezra iv: 2; 2 Kings xvii:24), and the influence which they exerted at the Persian court (Ezra iv:11). (See the article DARIUS.) The last monarch had for successor Xerxes, who is probably the Ahasuerus of Esther and Mordecai. (See AHASUERUS.) After a reign of twenty years, Xerxes was murdered by Artabanus, who, however, enjoyed his booty only for the short period of seven months. The next in order was Artaxerxes (I) Longimanus, who enjoyed his power for the surprisingly long period of forty years, and then quietly handed the scepter over to his son Xerxes II (B. C. 424), who reigned but two months. (See ARTAXERXES.) He was followed by his stepbrother Sogdianus (B. C. 424), whose rule came to an end in seven months; thus making way for Darius Nothus, whose reign lasted nineteen years. Artaxerxes (II) Mnemon next took the throne, and is reported to have reigned forty or forty-three years (Diod. Sicul. xiii, 108; xv, 93). His successor was Artaxerxes Ochus (B. C. 364), who occupied the throne for twenty-six years. Then came Arses (B. C. 338), reigning three years. At last Darius Codomannus (B. C. 335) ascended the throne.

(4) Decline. But the valor, hardihood, and discipline which had gained the dominion, and which, as the length of several reigns in the succession shows, had sustained it with a firm and effectual hand, were almost at an end, having been succeeded by the effeminacy, the luxuriousness, and the vices which had caused the dissolution of earlier Asiatic dynasties, and among them that of the Medes, which the Persians had set aside. When this relaxation of morals has once taken place, a dynasty or a nation only waits for a conqueror. In this case one soon appeared in the person of Alexander, misnamed the Great, who assailing Darius on several occasions, finally overcame him at Arbela, and so put a period to the Persian monarchy after it had existed for 219 years. On this the country shared the fate that befell the other parts of the world which the Macedonian madman had overrun; but, more fortunate than that of other eastern nations, the name of Persia and of Persians has been preserved even to the present day, as the representative of a people and a government.

(5) Recapitulation. The events which transpired during this succession of Persian kings, so far as they are connected with the Biblical history, may be thus briefly narrated: Cyrus, having conquered Babylon, permitted the Jews to quit their captivity and return into Palestine, affording them aid for the reconstruction of their national house of worship. Under Cambyses, who invaded Egypt and became master of the land, adversaries of the Jews tried to render them objects of suspicion at the court; which intrigues, however, had full effect only in the reign of his successor, Smerdis, who issued a decree expressly commanding the building of the temple to cease (Ezra iv:21); in which prohibition Smerdis, as he was of the Magian tribe, and therefore of the priestly caste, may have been influenced by religious considerations. A milder and more liberal policy ensued. Darius, having by search in the national records ascertained what Cyrus had done towards the Jews, took off the prohibition, and promoted the rebuilding of the temple. Darius Hystaspis was distinguished for great enterprises, as well as liberal ideas. He carried the renown of the Persian arms to India, Libya, and Europe, and began the Persian attempt to subjugate Greece. What Xerxes undertook, and what success he had in his warlike undertakings against Greece, is known to all. His conduct towards the Jews, as well as his own despotism and luxuriousness, are exhibited in the book of Esther with great force as well as truth. Artaxerxes Longimanus led an army into Egypt, which had rebelled against its Persian masters. He was compelled to make peace with the Greeks. Palestine must have suffered much by the passage of troops through its borders on their way from Persia to Egypt; the new colony at Jerusalem began to sink, when the monarch permitted Nehemiah to proceed with full powers to the Jewish capital, in order to strengthen the hands of his brethren. Darius Nothus had to fight on all sides of his kingdom, and made Phœnicia the scene of a war against the combined forces of Egypt and Arabia. Even Artaxerxes Mnemon, though long busied with his arms in other parts, did not lose sight of Egypt, which had thrown off his yoke, and sent new Persian armies into the vicinity of Palestine. In consequence, the Jews had much to endure from the insolence of a Persian general, namely, Bagoses, who polluted the temple, and 'punished the Jews seven years' (Joseph. *Antiq.* xi, 7, 1). Ochus followed the plan of his father, subdued the revolted Phœnicians, and again fell upon Egypt. The remaining period of the Persian dominion over the Jews passed away peaceably (Joseph. *Antiq.* lib. xi; Jahn, *Archæol.* ii, 1, 231-312).

The Biblical books, Daniel, Esther, Nehemiah, and Ezra, combine to present a true as well as high idea of the Persian court and government.

(6) The Empire. The extent of the government was from India to Ethiopia, including one hundred and twenty-seven provinces. The empire was under the control of vassal princes and nobles, 'the power of Persia and Media,' under whom were governors of various ranks, and officers for every species of duty. It was specially the duty of seven ministers of state ('chamberlains') to serve in the immediate presence of the monarch. Other officers, however high in rank, were admitted to the royal person only through the barriers of a strictly-observed ceremonial. Even the prime minister himself, and the favored concubine who was honored with the title of queen, durst come no nearer than the outer court, unless, on making their appearance, the king extended towards them his scepter of gold. The gorgeousness of the court dazzles the mind, and

surpasses imagination. Though the monarch was despotic, he was not strictly arbitrary. Aided by a council, controlled by a priesthood, guided by the past as well as influenced by the present, the

Median Dress. Old Persian Dress.

king, much as he may have been given up to his personal pleasures, must yet have had a difficult office to fill, and heavy duties to discharge. Rulers are generally insecure in proportion to the degree of their despotism; and so we find, from the plot against the life of Ahasuerus (Xerxes, B. C. 485-465), which Mordecai discovered and made known, that even the recesses of a palace did not protect the kings of Persia from the attempts of the assassin. In the punishment, however, which fell upon the wicked Haman, we see the summary means which the Persian monarchs employed for avenging or defending themselves, as well as the unshared and unqualified power which they held over the life of their subjects even in the highest grades. Indeed it is not possible to read the book of Esther without fancying more than once that you are in the midst of the court of the Grand Seignior. Not least among the causes of this illusion is what is narrated in regard to the harem of Xerxes. The women, it seems, had a palace of their own, and dwelt there apart from the king, who paid them visits of ceremony.

Persian Warriors.

The greatness of the power of the chief viziers of the Persian monarchy is illustrated in the recorded acts of Haman and Mordecai. The mode of delegating power was by presenting to the entrusted person the royal signet, which appears to have licensed him to do what he would, by such means as he pleased.

Xenophon presents us with the fullest materials, namely, in his *Anabasis,* his *Hellenica,* and especially in his *Cyropædia,* which is an imaginary picture of a perfect prince, according to Oriental conceptions, drawn in the person of Cyrus the elder. (Hutchinson, *Two Years in Persia;* Markham, *Hist. of Pers.;* Rawlinson, *Ancient Monarchies,* vol. iii.) J. R. B.

PERSIAN LITERATURE, ANCIENT. The literature of Persia rightly claims a place of recognition among the literatures of the world, not alone for the long period which its history covers, but also for the real merit of its literary productions. Younger, indeed, in point of antiquity, and less in compass than the great body of its cousin literature, the Sanskrit of India, and not so ancient as the Egyptian or the Old Babylonian, nor again so early as portions of the Hebrew, its claims, nevertheless, to consideration are hardly inferior to any one of the four. In point of form and in classic finish, it is true that the ancient and mediæval productions of Persia fall far below the Greek; but this is true of other Oriental literatures as well. The later and more modern development of Persian literature, whether it be in the realm of the epic, the lyric, or in narrative poetry, deserves a high rank even when judged by present standards. So much by way of general estimate. A few words may now be added with reference to the history in outline of Iranian literary epochs.

In its broadest sense the title, Literature of Persia, is conveniently used to comprise all the literary monuments of Iran conceived of as a great nationality. The long line of descent covers a period of nearly two thousand five hundred years. From the fact that "the book of records of the chronicles" was brought to Ahasuerus and read before the king (Esther vi:1), we may infer the existence of annals, chronicles, legendary and historical accounts, which were written and kept, long before the days of King Xerxes; nor has the stream since ceased flowing, that could produce, within the last thousand years, poets such as Firdausi, Omar Khayyam, Sa'di and Hafiz. And the sweet-voiced nightingale still flutes in the modern Persian minstrel's throat. A glance, next, at the national development of Iran may render clearer the life of Persia's literary history.

1. Historical and Literary Periods. The historical beginnings of Iran are lost in the darkness of receding antiquity, but we know from history that two Iranian empires, the kingdom of Media and the dominion of Bactria, existed before Persia proper rose above the horizon under the first great Achaemenian monarchs. It was the conquering sword of Cyrus and the organizing hand of Darius that founded the Achaemenian or third empire (B. C. 559-338). The throne of the Achaemenidæ crumbled before the world conqueror, Alexander the Great (B. C. 336-323), and then the fourth rule, the Seleucid government, became established for about seventy years. Fifth came the Parthian dynasty. This power for five centuries ruled the fate of Iran (B. C. 250-A. D. 226); but it gave way and fell before the triumphant ascendancy of the Iranian house of the Sassanids (A. D. 226-651), whose dynasty lasted until the seventh century of our era, when the conquest of Persia by the Mohammedan Arabs altered the entire face of events. This latter event, as may be added, wrought a mighty change in the history of Persia as an Iranian nation. By way of summary it should be stated that each of these great eras has had its literary bearing as well as its national and religious significance.

Roughly corresponding to the influences of the great epochs mentioned, we can distinguish three more or less marked eras in the development of Persian literature: (1) Old Iranian Literature, extending from at least the 6th century B. C. to the first centuries A. D., and including (*a*) the

Yezdikhast.

Avesta or Bible of Zoroaster, and (*b*) the Ancient Persian Inscriptions of the Achaemenian kings. (2) Middle Persian Literature or Pahlavi literary remains, running from the third century A. D. to the 9th or 10th centuries A. D. (3) New Persian Literature, beginning with Firdausi's Shah Namah, or extending from about the 10th century to the present. Chief in interest and importance are the first and the last of these great literary eras. The strictly sacerdotal character of the mediæval Iranian or Pahlavi literature tends to circumscribe its artistic and esthetic value. The first division only is treated here, as that alone is pertinent to Bible study.

2. Old Iranian Literature. From the earliest times of Iranian independence there must have been some sort of a national literature, whether in annals or chronicles, lays or ballads, legends or mythical stories, traces of which survive perhaps in the New Persian Shah Namah, or Book of Kings, and in epic passages of the Avesta. But so far as our direct knowledge is concerned, Old Iranian Literature is represented by two ancient monuments, one the Zoroastrian Scriptures, the other, the royal Achaemenian inscriptions. The first of these is the Avesta; the second is the monument of the Ancient Persian Inscriptions of the Achaemenian dynasty.

(1) The Avesta. The date of the great rock-records is fixed as contemporaneous with the monarchs who had them carved (B. C. 521-338), but the date of the Avesta is hard to determine. Like our own Holy Scriptures, this book of early Iran represents a growth and development, and it gives evidence of the presence of different stages and strata. Standing in some degree as a remnant of the power of ancient Media and more especially of the Bactrian empire, certain parts of it must be old. The *Gathas,* or "Psalms" (1) of Zoroaster, for example, can hardly be later in origin than the sixth century B. C.; on the other hand some portions of the Avesta, like late passages in Vendidad or bits of formulas in the Yasna, may be as late as our own era. If we knew the exact date of Zoroaster we could speak with more surety regarding the seventeen Gathas or Psalms, for in general tone, language and composition they represent his epoch, which may perhaps with best ground be placed between the seventh and sixth century before the Christian era; although some extravagant statements in the classics claim B. C. 6000 as the time of his appearance.

The meaning of the name *Avesta* is not absolutely certain; possibly it is "Law," "Knowledge," or more likely "Text" (as Scriptures). The title *Zend-Avesta* is not accurate; *zend* or *zand* signifies "commentary, explanation" and refers to the Pahlavi version or comment on the text. If used at all the phrase should rather be *Avesta-Zand, i. e.,* Scriptures and commentary.

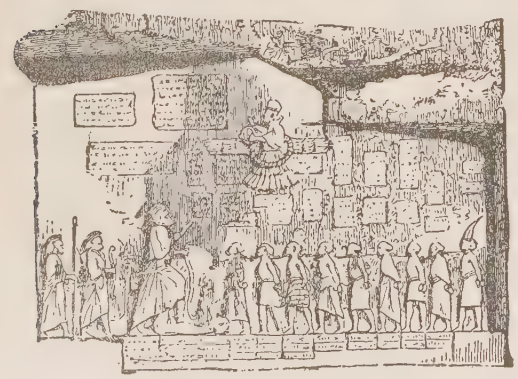
Extent of the Zend-Avestan Literature. The Avesta itself is but a fragment of a once great literature, encyclopedic in its character, which tradition has connected with the prophet Zoroaster's name. Pliny speaks of 2,000,000 verses as composed by Zoroaster; Persian tradition claims that the original Zoroastrian works comprised twenty-one *Nasks* or books. Although by no means all these were composed by the prophet, they were at least regarded as canonical. It is further asserted, on Persian authority, that most of them were destroyed by Alexander the Great, when in his drunken frenzy he allowed the palace at Persepolis to be burned. A great part of the Scriptures without question survived, but the dark period of five centuries between the fall of the Achaemenian power and the rise of the Persian house of Sasan (3d century A. D.) was not conducive to preserving ancient texts in their entirety. It was under the Sasanian monarchs, in the third century A. D., that a renaissance of Zoroastrianism occurred; all that could be gathered of the Holy Scriptures was then collected, edited and codified into a sacred canon. In the sixth century, however, with the fall of the Zoroastrian Creed before the faith of Islam, the literature was again scattered, which accounts for its present fragmentary condition. The remnant that has survived such troublous times, has been preserved chiefly through the loyal efforts of faithful Parsis who left Persia on account of the fanatical Mohammedan persecution and sought refuge and safety in India, settling especially in the neighborhood of Bombay. The Indian Zoroastrians to-day number nearly 90,000 believers, whereas their Iranian cousins have dwindled down to less than 10,000 souls. The story of how the Avesta was introduced into Europe toward the close of the last century, by Anquetil du Perron, who went to the Orient for the purpose of gaining a knowledge of the sacred books of Zoroaster, is a narrative that reads like a romance; but there is not room to give it here.

According to the estimate of West, the original great Avesta of twenty-one Nasks must have contained about 345,700 words. Our present Avesta contains about 83,000 words (Geldner); that is to say, about one-fourth of the original work, and in extent it equals perhaps one-tenth of our Bible (810,697 words). Like our own Sacred Scriptures the Avesta is divided into several divisions or books. (*a*) The *Yasna,* (Skt. *yajña*) lit. "sacrifice," the chief liturgical work of the canon, is a collection of texts relating for the most part to the ritual of the *haoma* or sacred juice partaken of in the celebration of the solemn Izashne ceremony. In the midst of the Yasna are inserted the *Gathas* lit. "hymns, psalms." These Psalms of Zoroaster are his metrical sayings, sermons or teachings, and they are the oldest, the most sacred, and the most interesting part of the Avesta, although they cover less than a hundred pages of text. (*b*) The *Visperad* (Av. *vispe ratavo* "all the lords") is a collection of minor

litanies, invocations and offerings to various deified objects, divinities, or spiritual heads of the faith. (*c*) The *Vendidad* (Av. *data vidaeva*, "law against the Demons") is a sort of Iranian Pentateuch and priestly code; it forms with the Yasna and the Visperad, a kind of ancient Persian missal or prayer-book. (*d*) The *Yashts* (Av. *yeshti* "worship by praise") is a book of hymnic compositions in adoration of the pre-Zoroastrian divinities and mythical heroes. (*e*) Minor texts, like the *Nyaishes, Gahs Sirozahs, Afringans* are often put together as a *Khordah Avesta*, "little Avesta," a species of manual of daily devotion. (*f*) Fragments of greater or less extent have been preserved, like a portion of the *Hadokht Nask*, the *Nirangistan, Aogemadaeca*, some glosses and an old *Zand-Pahlavi Glossary*.

The language of the Avesta belongs to the Indo-Germanic family, and is a cousin to the Sanskrit, but it is not so difficult to master as the Sanskrit. In style, much of the text of the Avesta is easy and simple and without rhetorical coloring; but the Gathas are extremely difficult in form and in substance. The key-note of their thought is found in the preaching of another and better life, in the struggle that goes on in the world between Ormazd and Ahriman, in the eternal reward of the righteous and the damnation of the wicked. The meters in which they are written resemble the Vedic meters. Many other parts of the Avesta are composed in rhythm somewhat akin to the Kalevala verse of Hiawatha; but much of the Avesta is in plain prose. The rhythmical parts as a rule are older, and they have poetic merit; the prose portions are generally later (excepting the Yasna Haptang-haiti, Ys. 35-42), and often consist of stupid repetitions. This distinction must clearly be kept in mind: unfortunately it has been frequently overlooked.

(2) Ancient Persian Inscriptions. The ancient Persian inscriptions, which form the second monumental record of ancient Iran, comprise about a thousand lines of cuneiform texts inscribed on the face of mountain rocks, on stone tablets, or other hard surfaces; and they record for the most part the deeds of the great Achaemenian kings, Darius and his followers, since the



Rock Inscription of Behistan, Persia.

old-time sovereignty of Media, and also of Bactria, has now passed to Persis proper. The most important inscription is the one which Darius (*Darayavaush*) caused to be chiseled upon the granite face of the Behistan Mount in Persia. This mountain elevation rises sheer from the plain to the height of nearly seventeen hundred feet. A portion of its rocky side the king caused to be smoothed off to receive a royal document of eternal character, narrating how, by divine right and by his own prowess, he had become king. It tells of the battles he had fought and the victories he had won, the rebellions he had crushed and the triumphs he had achieved in organizing his far-reaching empire. This inscription is written in three languages: the first, the one that is of direct interest in the present connection, is ancient Persian; the second inscription is sculptured in a tongue now generally termed Neo-Susian; the third is engraved in Neo-Babylonian. The style of the inscription is marked by a calm dignity and simplicity suited to such a record, and it is still effective when read to-day, even though the inevitable baldness of an official style, and the necessity of repetition that characterizes an Oriental document allow no scope for real literary merit. "I am Darius, the great King, the King of Kings, the King of Nations, the son of Vishtaspa, the grandson of Arshama, the Achæmenian"—such are the opening lines of the record. The oft-recurring introductory phrase, "Thus saith Darius, the King" (*thatiy Darayavaush khshayathiya*), is not without a certain majesty. The confiding trust in *Auramazda* (*Ormazd*), who gave to Darius the kingdom, the assurances that in all this edict the great king is speaking the truth and nothing but the truth, the blessings he invokes upon those who read and publish abroad the contents of the inscription, and the curses which he calls down upon those who conceal or destroy it, are in a spirit that lends the subject interest for modern readers quite apart from the acknowledged historic importance of the monument. With his love of truth, and perhaps also with a purpose, Darius does not hesitate to describe, even in detail, the cruel punishments he has inflicted upon traitors, rebels, and offenders.

It cannot be said, in giving an estimate of the edicts of his successors, Xerxes and Artaxerxes I, II, III, that they are fired by the same power and vigorous spirit as those of Darius. Their inscriptions are much shorter, and are more mechanical and formulaic; they are modeled in part upon those preceding them. It is not without interest to the philologist, however, to watch the phonetic decay in language that is evidenced in their style. The glory of the inscriptions belongs to Darius alone.

The story of the deciphering of these rock-records in wedged-shaped characters which begins with the first successful attempts of Grotefend, in 1802, and continues with his gifted successors, is one of the most instructive chapters in the lessons taught by the science of philology. Darius, Xerxes, Artaxerxes, and Cyrus (whether Cyrus the Great or Cyrus the Younger is not quite established) have to-day been made to speak through the untiring zeal and skill of modern scholarship, which has opened to our ears these sermons in stone from the ages past.

A. V. W. J.

PERSIAN RELIGION, ANCIENT.

(1) Zoroaster. The religion of ancient Persia, in the broadest sense of the word, is the religion that was founded by Zoroaster, and it is therefore best called Zoroastrianism. The faith has been designated under various other names, as Mazdaism, Magism, Fire-worship, Dualism or Parsism, according to certain of its prominent features. Its sacred book is the Avesta, the oldest portions of which, the Gathas, are attributed to Zoroaster himself. It is supplemented by the Pahlavi Texts and by Parsi tradition.

It is now no longer doubted by scholars that Zoroaster was a real historical personage. The sources of information concerning his life are either Iranian or non-Iranian. Foremost among the Iranian is the *Avesta,* especially its oldest metrical portions, the Gathas. Of great importance also is the information given by the Pahlavi writings and by Parsi tradition (see *Progress,* vol. ii, No. 1, p. 44). Various ancient classical writers also allude to the prophet; mention may be made especially of Theopompus, Aristotle, Pliny, and Plutarch, while lastly, occasional references are found in Arabic, Syriac and Armenian writers.

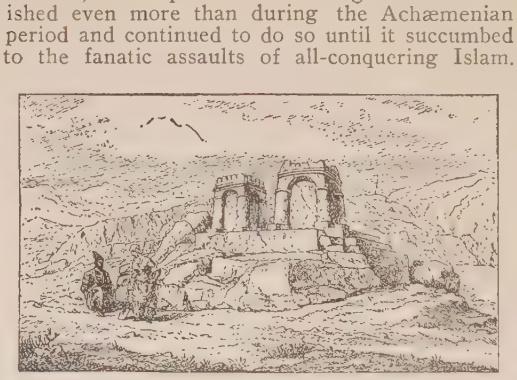
The name Zoroaster was taken from the Greek form Ζωροάστρης, *Zoh-oh-as'trace;* in the Avesta the form is always Zarathushtra; the Pahlavi texts write Zartusht; the modern Persian, Zardusht. The meaning of the name Zarath-ushtra is very doubtful and many etymologies have been suggested. The second part of the name—*ushtra*—certainly means "camel." The first part has been translated in various ways as "lively, teasing, old, golden," etc.

The era when the prophet flourished has been a subject of much dispute. Persian tradition is probably nearly right when it claims as his era the latter half of the seventh and the beginning of the sixth century B. C. (or more exactly B. C. 660-583). The Greek and Latin classical writers claim for him an extravagant antiquity, anywhere from B. C. 6000 to 1000. For a full discussion of this question we refer to the article by Jackson in *J. A. O. S.,* vol. XVII, and to West's Introduction to *"Marvels of Zoroastrianism," Sacred books of the East,* vol. XLVII.

The question of the birthplace of Zoroaster is also open to debate; but Western Iran, probably Atropatene, is commonly believed to be the region in which he arose. Thence he seems to have gone to the Median Ragha, where, however, he did not meet with the wished-for success, and from Ragha he turned eastward to Bactria. There he found a generous patron in King Vishtaspa, whose strong arm helped to establish the new religion. From Bactria the religion, now on a firm footing, presumably came back to Media, whence it was carried into Persia and became in all probability the religion of the great Achaemenian kings. (See *J. A. O. S.,* vol. XV.)

The facts that we have of Zoroaster's life often rest on doubtful or legendary authority. The outline, however, is clear. At the age of thirty he is said to have begun his ministry, and at the age of forty-two he converted King Vishtaspa, the Constantine of the Iranian faith. According to a tradition he was slain at the age of seventy-seven. There seem to be grounds for believing with Firdausi that this happened when Balkh was stormed by the fierce Turanians. The Pahlavi texts always mention one Bratar-i Vakhsh as the slayer of the prophet.

The religion which Zoroaster founded was carried to triumphant ascendancy by the victorious arms of the great Persian kings, and became one of the chief religious systems of the ancient Orient. But it also shared the reverses of its adherents, when Alexander, the youthful hero of Macedon, overthrew the power and glory of the great Persian monarchy. Under the Seleucid government, and still more during the five centuries of Parthian rule, it fell into neglect. With the overthrow of the Parthian dynasty and the accession of the Sassanian empire (A. D. 226) came the Zoroastrian renaissance. The old texts were again collected, codified, translated into Pahlavi, and explained. The religion now flourished even more than during the Achæmenian period and continued to do so until it succumbed to the fanatic assaults of all-conquering Islam.



Fire-Altars in Persia.

The battle of Nehavend (A. D. 641) sealed the fate of Persia and of its religion. Most of its followers accepted the faith of the victor; of those who refused to forsake their ancient belief, some remained scattered throughout their native country, oppressed and despised by the proud conqueror, but most of them sought refuge in India, where they established flourishing communities, and where their descendants, the Parsees, are found even at the present day. The most numerous of these communities is at Bombay, containing upwards of ninety thousand souls. About ten thousand are scattered throughout Persia, so that the entire number of modern Zoroastrians is not more than one hundred thousand.

During its golden age under the Sassanian Empire, Zoroastrianism was not free from sects, or from heretical movements. The heresy of Mazdak shook for a moment the union of church and state; the powerful movement of Manichæism is familiar to every student of philosophy.

When we now come to examine the teachings of the Avesta, we are struck by their exalted character. If we except our own Bible, it would not be easy to find other sacred writings containing a more clear idea of right and wrong, a more strenuous insistence on purity of body and soul, a nobler conception of a resurrection and a life hereafter, and a firmer faith in the coming of a Savior. For these reasons the Zoroastrian writings merit the attention, not only of the biblical or philological student, but also of everyone interested in the history of ethics and of religion.

In the development of the old Iranian faith, three stages are discernible. First, there was the pre-Zoroastrian stage, when nature and ancestor worship prevailed. The worship of the sun-god *Mithra,* the moon-god *Mah,* the star-god *Tishtrya,* of the sacred Haoma-plant, and probably also the worship of the *Fravashis,* or souls of the departed, goes back to this stage. Then came the second or Zoroastrian stage, when these elements were thrown into the background, and the faith became more spiritual, especially through the ideal conception of Dualism. The third or post-Zoroastrian stage exhibited a tendency to restore some of those primitive elements to their old position without degrading the new ones brought in by the great reformer. The Avesta shows these stages clearly, the faith in its purity being best represented by the Gathas, of which Zoroaster himself was the author.

(2) Dualism—Angels and Demons. From the beginning of time two principles, good and

evil, have existed. *Ormazd* represents the good, *Ahriman* the evil. Unceasing warfare goes on between these two principles. *Ormazd* makes, *Ahriman* mars; the one dwells in endless light, the other in eternal darkness. But although the teaching of Zoroaster is dualistic in this respect, it is monotheistic in so far as it postulates the ultimate triumph of the good and the disappearance of evil from the regenerated world. It also foretells the advent of the *Kshathra Vairya,* the "Wished-for Kingdom," and exhorts man, a free agent, to contribute to its coming by deliberately choosing the good in preference to the evil.

At the head of all the celestial host stands *Ahura Mazda.* The form of the name here given is that of the Avesta. In modern Persian it appears as *Ormazd,* in the ancient Persian inscriptions as *Auramazda,* in Pahlavi as *Auharmazd. Ahura* probably means "lord," and *Mazda,* Skt. *Medhas* (compare Greek root *μαθ*), according to Pahlavi tradition, means "great wisdom."

Herodotus tells us that the Persians had no images of the deity, and this is in keeping with the spiritual character of the religion. The solitary picture Auramazda which is found on the rock-inscriptions of Behistan is really not Iranian, but is borrowed from Babylonian art. In the "Ardā-ī Vīrāf," the "Divina Commedia" of Iran, *Ormazd* is described as appearing in the majesty of flame, but no definite concrete description of him is ever attempted.

Image of Auramazda.

Ahura Mazda is invested with lofty titles and attributes. Wisdom and power are implied in his name; he is described also as promoting growth and progress, as beneficent and holy, as radiant, glorious and righteous, most great, most good and most fair. He is the keeper or guardian, watchful, infallible, all knowing. His most prominent title in the Avesta is *datar,* "creator." All the good in the world has been created by him; it is he also who created the light, the earth and the plants. *Ormazd's* creation is preëminently an intelligent one, and his creative wisdom is personified as *Khratu,* "Wisdom." Nor is it in the Avesta alone that the creator idea is emphasized. In the ancient Persian inscriptions the kings thankfully acknowledge *Auramazda* as their Creator and Preserver. All through the Pahlavi writings we meet with the epithet *datar,* and passages from the Greek authors may be adduced in confirmation of the creator-idea.

In many respects *Ahura Mazda* offers striking parallels to the God of Judaism and Christianity. In one point, however, there is a great difference: *Jehovah* is omnipotent, but *Ormazd* is opposed and limited in his activity by *Ahriman.*

An elaborately developed system of angelology is one of the most striking features of the faith. The immediate ministers of *Ahura Mazda* are the *Amesha Spentas,* "Immortal Holy Ones" (the Persian *Amshashpands*), corresponding most nearly to our archangels. Of these there are six, and their names are personifications of abstract virtues. They are: (1) *Vohu Manah,* "Good Mind," *Ahura Mazda's* good spirit personified, and the mediator between him and man; (2) *Asha Vahishta,* "Best Righteousness," a personification of order in the world; (3) *Khshathra Vairya,* "the Wished-for Kingdom," represents the "Good Kingdom;" (4) *Spenta Armaiti,* "Holy Harmony," represents peace and concord among men; (5) *Haurvatat,* "Wholeness," and (6) *Ameretat,* "Immortality," are invariably mentioned together.

In addition to these we must also mention *Sraosha,* "Obedience," although he is not reckoned among the *Amesha Spentas* proper. He is the special foe of the *daevas* and *drujes,* a sort of Iranian *St. Michael.*

Besides the *Amesha Spentas* the Avesta mentions some minor divinities, ordinary angels, such as the *Yazatas,* "Worshipful Ones." The most important of these are *Mithra,* the Angel of Light, and *Rashnu,* the Angel of Justice. These two, together with Sraosha, judge the soul immediately after death. The other deities are merely abstractions, such as *Arshtat,* "Truthfulness;" *Parendi,* "Riches;" *Ashi,* "Rectitude;" *Verethraghna,* "Victory;" *Hvar,* "Sun;" *Mah,* "Moon;" *Tishtrya,* "Star;" and *Atar,* "Fire."

At the head of the demons stands *Angra Mainyu* or *Ahriman.* He is a distinctively Zoroastrian conception, but his name does not occur in the old Persian inscriptions. The etymology of the name is somewhat obscure, *mainyu* means "spirit;" *angra* probably means "hostile." He is the inveterate opponent of *Ahura Mazda* and of his creation. His most frequent epithets are such as *pouruṃahrka,* "full of death," and *duzhdao,* "evil-knowing, malign." He is the seed of darkness, and he dwells in infinite night. In contrast to the omniscience of *Ormazd* we have the ignorance of *Ahriman.* He knows what was and what is, but he does not know what will be. He is coeval with *Ormazd,* but not coeternal; with the advent of the "Good Kingdom," he will be banished from the world.

To carry out consistently the dualistic idea each *Amashspand* has for an opponent some Arch-Fiend. So we find also seven of these fiends: (1) *Aka Manah,* "Evil Mind," is the antagonist of *Vohu Manah;* (2) *Andra,* probably not identical with the Vedic *Indra,* has no special attributes; (3) *Saurva,* rather indistinct, is explained as the demon of misrule and of headache; (4) *Taromaiti,* "Presumption," is opposed to *Aramaiti;* (5 and 6) *Tauru* and *Zairica* are opposed to *Haurvatat* and *Ameretat.* They are the demons respectively of fever and thirst, and of drought. Lastly, there is *Aeshma,* "Wrath," the biblical *Asmodeus,* who is the special foe of *Sraosha.*

Below these Arch-Fiends stand the *Daevas,* of whom we mention *Buiti,* the tempter; *Kunda,* drunkenness; *Astovidhotu,* bone-divider—death; *Driwi,* poverty; *Zemaka,* winter; and *Apaosha,* drought.

Next to the *daevas* stand the *drujes,* for the most part subordinate female demons, such as *Nasu,* demon of corpses; *Jahi,* demon of lust; the long-handed yellow *Bushyvansta,* who puts men to sleep; *Agha Doithra,* evil eye, and others.

In addition to the *daevas* and *drujes* there are also *pairikas,* fairies; *jainis* (jinns?); and *yatus,* sorcerers: and lastly, three evil monsters, *Azhi*

Dahaka, a dragon; *Sruvara,* a dragon; and *Gandarewa,* an evil being of indefinite description.

(3) Ethics and Eschatology. Unlike Buddhism, of which the highest ideal is quietism, Zoroastrianism is a religion of struggle and exertion. Its leading article of faith is the doctrine of free will and moral responsibility. Man is free to choose either the good or the evil, but he should choose the former. Every good action increases the power of Good, every evil action the power of Evil. At the final judgment, man must give an account of himself, and eternal happiness is the reward of the righteous, while eternal punishment awaits the wicked. Purity of body and soul is enjoined on all, as are also uprightness, charity, generosity and, with particular emphasis, truthfulness. The moral teachings of the prophet may be summed up in the oft-recurring triad, *"humata, hūkhta, hvarshta,"* "good thoughts, good words, good deeds." Some physical duties are also imposed. Thus the youth are exhorted to take outdoor exercise; chastity and soberness are insisted upon, although the existence of polygamy and concubinage, in antiquity, cannot be denied. Asceticism, as it was practiced by the Brahmans of India, has no place in the Persian religion, which does not oppose a wholesome indulgence in the joys of life. Patriotism was cultivated, and respect for civil and religious authority was inculcated. In general, the ethical code of Zoroastrianism does not differ very much from our own. (See article in *International Journal of Ethics,* October, 1896.)

Combat Between King and Evil Spirit, Persepolis.

Great stress was laid on prescriptions designed to preserve the purity of the elements, earth, water, fire. Dead matter was not allowed to come into contact with these; hence arose those peculiar funeral rites that characterize Parsism even at the present day. Special structures, the "towers of silence," were erected, on which the dead bodies were placed to be devoured by vultures.

Lastly, agriculture was strongly supported, the Avesta giving special praise to those that practiced the good deeds of husbandry.

But in order to arrive at a correct estimate of the ethical side of the faith, we must also mention some of its evil features. Of these the most repulsive to us is the *hvaetvadatha* or next-of-kin marriage, the occurrence of which among the ancient Iranians is undeniable. Unpleasant customs, originating in stupid superstitions, were likewise prevalent, while the ancient Persian inscriptions tell of horrible punishments inflicted on rebels and traitors.

It is in its doctrine of a resurrection, and in its views of a life hereafter, that Zoroastrianism appears in its best light. Only an outline of the remarkable doctrines bearing on this subject can here be presented.

Immediately after death the soul is brought for individual judgment before the angels, *Mithra, Sraosha* and *Rashnu.* Its good and evil deeds are weighed in the balance, and the turn of the impartial scales irrevocably decides its fate. Then this soul must cross the Chinvat Bridge, which becomes broad for the good spirit, but narrow for the evil one. Onward the good spirit passes through the regions of the stars (paradise of good thoughts), of the moon (paradise of good words), and of the sun (paradise of good deeds), and at last enters *Garōnmāna,* "House of Song," the place of "Eternal Light." On the other hand, the wicked spirit descends through the grades of evil thoughts, evil words and evil deeds, down to a hell of darkness. A third place, *Homistakān* "Ever Stationary," an Iranian purgatory, is also recognized. Thither go the souls of those whose good and evil deeds counterbalance. They suffer no distress except the changes of heat and cold, and there they abide until the day of doom.

In the Avesta and the Pahlavi Texts the doctrine of a resurrection of the dead, a regeneration of the world, and of the coming of a savior is distinctly recognized. According to tradition the world is to last 12,000 years, and in the last 3,000 years of this aeon *Aushetar* and *Aushetarmāh,* born from the seed of Zoroaster, will appear as the forerunners of the great *Saoshyant* or savior, who is to preside at the general resurrection. This Savior will be conceived in a supernatural manner by a virgin bathing in Lake Kansavaya. Coincident with his advent is the resurrection of the dead, when each soul assumes again its body and recognizes relatives and friends. All the dead are assembled and the righteous are separated from the unrighteous. Then follows the ordeal of molten metal, which cleanses and purifies all men and prepares them for the everlasting joys of heaven.

The last great conflict is at hand. The powers of evil gather into a mighty host and assail the good kingdom, and after a terrible battle the Good triumphs and Evil is banished from the world. The dragon *Azhi* perishes in the molten metal, hell is brought back by *Ormazd* to enlarge the world, which is now made immortal, and all men with one voice sing the praise of *Ormazd,* through whom the wicked are rescued from hell and the creation is restored to purity.

This article is based on a course of lectures on Zoroaster and his Teaching, delivered at Columbia University in the year 1896-97 by Professor A. V. Williams Jackson.

A. F. J. R.

PERSIS (pēr'sis), (Gr. Περσίς, *per-sece'*), a Christian woman at Rome, to whom St. Paul sends greetings (Rom. xvi:12), A. D. 55. Paul commends her for her diligence in a certain work.

PERSON (pēr's'n). A self-determining intelligence possessed of understanding and will, as contrasted with *thing*. One who can propose his own aims and be his own aim, and is responsible for his acts. God is therefore a person.

PERSONALITY (pēr's'n-ăl'ĭ-tỹ).

(1) Regarding the personality of God we affirm that he is the one eternal, self-conscious Being, and not merely substance or principle.

(2) Some have objected to the term *persons* as applied to the Trinity, as unwarrantable. The term *person*, when applied to Deity, is certainly used in a sense somewhat different from that in which we apply it to one another; but when it is considered that the Greek words Ὑποστάσις, *hypostasis*, and Πρόσωπον, *prosohpon*, to which it answers, are, in the New Testament, applied to the Father and Son (Heb. i:3; 2 Cor. iv:6), and that no single term, at least, can be found more suitable, it can hardly be condemned as unscriptural and improper. There have been warm debates between the Greek and Latin churches about the words *hypostasis* and *persona;* the Latin concluding that the word *hypostasis* signified substance or essence, thought that to assert that there were three divine *hypostases* was to say that there were three gods. On the other hand, the Greek church thought that the word *person* did not sufficiently guard against the Sabellian notion of the same individual Being sustaining three relations; whereupon each part of the church was ready to brand the other with heresy, till by a free and mutual conference in a synod at Alexandria (A. D. 362), they made it appear that it was but a mere contention about the grammatical sense of a word; and then it was allowed by men of temper on both sides, that either of the two words might be indifferently used. (See TRINITY; IMAGE OF GOD.)

Buck.

PERUDA (pe-ru'dà), (Heb. פְּרוּדָא, *per-oo-daw'*, kernel), a servant of Solomon whose descendants returned from the captivity (Ezra ii:55; Neh. vii:57), B. C. before 536.

PESTILENCE (pĕs'tĭ-lens), (Heb. דֶּבֶר, *deh'ber*, plague or pestilence).

The terms pestilence and plague are used with much laxity in our Authorized Version. The latter, however, which generally represents the Hebrew word is by far the wider term, as we read of 'plagues of leprosy,' 'of hail,' and of many other visitations. Pestilence is employed to denote a deadly epidemic, and is the word by which *deh'ber*, דֶּבֶר, (Sept. *than'ah-tos*, θάνατος, *death*, and occasionally *loy-mos*, λοιμός), *plague* is translated. In our time, however, both these terms are nearly synonymous; but *plague* is, by medical writers at least, restricted to mean the glandular plague of the East. There is indeed no description of any pestilence in the Bible, which would enable us to form an adequate idea of its specific character. Severe epidemics are the common accompaniments of dense crowding in cities, and of famine; and we accordingly often find them mentioned in connection (Lev. xxvi:25; Jer. xiv:12; xxix:18; Matt. xxiv:7; Luke xxi:11). But there is no better argument for believing that 'pestilence' in these instances means the glandular plague, than the fact of its being at present a prevalent epidemic of the East. It is also remarkable that the Mosaic law, which contains such strict rules for the seclusion of lepers, should have allowed a disease to pass unnoticed, which is above all others the most deadly, and, at the same time, the most easily checked by sanitary regulations of the same kind. The destruction of Sennacherib's army (2 Kings xix:35) has also been ascribed to the plague. (Hecker's *Hist. of the Epidemics of the Middle Ages;* Dr. Brown, art. 'Plague,' in *Cyclop. of Pract. Med.;* Dr. Russell, *Hist. of Aleppo.*) W. A. N.

PESTLE (pĕs'l), (Heb. עֵלִי, *el-ee'*, lifted) (Prov. xxvii:22), an instrument used for grinding in a mortar.

PETER (pē'ter), (Gr. Πέτρος, *pet'ros*, a rock), originally SIMEON or SIMON.

1. Name and Family. He was a native of Bethsaida, in Galilee, and was the son of a certain Jonas, or John; whence he is named on one occasion in the Gospel history Simon Barjona, that is, son of Jona (Matt. xvi:17).

2. Personal History. Along with his brother Andrew, he followed the occupation of a fisherman on the sea of Galilee. It is probable that, before they became known to Christ, they were both disciples of John the Baptist. That Andrew was such we are expressly informed by the Evangelist John; and as his brother seems to have been much of the same mind with him on religious matters, it is extremely likely that he was so likewise. Their becoming known to Christ was owing to John's pointing him out on the day after his baptism to Andrew and another disciple (probably the evangelist John), as 'the Lamb of God;' on which they immediately followed Christ, and spent some time in receiving his instructions.

(1) Meets Jesus. Shortly after this, Andrew finding Simon, carried him to Christ, who, on receiving him as his disciple, bestowed upon him that surname by which he has since that time been most commonly designated: 'When Jesus beheld him he said, Thou art Simon the son of Jona; thou shalt be called Cephas, which is by interpretation a stone, *pet'ros* (πέτρος).

(2) The Call. After this interview the two brothers seem to have returned to their usual occupation for a season, as we have an account in Matthew (iv:18-20) of their being summoned from that occupation by Christ on a subsequent occasion, posterior to his temptation in the wilderness, and to the commencement of his public ministry as a religious teacher. From this time forward they were his devoted and admiring followers. In the course of the evangelical history several anecdotes of Peter are incidentally recorded, for the purpose, doubtless, principally of illustrating the character and teaching of our Lord, but which tend also to throw light upon the history and character of his attached disciple.

(3) Chief Incidents in the Gospels. Such are the accounts furnished by the Evangelists of his walking upon the agitated waters of the sea of Galilee to meet his master (Matt. xiv:22, *sq.;* Mark vi:45, *sq.*); of his bold and intelligent avowals of the undoubted Messiahship of Jesus, notwithstanding the difficulties which he, along with the rest of the disciples, felt in reconciling what they saw in him with what they had fondly expected the Christ to be (Matt. xvi:13-20); of his rash but affectionate rebuke of his Lord for speaking of suffering and death as in prospect for him, and as forming a necessary part of his mediatorial work (Matt. xvi:21-23); of his conduct in first rejecting, with an earnestness bordering on hor-

ror, the offer of Christ to wash his feet, and then, when the symbolical nature of that act had been explained to him, his over-ardent zeal that not his feet only, but also his hands and his head, might be washed (John xiii:9, *sq.*); his bold and somewhat vaunting avowal of attachment to his Master, and his determination never to forsake him, followed by his disgraceful denial of Jesus in the hour of trial (John xiii:36, 37; Mark xiv:29, etc.); of his deep and poignant contrition for this sin (Matt. xxvi:75); and of his Lord's ample forgiveness for his offense, after he had received from him a profession of attachment as strong and as frequently repeated as his former denial of him (John xxi:15-18). These are all indicative of his impulsive nature.

(4) Subsequent History. In the subsequent Scripture history he is presented to us as the courageous herald of the kingdom of Christ, by whose mouth the first public declaration of salvation through the crucified Jesus was made to the people; by whose advice and counsel the early churches were planted and governed; and by whom the prejudices of Judaism were first fairly surmounted, and the Gospel preached in all its universal freeness to the Gentile world.

The Acts of the Apostles contain recitals of many interesting incidents which befell him whilst engaged in those efforts. Of these, the chief are his imprisonment and trial before the Sanhedrim for preaching Christ, and his bold avowal of his determination to persist in that work (Acts iv: 1-22); his miraculously inflicting the punishment of death on the infatuated couple who had dared to try an experiment upon the omniscience of the Holy Ghost (v:1-11); his visit to Samaria, and rebuke of Simon Magus, who deemed that the miracles of the apostle were the result of some deep magic spell of which he had not yet become possessed, and which, consequently, he was desirous of purchasing from Peter (viii:14-24); the vision by which he was taught that the ancient ritual distinctions between clean and unclean had been abolished, and thereby prepared to attend on the summons of Cornelius, to whom he preached the Gospel (x:1-48); his apprehension by Herod Agrippa, and his deliverance by the interposition of an angel, who opened for him the doors of his prison, and set him free (xii:3-19); and his address to the council at Jerusalem, on the occasion of a request for advice and direction being sent to the church there by the church in Antioch, in which he advocated the exemption of Gentile converts from the ceremonial institutes of the law of Moses (xv:6-11).

In all these incidents we trace the evidences of his mind having undergone an entire change, both as to its views of truth and impressions of duty, from what is displayed by the earlier events of his history.

On one occasion only do we detect something of his former weakness, and that, strangely enough in regard to a matter in which he had been the first of the apostles to perceive, and the first to recommend and follow, a correct course of procedure. The occasion referred to was his withdrawing, through dread of the censures of his Jewish brethren, from the Gentiles at Antioch, after having lived in free and friendly intercourse with them, and his timidly dissembling his convictions as to the religious equality of Jew and Gentile. For this Paul withstood him to the face, and rebuked him sharply, because of the injury which his conduct was calculated to produce to the cause of Christianity. With this single exception, however, his conduct seems to have been in full accordance with the name which his Master had prophetically bestowed on him when he called him Simon the Rock, and with the position which Paul himself assigns to him, at the very time that he recounts his temporary dereliction, as one of 'the Pillars of the Church' (Gal. ii:9, 14).

Thus far we are enabled, from the inspired documents, to trace the history of this apostle; but for what remains we must be indebted to evidence of a less explicit and certain character.

(5) Traditions. Ecclesiastical tradition asserts that he performed an extensive missionary tour throughout those districts in which the converts to whom his epistles are addressed abode. 'Peter,' says Origen, 'appears to have preached to the Jews in the dispersion, in Pontus, Galatia, Bithynia, Cappadocia, and Asia' (*In Genesim*, tom. iii; Euseb. *Hist. Eccles.* iii, 1, 4). This tradition, however, though deriving some countenance from 1 Pet. v:13, is very uncertain. The fact that no allusion appears in his epistles to any personal acquaintance on the part of the apostle with those to whom they are addressed, militates strongly against its authenticity. Another tradition reports the apostle as having towards the close of his life visited Rome, become bishop of the church in that city, and suffered martyrdom in the persecution raised against the Christians by Nero. The importance of these points in connection with the claims urged by the Catholics on behalf of the supremacy of the pope has led to a careful and sifting examination of the accuracy of this tradition; the result of which seems to be that, while it is admitted as *certain* that Peter suffered martyrdom, in all probability by crucifixion (Tertullian, *De Præscript.*, 38; Lactantius, *De Mortibus Persecutorium*, c. ii), and as *probable* that this took place at Rome, it has, nevertheless, been made pretty clear that he never was for any length of time resident in that city, and morally certain that he never was bishop of the church there. (See PETER IN ROME.) (Barrow, *On the Pope's Supremacy, Works*, vii, 207, *sq.*, Lond. 1831; Cave's *Life of St. Peter*, sec. ii; Campbell, *Eccles. Hist.* lect. xii; Neander.)

3. Character. He seems to have been a man of undoubted piety, of ardent attachment to his Master, and of great zeal for what he deemed his Master's honor; but, at the same time, with a mind rather quick than accurate in its apprehensions, and with feelings rather hasty in their impulse than determined and continuous in their exercise. Hence his readiness in avowing his opinons, and his rashness in forming them; and hence also the tendency which beset his honest openness to degenerate into bravado, and his determinations of valor to evaporate into cowardice at appalling forms of danger. His fall, however, and his subsequent restoration, connected as these were with the mysterious events of his Master's crucifixion and resurrection, and with the new light which had by them been cast around his character and work, produced a powerful change for the better upon the apostle's mind. From this time forward he comes before us under a new aspect. A sober dignity and firmness of purpose have displaced his former hasty zeal; sagacity and prudence characterize his conduct; and whilst his love to his Master shows no symptom of abatement, it displays itself rather in active labor and much-enduring patience in his service, than in loud protestations or extravagant exhibitions of attachment.

PETER IN ROME.

(1) Roman Catholic Teaching. The teaching of the Roman Catholic church is as follows: "If any one should deny that it is by the institution of Christ, the Lord, or by Divine Right, that blessed Peter should have a perpetual line of successors in the primacy over the Universal Church, or that the Roman Pontiff is the successor of blessed Peter in the Primacy, let him be anathema!"

Portraits of Peter and Paul.
(From a gilded glass cut found in the Catacombs of Rome.)

Decree of Vatican Council, 1870: "He that acknowledgeth not himself to be under the Bishop of Rome, and that the Bishop of Rome is ordained of God to have Primacy over all the world, is a heretic and cannot be saved, nor is of the flock of Christ."

Canon Law Church of Rome.

Creed of Pope Pius IV, 1564: "I acknowledge the holy catholic, Apostolic, Roman Church, for the mother and mistress of all Churches and I promise true obedience to the Bishop of Rome —successor to St. Peter, Prince of the Apostles, and vicar of Jesus Christ."

Catechismus Romanus II, VII, XVII: "The Roman Bishop . . . occupying as he does the chair of St. Peter, the Prince of the Apostles, who most assuredly himself occupied it till his death, is, in it, entitled to the highest honors, the most unbounded jurisdiction, as having been conferred on him, not by the decrees of any council or any other human authority, but by God himself."

Decree of Boniface VIII ed. Gregory XII, 1648: "There are one Body, one Head of the one and sole church, viz., Christ and Christ's vicar, Peter and the successors of Peter . . . Moreover we say, determine and pronounce, that every human creature is subject to the Roman Pontiff, as of absolute necessity to salvation."

"After the death of St. Peter, the Pope, the Bishop of Rome, has always been taken as the visible head of Christ's church, because St. Peter established his See at Rome and consecrated it with his blood."

Fam. Ex. Cath. Doctrine, p. iii, 1888.

Imprimatur; Cardinal Gibbons: "Whoever would seek salvation must adhere to this unity; to this authority of St. Peter and his successors."

Barras, *Gen. Hist. Cath. Church,* i, 24. *Imprimatur;* Archbishops McCloskey, Spalding, and Purcell.

Cardinal Perroul in the year 1864 says: "None but an apostate Catholic could assert that Peter was not at Rome; for the reason of that fact is the coming of St. Peter to Rome, and the seat there established by him is connected with an article of our faith—that is, the Primacy of Order and Justification belonging of Divine Right to the Roman Pontiff. Hence it follows that he cannot be a Catholic who does not believe in the coming to, and the episcopate and death of St. Peter in Rome."

The whole fabric of the Roman Catholic Church and its foundations are therefore overthrown unless this statement concerning St. Peter at Rome can be established. The most thorough investigation of noted scholars has shown—that there is not even a remote tradition (after Peter's death) for the first century—to prove that he was ever in Rome. In fact there are no such assertions until after the beginning of the third century, in any document of authentic note.

(2) Roman Catholic Admissions. Charles Du Moulin, the great ecclesiastical lawyer (A. D. 1566), whom Father Calmet speaks of as a *steadfast Roman Catholic,* has unequivocally stated it as his opinion there never was even a vague tradition among the ancients about Peter's having been in Rome. Du Moulin also says: "Even when, after the breaking up of the empire, the Bishops of Rome began to extend their authority over other Churches, they never alleged or put forth this story of Peter's being at Rome; the story, I suppose, not having yet been invented." *Mission and Martyrdom of St. Peter* (Vol. iv. p. 460.)

Father Hardouin, a French Jesuit (A. D. 1729), likewise in very high repute in Rome, says: "We Roman Catholics hold that at least Peter's head was brought to Rome after his crucifixion, and that it ought to be worshiped there; but that the Pope is Christ's substitute and Peter's successor is clear enough without our being bound to suppose that Peter himself ever came to Rome."

De Cormeniu, a Roman Catholic, *Hist. Popes,* pp. 17, 18, says "There is no proof that Peter's blood was shed in Rome."

Ellendorf, Roman Catholic professor at Berlin, *Bib. Sac.,* Jan. 1859, 105, says: "Peter's abode at Rome can never be proved." Frances Turretin, *Op.,* p. 144, and many other Roman Catholics deny the visit of Peter to Rome.

(3) The Verdict of Protestant Scholarship. George Stanley Faber, among England's ablest writers, refers to the learned Scaliger as saying: "As for the coming of Peter to Rome, his episcopate of twenty years, and his final martyrdom, no man with a grain of common sense will believe a single syllable." *Facts and Assertions,* etc., p. 58.

Spanheim and Salmasius also deny the fact. F. Turretin, *Op.* iii, 148 *Am. ed.*: "That Peter was at Rome is doubtful and uncertain: it is far more certain that he never saw Rome."

Ranke also in *Ref.* C, II, *Chap.* 3, p. 472, says: "Historical criticism has shown that it is a matter of doubt whether the Apostle was ever at Rome at all."

Lipsius, a great German critic, asserts: "The Roman Peter Legend proves itself to be from beginning to end a fiction, and thus our critical judgment is confirmed. *The feet of Peter* never trod *the Streets of Rome.*"

Pres. Quar., Apr., 1876.

(4) Views of British Scholars. Taking the Reformation writers we have Cranmer and Coverdale, Bishop Hooper, Bradford and Willet, who argue strongly against Peter's ever having visited Rome.

The Orientalist, Lightfoot, denies it.

John Owen asserts his belief that Peter was never in Rome.

Bishop Bull says: "St. Clement, Bishop of Rome in the Apostolic age, speaking of the labors of St. Peter and St. Paul, briefly touches on the former, but dwells on praises of the latter, not so much as mentioning St. Peter's coming to Rome."

J. H. Browne in *Peter the Apostle never at Rome,* p. 45: says: * * * "the conclusion of Bishop Bull, as it seems to me, must be assented to, and the *testimony* accepted, which he considers must be drawn from the silence of Clement of Rome, *that the Apostle* Peter was never in that city."

Of modern scholars we have Adam Clarke, who asserts: "I am of the opinion that St. Peter did not write from Rome—that he was neither Bishop of Rome nor martyred at Rome—in a word, that he never was at Rome."

Dr. Kitto declares in his Cyclopædia: "There is no sufficient reason for believing that Peter was ever even so much as within the walls of Rome."

Dick in his *Theology* denies it. Hill, *Divinity,* page 70, calls it extremely doubtful. Robert Hall writes "That Peter was ever at Rome, we have no evidence but vague uncertain traditions."

Bishop Copleston in his *Errors in Romanism* says: "There is no historical evidence of the fact, and there is much probability against it."

Along these same lines in denial, the following authors are found:

Greenwood in *Cathedra Petri;* Edgar, *Var. Popery,* p. 68; Timpson *Ch. Hist.* p. 35; Powell on *Succession,* p. 119; Alex. Bishop, *Two Babylons;* McGavin's *Protestant;* Arrowsmith, *Geog. Dict. Scrip.;* J. A. Wylie, *The Papacy,* p. 233.

Littledale, in *Plain Reasons,* says: "That St. Peter was ever at Rome at all, there is no first hand or contemporaneous testimony to the opinion, whether in Scripture or elsewhere; whence it is clear that God has not considered it important enough to be certified for as being a matter of faith."

Davidson,—*Intr. N. T.* i, 142: says: "The connection of Peter with Rome, though it appears in early ecclesiastical literature, rests on an insecure basis. Distinguished critics reject it, not without reason."

Kennard affirms, *Controv.* with *McLachlan,* p. 49: "I boldly and advisedly assert there is *no evidence* to show that St. Peter was ever at Rome."

Bagby's *Trav. in East,* p. 702; Massey, *Secret. Hist. Rome, North British Review,* Nov. 1848; Blakie in *Bible History,* p. 418; *Encyc. Brit.* Article, *Popedom.*

(5) Views of American Writers. The following authors maintain that St. Peter was never in Rome: Smyth, *Apostolical Succes.,* p. 233; C. Hodge, *Syst. Theol.,* i. 132; Elliot, *on Romanism,* ii. 223; Bethune, *Lect. Cat.,* ii. 350; Jacobus, *Com.,* xii. 17; Hurst, *Short Hist. Early Ch.,* p. 6; Strong, *Syst. Theol.,* p. 507; Dr. N. Murray (Kirwan) *Let. to Bp. Hughes,* 57; H. C. Vedder, *Bap. Quar. Rev.* xi, 509; R. E. Thompson, *Mag. Christ. Literature,* Aug., 1892.

W. M. Taylor, *Life of Peter,* 343; Lansing, *Rome and the Rep.,* 205; Emerton, *Intr. Mid. Ages,* 102; Shimeall, *End of Prelacy;* p. 289; *New Englander,* October, 1872; *Princeton Rev.* iii, 252; T. V. Moore, *South Meth. Rev.* Jan. 1856; Bacon, *Lives of Apos.,* p. 253-257; Dowling on *Romanism;* Snodgrass, *Apos. Succ.,* 221; N. L. Rice, *Rom. not Christianity,* p. 139; Nourse, *Prot. Rev.,* July, 1846, p. 220; Sawyer's *Organ, Christianity,* p. 49; Prof. Clement M. Butler in his work *St. Paul in Rome,* p. 260, says: "We find no contemporaneous witness saying that St. Peter was at Rome, nor even *saying that it was said.* The chain of testimony fails for the want of connecting links between the first witnesses and the facts alleged. Nothing is accomplished by adding a thousand links to the other end of the chain."

Dr. Chas. Hodge, *Intr. Com. Epist. Rom.* says: "The tradition rests on very uncertain authority." Dr. John Owen describing the untrustworthiness of the Patristic writings says: "The truth is, the corruption and fiction of the epistolical writings in the first ages was so intolerable as that very little of that kind is preserved sincere and unquestionable. Hence Dionysius, the Bishop of Corinth, complained that in his own time his own epistles were so corrupted by additions and subtractions that it seems he would have them no more esteemed as his. He said: 'As the brethren desired me to write epistles, I wrote them, and these the Apostles of the devil have filled with tares, exchanging some things and adding others, for whom there is a woe reserved.' " M. G.

PETER, THE EPISTLES OF.

Of the seven Catholic Epistles, there are two ascribed to St. Peter. The first of these is one of the ὁμολογούμενα, or those universally received in the early church. The second ranks among the ἀντιλεγόμενα, or controverted books. (See ANTILEGOMENA.)

1. Genuineness of First Epistle. **(1) External Evidence.** The external evidence in favor of the genuineness of this Epistle is complete. 'One Epistle of Peter,' says Eusebius (*Hist. Eccles.* iii, 3), 'called the first, is universally received;' and Origen had before this time observed that 'Peter . . . has left one Epistle acknowledged to be his.' It is cited by Irenæus (*Adv. Hær.* iv, 9, 2): 'Peter says in his Epistle, *In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory*' (i, 8, and again he cites 1 Pet. ii:16). Also, by Clemens Alexandrinus (*Strom.* i, 3): 'Peter in *the Epistle* says,' etc. And by Tertullian (*Scorp.* c. 12): 'Peter says to the inhabitants of Pontus' (comp. 1 Pet. ii:20). Dr. Lardner observes (*Hist. Apost.* c. ix.) that 'it seems to be referred to by Clement of Rome in his first Epistle.' Eusebius notices its citation by Polycarp (comp. Polycarp. c, i with 1 Pet. i:8); and also by Papias *Hist. Eccles.* iii:39). 'In fact,' says De Wette (*Einleitung,* sec. 173), 'if we except its omission in the ancient catalogue in Muratori, and its rejection by the Paulicians, it has never been called in question.' De Wette himself, who never omits an opportunity of raising a doubt, contents himself with observing that 'as its contents are really apostolic, any doubts arising from the absence of any known personal relationship between the author and those to whom the Epistle was addressed, or any peculiarity of doctrinal phraseology, find no favor or recognition.' He adds that the second Epistle, even though not genuine, bears testimony (iii:1) to the genuineness of the first.

(2) Internal Evidence. The internal evidence is equally complete. The author calls himself the Apostle Peter (ch. i:1), and the whole character of the Epistle shows that it proceeds from a writer who possessed great authority among those whom he addresses, who were most probably composed chiefly of Jewish Christians. The writer describes himself as 'an elder,' and 'a witness of Christ's sufferings' (v:1). The vehe-

mence and energy of the style are altogether appropriate to the warmth and zeal of Peter's character, and every succeeding critic, who has entered into its spirit, has felt impressed with the truth of the observation of Erasmus, 'that this Epistle is full of apostolical dignity and authority, and worthy of the prince of the apostles.'

The only indication as to the place from whence this letter was addressed to the five provinces is contained in chapter v. verse 13: 'She in Babylon, elected with you (ἡ ἐν Βαβυλῶνι συνεκλεκτή), saluteth you.' For whether 'she in Babylon' refers to the church or to an individual (in which latter case Peter's wife is the person generally believed to be referred to), the letter must have been written in, or at least in the neighborhood of, Babylon. But where Babylon was, or whether it was the celebrated city of that name on the Euphrates, as has been maintained by Beza, Lightfoot, Basnage, De Wette, Neander, and a host of learned men, is a question which has never been, and probably never will be, decided.

It has been maintained, as an objection to the supposition that Babylon on the Euphrates was meant, that there were no Jews residing there at the date of this Epistle, inasmuch as they had all been expelled from that city in the latter part of the reign of Caligula, with the exception of such as were permitted to remain on account of connection, or other special reasons (Hug's *Introduction*); while those in Seleucia, or New Babylon, were soon after massacred, or fled to Ctesiphon, on the other side of the river. Hug, who still maintains that Babylon on the Euphrates is intended, conceives that the σεβόμενοι, or 'pious,' were the persons to whom the apostle's injunctions were addressed, and who were numerous in the East. There is certainly no authority from ecclesiastical history for supposing that Peter was ever at Babylon; but this silence proves nothing, for there are fourteen years of the apostle's life concerning which we have no information. But this mention of Babylon by St. Peter has led to the belief that he may have paid a visit to the Parthians (De Wette, *l. c.*), of which, however, there is no other indication among the ancients.

Babylon in Egypt, near Memphis, has been conjectured by Pearson, Le Clerc, and others, to have been the scene of Peter's labors; but neither for this is there any evidence, and it seems to have been a very insignificant place, for Strabo describes it only as a frontier garrison, occupied by one of the Roman legions quartered in Egypt.

Although the ancient Syrian writers conceived the Babylon mentioned by St. Peter to have been a city in the East, the Greek and Latin fathers held the name of Babylon here to have been, as in the Apocalypse, a metonymy for Rome. This was the prevailing opinion in the time of Eusebius, who observes (*Hist. Eccles.* ii, 15) that Peter 'is said to have composed his first Epistle at Rome, which he indicates in calling it figuratively Babylon.' This opinion is repeated by Jerome (*De Vir. Illustr.*, ch. viii) Œcumenius (ii, p. 256), and Bede (*Expos.* 1 Pet. v:13). It has been, as is observed by Lardner and Michaelis, received by most members of the church of Rome, but certainly not, as Mr. Horne supposes (*Introd.* vol. ii, c. iv, sec. 3, after Macknight *On the Epistles*), by *all* the learned of that communion; for, among others, Erasmus (*Comment.*), Du Pin (*Canon of Scripture*), and Hug (*Introd.*), contend against Rome in favor of Babylon in Mesopotamia. That Rome was meant has been maintained also by Grotius, Whitby, Macknight, and Lardner. Perhaps the strongest objection to this hypothesis arises from the consideration that the use of a mystical name is unsuited to the character of an epistolary writing, although adapted to the symbolical and poetical style of the Apocalypse. It is, however, certain that *arcana nomina* were sometimes used by the early Christians. Louis Capell favors the idea of a mystical name, but he stands alone in considering Jerusalem to be the place indicated. It may be added that there is independent authority for believing that Peter was at Rome, but none that he was ever either in Assyria or Egypt.

2. Age of the Epistle. The Epistle must have been written before A. D. 67-68, the year of St. Peter's martyrdom. Lardner places the date in A. D. 63 or 64, chiefly from the fact that an earlier date than A. D. 63 cannot be assigned for his arrival at Rome. Hug and De Wette (*Introductions*), and Neander (*Hist. of the Planting of the Christian Church*), find an indication of the true date in the Neronic persecution, to which the Epistle manifestly refers. The Christians were now suffering persecutions as *Christians*, and according to the popular belief, of which Tacitus informs us Nero took advantage, they were punished as evildoers (*malefici*, Tacitus; κακοποιοί, 1 Peter ii:12.)

Hug fixes the date in the eleventh year of Nero's reign, or A. D. 65, a year after the conflagration of the city, and five before the destruction of Jerusalem. Lardner supposes that Peter's first Epistle could not have been written *from Rome* before the death of St. Paul (A. D. 66), as it is difficult to account for St. Paul's silence respecting him if Peter was at Rome at the date of any of his epistles from that city. Others, however, as Bishop Sherlock, consider that the first Epistle was written about A. D. 60. It is at the same time certain that Peter had read several of St. Paul's Epistles, as he adopts expressions, and sometimes whole phrases, from the Epistles to the Romans, Ephesians, Colossians, Galatians, Thessalonians, 1 Corinthians, and 1 Timothy (comp. especially 1 Pet. ii:13, with 1 Tim. ii:2-4; ii:18, with Eph. vi:5; 1 Pet. i:1, with Eph. i:4-7; i:3, with Eph. i:3; i:14, with Rom. xii:2; ii:1, with Col. iii:8, and Rom. xii:1; ii:6-10, with Rom. ix:32; ii:13, with Rom. xiii:1-4; ii:16, with Gal. v:13; ii:18, with Eph. vi:5; iii:1, with Eph. v:22; iii:9, with Rom. xii:17; iv:9, with Philipp. ii:14; iv:10, with Rom. xii:6, etc.; v:1, with Rom. viii:18; v:5, with Eph. v:21; v:8, with 1 Thess. v:6; v:14, with 1 Cor. xvi:20). There is, observes Hug (*Introd.*), evidence of more than accidental relationship even in the deviation of expression, in which, however, there is no essential difference. The similarity in thought and expression, and even in their very plan (Hug, *l. c.*), are indeed most striking, and this circumstance has been well accounted for by the fact that Peter had not himself visited the Asiatic provinces, and had, therefore, reference to the Epistles of his esteemed colleague for the general condition of the inhabitants, their manner of life, their virtues and their failings, and their civil and domestic relations. There are also some passages identical with those in the Epistle of St. James (comp. 1 Pet. i:6, 7, with James i:2, 3; i:24, with James i:10; ii:1, with James i:21; iv:8, with James v:20; and v:5, with James iv:6). This latter passage, is, indeed, a citation from Prov. iii:34; but the identity of the conclusions drawn by each renders it improbable that here was a merely accidental coincidence. It is also remarkable that in 1 Pet. iv:8, and James

v: 20, there occurs (in each) the same citation from Prov. x:12. These resemblances, however, involve important consequences. If the Epistle of James was the first in order of time (see JAMES, EPISTLE OF) its right to a place in the canon is providentially confirmed by the high and unexceptionable authority of St. Peter.

3. Objects and Contents. To afford consolation to the persecuted appears to have been the main object of this Epistle. To this the moral instructions are subsidiary (Hug's *Introd.*). The exhortations to a pure conscience, to rebut the calumnies of the time by their innocence, to abstain from violent disputes, to pay respect to the existing authorities, to exercise increasing love and fidelity, were exhortations all given with a view to alleviate their fate, or enable them to bear it. The repeated references to the example of Jesus in his death and sufferings, are designed to strengthen them for the endurance of calamities. The exhortation to the slaves, too, has reference to the unhappy days, in which, for real or imaginary wrongs and hardships, they frequently became the accusers and betrayers of their masters. The following is a summary of the contents:—

The salutation and introduction, in which the inhabitants of the five provinces who were purchased by the sufferings of Christ, are exhorted to prepare themselves for a reward higher than the enjoyments of this fleeting life (i:1-13). They are, therefore, recommended to lay aside anything which could render them unworthy of Christ, the center of their hopes, their pattern and their Savior, and so to regulate their conduct to their superiors that none should be able to reproach them as 'evildoers.' These precepts were to extend to slaves, to whom the meek and suffering Jesus should be an example. Women, too, were to render their submissive noiseless virtue as their chiefest ornament, and men should cherish and honor them. All should be full of sympathy and love, and mutual indulgence. Their innocence should be so marked as to shame the calumniator, and they should make preparation for the approaching catastrophe, when they should have an opportunity of imitating Jesus in their sufferings: hoping for them all to have no other reproach than that of being his disciples. The presbyters are enjoined to watch over their flocks, and the subordinate to pay them respect, and all should be on the watch, and lay aside their worldly cares. All these exhortations are enforced by the example of Christ, and by the punishment of the disobedient in the days of Noah, those spirits in prison to whom Christ went and preached (iii:19, 20).

4. The Second Epistle (see ANTILEGOMENA) has been the subject of more discussion than any other book in the New Testament, and its genuineness has been contested by not a few of the ablest critics. Our space will not allow us to notice in detail all the objections which have been raised against it, but it will be our duty to state the most important. Its genuineness, the date of its composition, and its characteristics, are so intimately connected, that we shall pursue a different method in treating of this Epistle from that which we have adopted in regard to other books.

The author of the first epistle refers (1 Pet. v:12) to a former letter, now no longer extant, which has been generally concluded to be a private communication, as the present is expressly called the *Second* Epistle (2 Pet. iii:1).

(1) Early Testimony. The first writer who has expressly named it is Origen (*Homily on Joshua*), who speaks of the *two* Epistles of Peter. He also cites the second epistle in his fourth *homily on Leviticus,* 'Petrus dicit, *consortes,* inquit, *facti estis divinæ naturæ*' (2 Pet. i:4), and gives it the name of *Scripture* ('as the Scripture says in a certain place, *the dumb ass, replying with a human voice, reproved the madness of the Prophet,*' alluding to 2 Pet. ii:16; *Opp.* ii, p. 32). At the same time he observes (*ap. Euseb.* vi:25) that 'Peter has left one acknowledged Epistle, and perhaps a second, for this is contested.' Firmilian, Bishop of Cappadocia, also (*Ep. ad Cyprian.*) speaks of Peter's *epistles* in a passage referring evidently to the second. Earlier *allusions* have been supposed to exist in the Shepherd of Hermas (*Vision* iii, 7), *'reliquerunt viam suam veram'* (2 Pet. ii:15), and *Vision* iv:3, *'effugistis sæculum hoc'* (2 Pet. ii:20). Clemens Romanus has also been thought by some to have referred to this epistle in the passages, 'saved Noah, the eighth preacher of righteousness' (see 2 Pet. ii:6), and 'by hospitality and piety Lot was delivered from Sodom, when the whole region was destroyed by fire and brimstone, the Lord thereby making it manifest that he does not forsake those who trust in him, but those that turn aside he appoints to punishment and torment' (2 Pet. ii:6, 7, 9).

Irenæus (A. D. 178) is supposed by some to allude to 2 Pet. iii:8, 'The day of the Lord is as a thousand years;' as is also Justin Martyr, who cites the same passage in an earlier part of the same century. But others have supposed that the allusion here is to Ps.: xc:4. Eusebius observes (*Hist. Eccles.* vi, 14) that 'Clement of Alexandria (A. D. 192-217) wrote in his 'Υποτύπωσεις ('Adumbrations'), commentaries on the canonical epistles, and also on the antilegomena, that is, Jude and the other Catholic epistles, together with that of Barnabas, and the so-called Revelation of Peter.' Cassiodorus, however, who published a Latin translation of the Adumbrations (*De Instit. div. leg.* c. 8), seems to confine the explications of Clement to 1 Peter, 1 and 2 John, and James.

(2) Catholic Epistles. Although we do not know by whom the collection of *Catholic Epistles,* as distinct from the Pauline, was made, yet there can be no reasonable doubt that such collection, including all the *Antilegomena,* existed before the close of the second century. It was well known in the time of Origen, and is referred to by Eusebius as generally received in his time (*Hist. Eccles.* ii, 23), for he expressly calls St. James' 'the first of the *seven* Catholic Epistles.'

(3) Doubts. Eusebius at the same time informs us of the doubts which had been raised before his time in regard to our epistle:—'That called the Second Epistle of Peter, as we have been informed, has not been received as a part of the New Testament. Nevertheless, appearing to many to be useful, it has been carefully studied with the other Scriptures' (*Hist. Eccles.* iii, 3).

The next writers who refer to the doubts respecting our epistle, are Didymus, the blind teacher of Alexandria, in the fourth century, and his pupil St. Jerome. The former acquaints us (*Comment.*) that 'it should not be concealed that the present epistle was *considered spurious* (*falsatam esse*), and that although published, it was not in the Canon.' And Jerome observes (*De Vir. Illustr.*) that 'Peter wrote two epistles called Catholic, the second of which had been denied by many (or most, *plerique*) to be his, because of

the difference of style.' And again, 'Paul had for his interpreter Titus, and Peter had Mark, ... the two epistles attributed to Peter differ in both style and character, and the structure of their language; from which we must of necessity suppose that he made use of two different interpreters.'

It may be here observed that the Fathers supposed that such of the sacred writers as did not understand Greek (among whom they reckoned St. Peter) dictated in their native language to an amanuensis, who wrote down in Greek what they had uttered in Hebrew. Silas, or Silvanus, has been conjectured to have acted in this capacity to St. Peter in the writing of his first epistle (1 Pet. v:2). Finally, St. Gregory the Great observes, towards the close of the sixth century, that there were some who asserted that Peter's second epistle, in which Paul's epistles were commended, was not his. 'Before the fourth century,' observes the Roman Catholic Professor Hug, 'Christian writers with perfect freedom advocated or denied the authority of certain writings of the New Testament according as their judgment dictated.'

(4) Received as Genuine in the Fourth Century. We find, however, that before the close of the fourth century the doubts had subsided, and this epistle was received as genuine by St. Athanasius, St. Cyril, St. Epiphanius, St. Jerome, and St. Augustine, and by Rufinus. Gregory Nazianzen alone considers it doubtful whether *three* or *seven* Catholic epistles ought to be used. The only dissentient voices, after this period, were probably Theodore of Mopsuestia, and Cosmas Indicopleustes (see ANTILEGOMENA), the latter on dogmatical rather than critical grounds, as the destruction of the world by fire clashed with his opinions. It is enumerated in the canon of Laodicea (A. D. 360?) and in the eighty-fifth apostolical canon, and was finally adopted by the councils of Hippo and Carthage, which included among the canonical books all those which are now commonly received, making no distinction, however, between the acknowledged and controverted books of the New Testament, or between the canonical and deutero-canonical of the Old.

(5) The Reformation. Although before this period certain books were rejected from the defect of historical evidence, or from internal grounds of suspicion, an undeviating uniformity now took place, and no controversy was raised respecting any of the books of the New Testament until the inquiring age which ushered in the Reformation. We now find Erasmus denying the genuineness of our epistle. Although Luther does not appear to have had any doubts of its genuineness, he revived the ancient distinction in regard to the books both of the Old and New Testament, —separating the apocryphal books of the Old Testament from the canonical, and in the enumeration of the books leaving the antilegomena of the New without any numbers attached to them: and in the Lunenberg edition of Luther's Bible, published in 1614 (68 years after Luther's death), these books are headed by the words, 'Apocrypha of the New Testament.' (See ANTILEGOMENA.)

Our epistle was called in question by Calvin (*Comm. in Ep. Cath.*), who observes that, 'notwithstanding some affinity in style, the discrepancies between it and the former are such as to indicate that they had not the same author.' It was, however, received by all the Reformed Confessions, as well as by the Council of Trent. It has been since that period rejected by Grotius (*Annot.*), Scaliger (*Scaligeriana*, ii, p. 22), Salmasius (*De Episc.* p. 145), Semler (*Præf.*), Eichhorn (*Einleit.*), Schmidt (*Einleit.*), Walker (*Clavis*), Schott (*Isag.*), Guericke (*Beitrage*, p. 176, note), Credner (*Einleit.*), De Wette (*Einleit.*), Ullman, to some extent (*Der 2 Brief Pet.*), and Neander (*Hist. of the Planting*, etc.). Among its numerous defenders it will be sufficient to mention the names of Michaelis (Marsh's transl., vol. vi); Lardner Pott. (*Proleg.*); Augusti (*Einleit.*); Flatt (*Progr.*); Dahl (*Dissert.*); Bertholdt (*Einleit.* vol. vi), who, however, rejects the second chapter; Nietzche (*Dissert.*); and Olshausen (*Opusc. Academ.*); with the learned Roman Catholics, Hug (*Introd.*) and Feilmoser. The latter, however, fluctuates in his opinion (*Einleit.*, p. 527).

Before proceeding to consider the grounds for and against the rejection of this epistle, it may be useful to inquire into its internal structure and contents.

(6) Contents. The writer designates himself here as the Apostle Peter (Simon, or, according to some MSS., *Symeon* Peter, 2 Pet. i:1; comp. Acts xv:14; John's Gospel *passim*) more clearly than in the first epistle; as personally known to Jesus (i:14); as a beloved brother of Paul (iii:15); and as the author of the first epistle (iii:1).

(*1*) *Addressed to the Same People.* It is addressed to the same persons with the first, whom he presupposes to be acquainted with the writings of St. Paul (iii:15; comp. Rom. ii:4). Neander (*Planting of the Church*) asserts that the readers appear to have been personally instructed by the apostle, which implies a relationship in which the author did not stand to the readers of the first epistle. He refers to his approaching death (i:14). The main object is the refutation of erroneous teachers.

(*2*) *An Eyewitness.* He, therefore, as an eyewitness of the acting and teaching of Jesus, is enabled to give them more accurate instruction than those who would mislead them. He exhorts them to advance in the knowledge and doctrine of Jesus, by adding to their faith fortitude (ἀρετήν), and every other excellent quality. He denounces (ch. ii.) punishment against false teachers, by examples drawn from the disobedient angels, the world before the Flood, and Sodom and Gomorrah. He inveighs against those teachers for resigning themselves to impurity, and speaking evil of God and angels, whereas angels have not ventured to do this even of Satan. He compares them to the false prophet Balaam, and to clouds filled with wind. He rebukes those mockers who doubted of the coming of Christ, which was only delayed in mercy, but predicts the dissolution of the world by fire, and warns them to keep themselves in readiness for the new heavens and the new earth.

(*3*) *Difference in Style.* We have already seen that the main reasons which induced many of the ancients to reject this epistle arose from the difference in style and structure between the first and second epistle. The ancients have, however, not entered into detail in the examination of this subject, a task which has been left to their more critical successors. It is said, for instance, to be distinguished by a different *usus loquendi*, as by the word *sotar* frequently applied to our Lord, *parousia*, day of the Lord, or of judgment; and instead of 'revelation,' knowledge (*gnosis* and *epignosis*) is said to be enforced with peculiar prominence. The Christian religion is called 'the way of truth, and of righteousness' (ii:2, 21). It contains a surprising multitude of *hapaxlegomena*, instead of the very few found in the first epistle.

A remarkable difference has been observed in respect to the appellations of our Savior, who is in the first epistle generally called simply Christ or Jesus Christ; but the word **Κύριος**, which in the first epistle often occurs, and is always applied (with one exeption only, i:3) to God the Father, is applied in the second in almost every place to Christ. Its application in all other passages in the first epistle is confined also to citations from the Old Testament, except in ii:13, where the Vulgate reads *Deum*. It is peculiar to the first epistle to subjoin to the terms God, Jesus Christ, and the Holy Spirit, epithets designed to exalt the glory of the divinity. The second epistle has no quotations from the Old Testament—in which the first abounds, and is remarkable for clothing its sentiments in the language of the Old Testament. De Wette furnishes as instances of repetition, indicating a carelessness of style in the author of the second epistle (2 Pet. i:3, 4), where occur *dedoramenos,* and *dedoratai* and *dia* is several times repeated (2 Pet. ii:1-3), in which *apoleia* occurs three times; 2 Pet. ii:7, 8, in which *dikaios* occurs as many times; and 2 Pet. iii:12-14, in which there is a similar repetition of *poosdokein*. The first epistle is also said to be remarkable for a frequent and peculiar use of the particle *hos,* of which the second furnishes but one example (i:19). Olshausen adds, that in the second epistle the subjects proceed in regular order, and uninterruptedly, while the first is remarkable for detached and independent sentences (see 1 Pet. i:3-12).

(*4*) *Resemblances.* But in compensation for these differences, the resemblances are remarkably striking. One of the most obvious of these is the reference in both to the deluge, and the number of persons saved, the first epistle mentioning *eight* persons (1 Pet. iii:20), and the second speaking of Noah the *eighth* (2 Pet. ii:5). Some, however, here connect Noah with the following words, viz., Noah, the *eighth preacher of righteousness,* comparing it with the parallel passage in Jude, 'Enoch, the seventh from Adam,' the Jews having various ways of enumerating the good men who lived before Abraham (Ullmann, *Der zweite Brief P.*).

There are some words used in a peculiar sense by the author of each epistle, as *apothesis* (1 Pet. iii:21; 2 Pet. i:14); *areta* (1 Pet. ii:9; 2 Pet. i:3); *anastrephesthai* (1 Pet. i:17); *anastropha* (1 Pet. i:15; ii:12; iii:1, 17); *amomos* and *aspilos* (1 Pet. i:19; 2 Pet. ii:13); *poreuesthai* (1 Pet. iv:3; 2 Pet. ii:10; iii:3); *epithmina* (1 Pet. i:14; 2 Pet. ii:10; iii:3); *ho kalesas* (1 Pet. i:15; ii:9, 21); and *idios* (1 Pet. iii:1, 5; 2 Pet. i:20; ii:16, 22; iii:16). Some critics have, indeed, vindicated the genuineness of the epistle principally on the ground of resemblance in both sentiment and diction. Of these it will be sufficient for our purpose to refer to Hug and Michaelis. The former of these observes that the resemblance between the two is 'so thorough as to denote an identity of authorship' (Fosdick's transl.); and Michaelis had before this asserted (*l. c.*) that the agreement between them appeared to him to be such, 'that if the second was not written by St. Peter, the person who forged it not only possessed the power of imitation in a very unusual degree, but understood likewise the design of the first epistle, with which the ancients do not appear to have been acquainted.' The principal difference of style, however, is found in the second chapter, the character, of which is totally unlike anything contained in the first epistle. The resemblance, indeed, between this chapter and the short epistle of St. Jude, is so striking, that it has been at all times perceived that one must have at least read, if not copied from the other.

(*5*) *Resemblance to Jude.* All those theologians who have disputed the genuineness of Peter's second epistle have maintained that its writer adopted the sentiments and language of Jude, and this opinion is favored even by many of the modern advocates of its genuineness, including Olshausen and Hug. But which of the two wrote first is, notwithstanding, a question impossible to decide. 'St. Jude's Epistle is so like the second chapter of St. Peter's Second Epistle,' says Bishop Sherlock, 'the figures and images in both are so much the same . . . . that it has been commonly thought that St. Jude copied after St. Peter's Epistle.' This was the more generally received opinion, and was held among the ancients by Œcumenius (ii, p. 633), and maintained at the time of the Reformation by Luther, who observes, in his *Preface,* that 'no one can deny that Jude's Epistle is an extract or copy from St. Peter's Second Epistle, as the very words are nearly the same . . . . . and allegeth stories which have no place in Scripture' (see ENOCH, BOOK OF; JUDE, EPISTLE OF; see also *Edinburgh Review,* Oct. 1834, and the extract from it in Mr. Ward's *Ideal of a Christian Church,* 1844, p. 175, where Luther is reproached for maintaining this opinion). It was however, adopted by Mill (*Proleg.*), Michaelis (*Introd.*), Storr (*Opusc.*), Haenlein (*Einleit.*), Dahl (*De αὐθεντία Ep. Petr. poster, et Jud.*), Wetstein (*Test. Nov.*), and among the Roman Catholics by Du Pin and Calmet. One set of critics have supposed that one of the writers of these epistles had intended to illustrate at large what the other had briefly stated; others, that one sought to abridge what the other had stated diffusely. The former of these views is maintained by Hug and Olshausen. The latter writer founds his view on the fact that Peter does not give the minute statements found in Jude, especially in regard to the history of angels, in which passages Jude alone goes into details, while Peter advances a general historical fact,—which he conceives to be characteristic of a later composition.

(*6*) *Bishop Sherlock's View.* Dr. Sherlock, bishop of London, adopted a middle course. Perceiving that the argument from the style affected only the second chapter, which 'abounds in pompous words and expressions,' and that the style of this chapter differed as much from the rest of the second epistle as it does from the first, he conceived that neither writer borrowed from the other, but that each made use of a common document. The explanation of St. Jerome, that Peter used two different interpreters, the bishop entirely rejects, as, if this were the case, the difference of style would have appeared in the whole epistle, and not in the second chapter only. The bishop conceives that notwithstanding the remarkable resemblance between both, there is sufficient variation to prove that the one was not a mere transcriber of the other's thoughts or language. 'St. Peter has an instance not to be found in Jude; and St. Jude has an instance not to be found in Peter: St. Jude quotes the prophecy of Enoch, of which St. Peter says nothing; St. Peter refers to the preaching of Noah, of which St. Jude says nothing, although both relate to one and the same thing, the destruction of the old world.' The circumstance that each quotes from a common Hebrew document will, in his lordship's judgment, account not only for the difference in style between Peter's two epistles, but for that which exists between the second chapter

and the first and third of Peter's second epistle. The bishop at the same time admits that there are some instances of agreement which cannot possibly be drawn from any Jewish book (as 2 Pet. ii:1-13, comp. with Jude 4-12; and 2 Pet. iii:2, 3, with Jude 17, 18). He therefore supposes that Jude had both the Second Epistle of Peter and the old Jewish book before him. Herder supposes this lost book to have been the *Zendavesta* of Zoroaster. The strongest objection to Bishop Sherlock's ingenious conjecture will be found in the fact that the resemblance to the epistle of St. Jude is not confined to the second chapter of Peter's Second Epistle, but will be found equally striking in the third chapter, amounting, in the originals, although not in the English Authorized Version, nearly to identity of expression.

(7) *Other Views.*· A late eminent critic, perceiving that the opponents of the epistle were induced by this resemblance of the second epistle to St. Jude to deny its genuineness, maintained that this resemblance was accidental, and has endeavored to show that the second chapter is an interpolation, and that without it there is a closer connection between the first and third chapters (Bertholdt, *Einleitung in die Schriften des A. und N. Test.*). But it has been satisfactorily shown in reply that, though the second chapter has no necessary connection with either the first or third, yet there are references in the *third* chapter to matters propounded in the second.

(*a*) Bertholdt conceives that the argument against the epistle founded on the difference of style is met by adopting his view, as the first and third chapters agree in style with the first epistle. Olshausen maintains, in reply to this, that the circumstance of Peter's having appropriated a great part of Jude's epistle will of itself account for the difference of style in the second chapter; and that there is no discrepancy between the style of the first and second epistles of Peter, which is not common to every part of the second epistle, or strikingly peculiar to the first and third chapters. The hypothesis of Bertholdt, even if true, would not remove the difficulties, as many of the circumstances which have been supposed to militate against the genuineness of the epistle are found in the first, and still more in the third chapter. It would be doing an unnecessary violence to our epistle, in direct opposition to all external testimony.

(*b*) Ullmann proceeded one step further. 'Not long since,' says Hug, 'the Second Epistle of Peter met with an opponent, who menaced its dismemberment, and maintained his right to do this violence with learning and acuteness.' He separates it into three distinct portions, which happen to correspond with the present division into chapters. The first chapter he ascribes to Peter, and considers it to be one of his epistles, the conclusion of which was early lost. To this precious relic some unknown person, to effect a well-meant purpose, has added the next two chapters, for which the Epistle of Jude afforded him materials. The object of this writer, as well as of Bertholdt, is to vindicate the genuineness of part of the epistle, by rejecting those parts which are beset with greatest difficulties. But while Ullmann, as above alluded to (*Der zweite Brief Pet. krit. untersucht*, 1821), clearly shows that Bertholdt's hypothesis merely lessens, without removing the difficulty, his own solution of the remaining objections, which consists simply in cutting the knot, has not been such as to satisfy any reasonable mind. He argues from a resemblance in style between St. Peter's first epistle, and the first chapter of the second, and particularly from the use in each of certain words in a peculiar sense, as ἀρετή, ἀπόθεσις, etc., that these portions emanated from the same writer, and further maintains that there is no coherence between the first chapter and the remaining portions of the epistle. But it has been shown that this incoherence exists only in the fancy of the learned German, as the first chapter (4, 16, 17), is but a preface to the refutation of erroneous opinions in the second (Hug's *Introd.*); and, further, from a comparison of the first with the third chapter, that there are sufficient resemblances of expression to show that the whole epistle had an identical origin (Olshausen.)

But although neither these resemblances between the Epistles of Peter and Jude, nor the difference in style between the First and Second Epistles of St. Peter, are of themselves sufficient to destroy the genuineness of St. Peter's epistle yet they would doubtless have some weight in affecting it, if supported by other internal marks of spuriousness. We shall therefore now consider whether such marks actually exist, and shall mention the principal indications which have had weight in the minds of some learned men against the authority of our epistle. In the first place, anachronisms have been pretended to be discovered which remove the epistle from the apostolic age and place it in the second century.

(*c*) The first who imagined that he discovered an indication of this nature was the illustrious Grotius, who, conceiving that the errors of the Carpocratians, a sect which originated in the second century, were those against which the second and third chapters were directed, ascribed the authorship of the epistle, not to Simon or Simeon Peter, but to Simeon, bishop of Jerusalem, the successor of St. James. This opinion, however, which assumes upon mere conjecture that the name *Peter* (i:1), the words *our beloved brother* (iii:15), and the 16th, 17th, and 18th verses of the first chapter, were interpolated by those who wished to have the epistle pass for Peter's, has been long exploded. Neitzch has shown that the representation of the heretics described by Peter does not accord with the Carpocratians. It is as probable that the Gnostics were the heretics aimed at, the seeds of whose heresies were doubtless sown in the apostolic age. 'This second Epistle' (iii:1), in the opinion of Grotius, refers to the third chapter only, the two former chapters forming a distinct and previous letter.

(7) Anachronisms, Etc. (*a*) The doubts respecting the coming of Christ expressed in 2 Pet. iii:4, have also been considered as indicating a later age than the apostolic, and it has been asserted by the opponents of the genuineness of our epistle that sufficient time had not elapsed during St. Peter's lifetime for the application of the expression 'our fathers have slept.' This passage is also one of those adduced by Ullman (*l. c.*) against the genuineness of the third chapter. Olshausen has replied to this objection by maintaining that the scoffers referred to were not believers, but gnostic heretics, who ridiculed the faith of true Christians in relation to the return of Christ.

(*b*) But a still more remarkable anachronism has been pretended to be discovered in 2 Pet. iii: 15, 16, where Paul is said 'in *all his epistles* . . . which the unlearned and unstable do wrest as they do the *other Scriptures*,' etc.—thus both attributing a collection of the Pauline epistles to a period within the lifetime of their author, and applying the term Scriptures, which is exclusively applied

by the New Testament writers to the Scriptures of the Old Testament, to the Epistles of St. Paul. Now it is well known that there was no collection of St. Paul's epistles completed before the second century, and that to no part of the New Testament was the term *Scriptures* applied until near its close. (See SCRIPTURE, HOLY.) In respect to the former part of this objection, however, it has been well shown by Augusti (*Commentar über die Cathol. Brief.*) that Peter does not here refer to *all* the epistles of St. Paul, but that the word *all* is to be taken relatively, and referred to the more important epistles, which were most probably widely diffused in the lifetime of the apostle. To the reasoning derived from the phrase 'the *other Scriptures*,' wherein the word λοιπάς with the article is said by Ullmann to indicate things of a like nature, more than one reply has been given. It has been shown that things of a different nature are sometimes referred to by this phrase (comp. Luke xviii:9; Acts v:13; Ephes. ii:3; and iv:17, if the reading be correct). Another interpretation of the words has therefore been proposed, viz., that the word 'Scriptures' here has no reference to the sacred writings, but to books in general, or such writings as were used by the parties referred to. Olshausen, however, has given an interpretation, by which he conceives the serious difficulties by which this passage is beset may be wholly removed. He supposes that the words, 'in *which* are some things hard to be understood,' relate to the epistles which Paul had sent to the readers of Peter's epistle, and that the *other Scriptures* are the other *epistles* of St. Paul, just before named (*all his epistles*). This explanation seems much more satisfactory than that of Storr (*De Cath. Epist. Occas. et Consil.*), who conceives that 'other Scriptures' mean other *passages* in the same epistles of St. Paul, as γραφή signifies a passage in Mark xv:28, Luke iv:21, where, however, it means a particular passage, but not any passage indiscriminately.

(*c*) An objection of quite a different character has been derived from 2 Pet. iii:2, already referred to; in our English Version, 'the commandment of us the apostles of the Lord.' But the order of the words in our Greek copies will not bear this rendering: to answer our Version, we must read ἡμῶν τῶν Ἀποστόλων. These words therefore, 'our apostles,' as the words must be translated, would seem to separate the writers from the apostles. Bishop Sherlock proposes that the sentence be transposed, and that the word ἡμῶν be placed after κυρίου, as in the parallel passage in Jude 17, when the whole sentence would run thus, 'the commandment of the apostles of our Lord and Savior;' a reading supported by the Æthiopic, and which Olshausen also favors, observing that 'there are as many genitives as there are words, and these not following each other in proper order.' But there is no necessity for having recourse to conjecture, if we adopt the reading of the Alexandrine, the Vatican, the Ephrem, and other manuscripts of ἡμῶν have ὑμῶν. According to this reading there is no further difficulty, and the sentence will stand thus: 'the word spoken by the holy prophets and *your* apostles, the commandment of the Lord and Savior.' This reading is also confirmed by the Vulgate, which has '*et apostolorum vestrorum, præceptorum Domini et Salvatoris.*' The Syriac also reads, 'the commandment of our Lord and Savior, which through the apostles.'

(*d*) On another alleged anachronism, brought forward by Neander (*Hist. of the Planting, etc.*), founded on the phrase 'the holy mount' (2 Pet. i:18), we shall merely observe that this might with as much force be adduced as an argument against our epistle being a work of the second century.

(*e*) An objection has been also taken from Peter's referring to the aqueous origin of the earth and its destruction by fire, which Ullmann and others consider mythical in their character. But so far from this being the case in regard to the origin of the earth, it completely coincides with the Mosaic cosmogony. (See COSMOGONY.) And as to the destruction of the world by fire, although nowhere else alluded to in the New Testament, it is not only intimated by the prophets, but is in strict accordance with the physiological conclusions of the science of modern geology.

(8) Genuineness. If Wetstein's interpretation be well founded, and if the writer made use of these strong figures to indicate the Roman war, and the destruction of the Jewish state and city, instead of forming an objection, they will furnish an additional and powerful argument in favor of the early date, and consequently of the genuineness of our epistle.

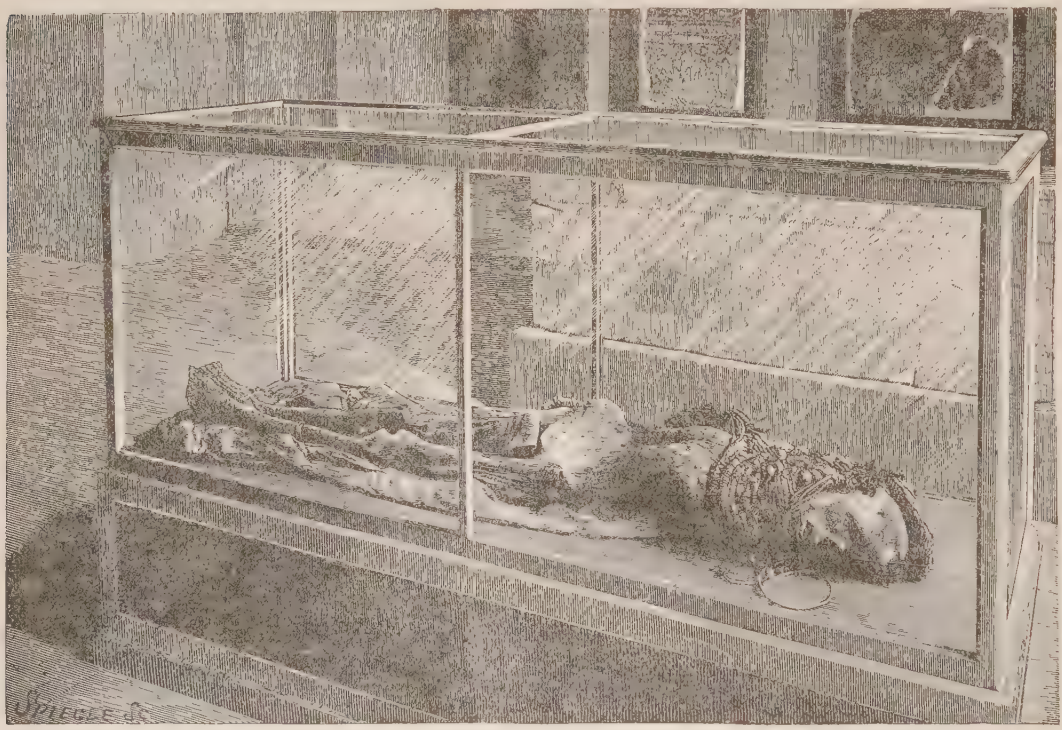
It is fully conceded that there is no other book in the New Testament against whose authority so many arguments can be adduced as against this epistle. One of the most impartial as well as ablest critics of modern times, after weighing them all, comes to the conclusion that neither its genuineness nor its spuriousness can be demonstrated by undoubted arguments; but, while he admits that unfriendly critics will see occasion for doubt, yet, relying on subjective grounds, he is persuaded of the authenticity of the epistle, and that the arguments which go to disprove its genuineness are not of sufficient weight to establish its spuriousness, or cause it to be 'stricken from the number of inspired books.' This is in accordance with the decision which he has formed of the sacred books, and which consists (1) of those whose genuineness and authorship can be determined; (2) of those whose spuriousness can be shown, of *which there are none;* (3) of those whose author is uncertain, but whose authenticity is clear, viz., Hebrews, James, 2 and 3 John, and Jude; and (4), those whose authenticity or spuriousness cannot be positively ascertained. These are, in his estimation, 1 and 2 Timothy, Titus, and 2 Peter. To these he adds the Apocalypse, as being a work of a peculiar kind, but of whose genuineness he entertains no doubt (Olshausen, *ut supra*).

The authorship of other portions of the sacred writings may indeed be rendered uncertain, without throwing any doubts on their right to a place in the canon, as in the instance of the Epistle to the Hebrews. No one contests the right of the Epistles of Jude or of James to their present position in the canon, although it is uncertain whether their authors were the apostles of those names or the brethren of our Lord. But it is far otherwise with the Epistle of St. Peter. As Calvin has observed, 'If it is to be received as canonical, Peter must have been its author . . . . for any other one to have personated the apostle would have been a deception unworthy the Christian name.' It has been indeed maintained that some well-meaning individual may have personated Peter, either to intimate that a reconciliation had taken place between him and St. Paul, to strengthen the minds of the Gentiles who doubted the coming of Christ, or the more easily to gain advantage over the heretics. But although it may be true that some writers have through modesty (see Lee's *Dissertation upon* 2

Esdras; Laurence's *Ascensio Vatis Isaiae,* p. 178; and the Rev. W. Mascall's Preface to the *Ancient Liturgy of the Church of England,* 1844) used another's name and prefixed it to their work, we are convinced, with Olshausen, from the internal structure of our epistle, that it would not have been possible to have found a pious man the bold and unblushing inventor of a literary artifice so manifest as the author in question must have been if he had dishonestly assumed the character of Peter. We must also bear in mind how cautious and discriminating were the Fathers of the Church, who first admitted this book into the canon. Nor were they strangers to the application of the higher criticism, while they had opportunities of adducing external evidence which is not within our reach. 'Higher criticism,' says Hug, is still open to us, and I even entertain the hope of drawing from it manifest proofs of the genuineness of some of these epistles, particularly those of James and Jude, and the Second of St. Peter.' Its apostolical character is confessed. 'In the two epistles of Peter,' says Priestley, 'many attentive readers have observed that . . . . . there is a peculiar dignity and energy, exceeding anything in the writings of Paul, and worthy of the prince of the apostles' (*Hist. of Christian Church,* i, 141; see also Wright's *Seiler,* p. 543).

By those who acknowledge its genuineness its date is generally fixed about the year A. D. 65, or not long before Peter's death, which they deduce from 2 Pet. i:14. Wetstein concludes from 2 Pet. iii that it must have been written before the destruction of Jerusalem, in which case none will allege that any but Peter could have been its author. If it were proved that Peter had Jude's epistle before him, this must have been written not long before the same period, which agrees with the time assigned by Dr. Lardner, between 64 and 66 (see JUDE, EPISTLE OF). But if Jude certainly quoted the book of Enoch, and if the result of the investigation of Lücke, who concludes that this book was written in the first century, at the time of the Jewish war, and probably after the destruction of Jerusalem, be correct, this circumstance would of itself, *cæteris paribus,* settle the question in favor of the priority of St. Peter's second epistle. Bishop Sherlock maintains that there are no less than five years intervening between the date of the two epistles of Peter (see *Dissertation on the Authority of the Second Epistle of St. Peter*).

W. W.



Sethi I, Father of Rameses II, Mummy Over Three Thousand Years Old.

PETHAHIAH (pĕth'a-hī'ah), (Heb. פְּתַחְיָה, *peth-akh-yaw',* freed by Jehovah).

1. A descendant of Aaron, and head of the nineteenth course of priests in the division of David (1 Chron. xxiv:16). (B. C. about 1020.)

2. A Levite who put away his Gentile wife and signed the covenant with Nehemiah (Ezra x:23; Neh. ix:5). (B. C. about 458.)

3. Son of Meshezabeel, of Judah, and Artaxerxes' counsellor in matters concerning the Jews (Neh. xi:24). (B. C. 446.)

PETHOR (pē'thôr), (Heb. פְּתוֹר, *peth-ore',* extension). The place in Mesopotamia to which Balak sent Balaam to curse Israel (Num. xxii:5; Deut. xxiii:5). It was north of Palestine, on the Euphrates near the river now called Sajur, a few miles from the ancient Hittite capital, Carchemish.

PETHUEL (pe-thū'el), (Heb. פְּתוּאֵל, *peth-oo-ale',* enlarged of God), father of Joel, the prophet (Joel i:1), B. C. before 800.

PETITION (pĕ-tĭsh-ŭn). See PRAYER.

PETRA (pē'trȧ), (called by the earlier Greek writers Πέτρα, *pee'trah*), was the capital of the Nabathæan Arabs in the land of Edom, and seems to have given name to the kingdom and region of *Arabia Petræa.*

As there is mention in the Old Testament of a stronghold which successively belonged to the Amorites (Judg. i:36), the Edomites (2 Kings xiv:7) and the Moabites (Is. xvi:1, comp. in Heb. ch. xlii:11), and bore in Hebrew the name of סֶלַע, *Selah*, which has the same meaning as *Petra* in Greek, viz., 'a rock,' that circumstance has led to the conjecture that the Petra of the Nabathæans had been the Selah of Edom. But the consideration of that point in a work of this nature falls more naturally under the Bible head of SELA, to which article accordingly the reader is referred; and there likewise the question will be disposed of as to whether (on the supposition of Petra being the Selah of Scripture) its site is to be identified with that of the modern *Kerek,* or with the locality of the far-famed *Wady Mûsa.* (See ARABIA; IDUMÆA; NEBAIOTH.) N. M.

PEULTHAI (pe-ŭl'thāi), (Heb. פְּעֻלְתָי, *peh-ool-leh-thah'ee*, my wages).

The last mentioned of the eight sons of Meshelemiah. He was a Levite, and a doorkeeper in the tabernacle in the time of David (1 Chron. xxvi:5). (B. C. about 1020.)

PHALEC (phā'lek), (Gr. φάλεκ, *fal'ek*, Phalec), a Greek form of PELEG (Luke iii:35).

PHALLU (phăl'lu), (Gen. xlvi:9). See PALLU.

PHALTI (phăl'tī), (Heb. פַּלְטִי, *pal-tee'*, delivered). Son of Laish, who was given Michal in marriage by Saul, after David had been driven away as an outlaw (1 Sam. xxv:44). (B. C. about 1061). He is called *Phaltiel* (2 Sam. iii:15).

PHALTIEL (phăl'ti-el), (Heb. פַּלְטִיאֵל, *pal-tee-ale'*, deliverance of God), the son-in-law of Saul (2 Sam. iii:15). (See PHALTI; PALTI).

PHANUEL (pha-nū'el), (Gr. Φανουήλ, *fan-oo-ale'*, probably from Penuel, face of God), a man of Asshur, and father of Anna the prophetess (Luke ii:36), B. C. about 80.

PHARAOH (fā'ro or fā'ra-o), (Heb. פַּרְעֹה, *par-o'*, the sun), the general title of the kings of Egypt in the Old Testament, and found only there and in the writers who have drawn from that source.

It often stands simply like a proper name (Gen. xii:15; xxxvii:36; xl:2, *sq.*; xliv:1, *sq.*; and so generally throughout the Pentateuch, and also in Cant. i:9; Is. xix:11; xxx:2). 'King of Egypt' is sometimes subjoined to it (1 Kings iii:1; 2 Kings xvii:7; xviii:21); and sometimes also the more specific designation, or real proper name of the monarch is indicated, as Pharaoh Necho (2 Kings xxiii:33), Pharaoh Hophra (Jer. xliv:30). Josephus intimates that the word signifies 'the king' in the Egyptian language (*Antiq.* viii, 6, 2). This is apparently confirmed by our finding the word 'king' written in the dialect of Memphis, *ouro,* and with the masculine article *piouro* (Jablonski, *Opusc.* i, 374; Peyron, *Lex. Copt.,* p. 150). The idea has, however, been more recently started that Pharaoh corresponds to the Egyptian *phra,* 'the sun,' which is written as an hieroglyphic symbol over the titles of kings (Wilkinson, *Anc. Egyptians,* iv, 287). It seems to us that this explanation might be admitted without contradicting the other, seeing that it is not only possible, but highly probable, that the Egyptians should make the name of the sun a royal title, and that at length custom rendered it equivalent to 'king.' The practice of ancient, and indeed modern, Oriental kings, of associating the idea of their own dignity with the glory of the sun, is well known.

Modern Egyptologists (De Rougé, Brugsch, and Ebers) define its meaning as "the great house," and its application would thus be equivalent to our "the sublime porte." On account of the great uncertainty which still surrounds Egyptian chronology, it has proved very difficult to identify the different Pharaohs mentioned in the Bible, but, in many points, the investigations of Egyptologists and Biblical scholars have reached pretty certain conclusions. Ten Pharaohs are mentioned in the Old Testament.

Mummy of King Rameses II, the Pharaoh of the Oppression.

(1) The Pharaoh of Abraham. The Pharaoh of the time of Abraham (Gen. xii:15) is most probably identical with Salatis, the head of the fifteenth dynasty, one of the Shepherd-kings (Hyksos), foreigners of the Semitic race, who conquered Egypt and, having become Egyptianized, ruled it for several centuries. The date of Abraham's visit to Egypt is most probably fixed at about B. C. 2080.

(2) The Pharaoh of Joseph. The Pharaoh of Joseph (Gen. xli) was the last, or the last but one, of the fifteenth dynasty; probably identical with Apophis, who reigned at least twenty-six years. (B. C. 1876-1850.) Bunsen identifies him with Osirtesen III, the Sesostris of classical writers.

(3) The Pharaoh of the Oppression. "The new king over Egypt who knew not Joseph" (Exod. i:8), and under whose reign Moses was born—is now by most Egyptologists identified with Rameses II, the third sovereign of the nineteenth dynasty (the Sesostris of the Greeks), the most prominent of the Pharaohs, a conqueror of many lands, the master builder of Egypt, whose statues and temples in ruins are found all over the Nile valley from Zoan (Tanis) to Karnak. It was his daughter who found and adopted Moses (Exod. ii:5-10). His mummied body was taken from the tomb in 1881 and unwrapped in the Boulak museum. That this Pharaoh was Aahmes I, (the Amosis of Josephus), the first sovereign of the eighteenth dynasty, is now pretty generally abandoned. (See EGYPT.)

(4) The Pharaoh of the Exodus. The Pharaoh of the Exodus (Exod. v:1), before whom Moses wrought his miracles, and who perished with his army in the pursuit of the Israelites, was Meneptah, the thirteenth son of Rameses II, who began to rule B. C. 1728. His reign was inglorious and marked a period of decline. He did not even finish his father's tomb. On a mon-

ument of Tanis mention is made of the fact that he lost a son, and Dr. Brugsch connects this with the death of the firstborn, the last of the plagues.

(5) The Father-in-Law of Mered. The Pharaoh whose daughter, Bithiah, was given in marriage to Mered, a descendant of Judah (1 Chron. iv:18). The date of this marriage cannot be ascertained, being fixed by some at the time of the exode, while others bring down this event to near the time of David. "The most interesting feature connected with this transaction is the name Bithiah (daughter of Jehovah), given to the

Rameses II (Side View).

daughter of Pharaoh. It exhibits the true faith of Israel as exerting its influence abroad, and gathering proselytes even in the royal house of idolatrous Egypt."

(6) The Brother-in-Law of Hadad. The Pharaoh who gave the sister of his queen in marriage to Hadad, an Edomite of royal blood, who escaped the massacre of Joab and fled to Egypt (1 Kings xi:18-20). Osochor is probably the Pharaoh in question, although according to Africanus he would be Psusennes I.

(7) The Father-in-Law of Solomon. The Pharaoh whose daughter Solomon married and brought "into the city of David until he had made an end of building his own house, and the house of the Lord" (1 Kings iii:1), consequently before the eleventh year of his reign, in which year the temple was finished (1 Kings vi:37, 38). This Pharaoh afterward made an expedition into Palestine, took Gezer, slew the Canaanites who dwelt in the city, and gave it to his daughter, Solomon's wife (1 Kings ix:16).

(8) The Pharaoh of Hezekiah. The Pharaoh in whom King Hezekiah put his confidence in his war with Sennacherib (2 Kings xviii:21). He may be reasonably supposed to be Sethos or the *Zet* of Manetho, the last king of the twenty-third dynasty. He reigned in the fourteenth year of Hezekiah (B. C. about 711), and was the contemporary of Tirhakah, king of Ethiopia, and of Sennacherib, king of Assyria (Is. xxxvi:6).

PHARAOH-HOPHRA (fā'ro-hŏph'rȧ), (Heb. פַּרְעֹה חָפְרַע, *par'o hof'ra*, priest of the sun). See HOPHRA.

PHARAOH-NECHO (fā'ro-nē'koh), (Heb. נְכֹה and נְכֹו, *nek-o'*), also called simply Necho, was the fifth or sixth ruler of the Saite dynasty, and reigned from B. C. 610 to 594.

He made an expediton against Assyria, but was encountered by Josiah, king of Judah, who sided with Assyria, and who was defeated and killed at Megiddo (2 Chron. xxxv:20-24; 2 Kings xxiii: 29, 30). The Jews then raised Jehoahaz, the younger son of Josiah, to the throne, but he was deposed by Necho, who gave the scepter to Jehoiakim, the elder son of Josiah. Necho's army was afterward defeated at Carchemish by Nebuchadnezzar, and he lost all his Asiatic possessions (2 Kings xxiv:7). (See NECHO.)

PHARAOH'S DAUGHTER (fā'ro's da'-tẽr).

1. The daughter of the Pharaoh who oppressed the Israelites and who saved Moses' life (Exod. ii:5-10). (See PHARAOH, 3.)

2. Bithiah, wife of Mered, was a daughter of one of the Pharaohs probably reigning about the time of the Exodus. (See PHARAOH, 5.)

3. A wife of Solomon, and probably the daughter of a ruler of the twenty-first dynasty (1 Kings iii:1; vii:8; ix:24). (See PHARAOH, 7.)

PHARES (phā'rēz), (Gr. Φαρές, *fah-rehs'*), a Greek form of PHAREZ (Matt. i:3; Luke iii:33).

PHAREZ (phā'rez), (Heb. פֶּרֶץ, *peh'rets*, breach). A son of Judah by Tamar, and twin of Zarah or Zerah (Gen. xxxviii:29, 30). (B. C. about 1890.) He founded a tribal family named for him. Two more such families sprang from his sons, and bore their names (Num. xxvi:20, 21; 1 Chron. ii:4, 5). He was an ancestor of David and Christ (Ruth iv:12-18; Matt. i:3).

PHARISEES (phăr'i-seez), (Gr. φαρισαῖος, *far-is-ah'yos*, a separatist, from Heb. פָּרַשׁ, *paw-rash'*, to separate).

(1) Name. The name denotes those who are separated, *i. e.* from ordinary persons, of course, by the correctness of their opinions and the holiness of their lives. They were a Jewish sect who had the dominant influence in the time of our Lord, to whose faults the overthrow of the state may be attributed, and who have to bear the awful burden of having crucified the Lord and giver of life.

(2) Origin. The precise period when the Pharisees appeared as a sect, history does not supply us with the means of determining. That they, however, as well as their natural opponents, the Sadducees, existed in the priesthood of Jonathan, in the interval, that is, between 159 and 144 before Christ, is known from Josephus, who (*Antiq.* xiii, 5) makes mention of them as well as of the sect of the Essenes. The terms he employs warrant the conviction that they were then no novelties, but well known, well defined, and two established religious parties. But from the time of Jonathan to that of Ezra (about 460 B. C), there had taken place no great formative

event such as could of itself cause so great a change in the Hebrew system as was the rise of these sects; whereas the influences to which the Israelites had been subject in the Medo-Persian dominions, and the necessarily somewhat new direction which things took on the rebuilding of the temple and the restoration of the civil and religious polity, could hardly fail, considering the distance from Moses at which these changes happened, and the great extent to which the people had lost even the knowledge of the institutions and language of their forefathers, to lead to diversities of views, interests, and aims, whence sects would spring as a natural if not inevitable result. There is, therefore, good reason to refer the origin of the Pharisees to the time of the return from the Babylonish captivity, a period which constitutes a marked epoch, as dividing the Hebraism of the older and purer age from the Judaism of the later and more corrupt times. Nor, did our space allow, should we find it difficult to trace the leading features of the Pharisaic character back to those peculiar opinions and usages with which the old Israelitish type of mind had been made familiar, and at the same time corrupt, in the Persian empire.

(3) Characteristics. But as we think it more for the reader's instruction to lay before him the very words in which this sect is described, than to give a philosophical account of the rise and connection of their principles, to which of necessity our own views would impart a coloring, we shall proceed to transcribe a nearly literal translation of the most important passages in question.

'The Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the law of Moses, and for that reason it is that the Sadducees reject them, and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers. Hence great disputes. The Sadducees are able to persuade none but the rich, and have not the populace obsequious to them, but the Pharisees have the multitude on their side.' 'The Pharisees are not apt to be severe in punishments' (Joseph. *Antiq.* xiii:10. 5 and 6; Epiphan. *Hær.* 15).

'The Pharisees live meanly and despise delicacies in diet: and they follow the conduct of reason, and what that prescribes to them as good they do. They also pay respect to such as are in years; nor are they so bold as to contradict them in anything which they have introduced; and when they determine that all things are done by fate, they do not take away from men the freedom of acting as they think fit, since their notion is that it hath pleased God to make a constitution of things whereby what he wills is done, but so that the will of man can act virtuously or viciously.'

(4) Belief. 'They also believe that souls have an immortal vigor in them, and that under the earth there will be rewards or punishments, according as men have lived virtuously or viciously in this life. The latter are to be detained in an everlasting prison; but the former shall have power to revive and live again: on account of which doctrine they are able greatly to persuade the body of the people: and whatsoever is done about divine worship, prayers, and sacrifices, is performed according to their directions, insomuch that the cities gave great attestations to them on account of their entire virtuous conduct' (Joseph. *Antiq.* xviii, 1, 3).

'The bodies of all men are mortal, and are created out of corruptible matter; but the soul is ever immortal, and is a portion of the divinity that inhabits our bodies' (*De Bell. Jud.* iii, 8, 5). They say that all souls are incorruptible, but that the souls of good men only are removed into other bodies, and that the souls of bad men are subject to eternal punishment.

'The Pharisees are those who are esteemed most skilfull in the exact interpretation of the laws. They ascribe all to Fate (or Providence) and to God, and yet allow that to act what is right or the contrary is for the most part in the power of man.

'The Pharisees say that some actions, but not all, are the work of fate, that some of them are in our own power, and that they are liable to fate, but are not caused by fate' (Joseph. *Antiq.* xiii, 5, 9).

(5) Political Power, Etc. 'The Pharisees are a sect of Jews which appear to be more pious than others, and to expound the laws more accurately. These Pharisees artfully insinuated themselves into her (Queen Alexandra's) favor by little and little, and became the real administrators of public affairs; they banished and restored whom they pleased; they bound and loosed at their pleasure; they had the enjoyment of the royal authority, whilst the expenses and the difficulties of it belonged to Alexandra. She was a sagacious woman in the management of great affairs, and became not only very powerful at home, but terrible also to foreign potentates: while she governed other people, the Pharisees governed her. She was so superstitious as to comply with their desires, and accordingly they slew whom they pleased' (Joseph. *De Bell. Jud.* i, 5, 2, 3).

'There was a certain sect that were Jews, who valued themselves highly upon the exact skill they had in the law of their fathers, and made men believe they were highly favored by God, by whom this set of women were inveigled. These are those that are called the sect of the Pharisees, who were able to make great opposition to kings; a cunning sect they were, and soon elevated to a pitch of open fighting and doing mischief. Accordingly, when all the people of the Jews gave assurance of their good will to Cæsar and to the king's government, these men did not swear, being about 6,000; and when the king imposed a fine upon them, Phreroras' wife paid it. In order to requite this kindness, since they were believed to have a foreknowledge of things to come by divine inspiration, they foretold how God had decreed that Herod's government should cease, and that the kingdom should come to her and Phreroras, and to their children; so the king Herod slew such of the Pharisees as were principally accused, and all who had consented to what the Pharisees had foretold' (Joseph. *Antiq.* xvii, 2, 4).

'The sect of the Pharisees are supposed to excel others in the accurate knowledge of the laws of their country' (Joseph. *Vita,* sec. 38).

'The Pharisees have so great a power over the multitude that when they say anything against the king or against the high-priest, they are generally believed' (Joseph. *Antiq.* xiii, 10, 5).

'Moreover the Pharisees are friendly to one another, and are for the exercise of concord and regard for the public' (Joseph. *De Bell. Jud.* ii, 8, 14).

(6) Character as Found in the Gospels. There is another source of our knowledge of the Pharisees—the books of the New Testament. The light in which they here appear varies, of course, with the circumstances to which its origin is due,

The reader has just had before him the account of a friend and an adherent, an account which, therefore, we may believe, is conceived and set forth in the most favorable manner. The gospels present the character of the Pharisees in a darker hue, inasmuch as here a higher standard is brought into use, a loftier morality is the judge. To pass on to the views given in the New Testament. The high repute in which the Pharisees were held, as expositors of the national laws, whether civil or religious, may be seen in John vii:48; Acts xxii:3; the casuistry which they employed in expounding the Scriptures, in Matt. ix: 34; xv:5; xxiii:16; Mark vii:7, *sq.;* their excessive zeal in. proselytism (Matt. xxiii:15); yet their concealment of light and hindrance of progress (Matt. xxiii:13); their inordinate regard for externals, and oppressive but self-sparing rule (Matt. xxiii:3, *sq.*, 25); their affectation of grandeur and distinction (Matt. xxiii:5, *sq.*); their shocking hypocrisy (Matt. xxiii:14, 27, *sq.*); their standing on inconsiderable points, while they neglected such as were of consequence, preferring ceremonial rites to justice and charity (Matt. xxiii:24; xii:2-7; Luke vi:7; John ix:16, *sq.;* Mark vii:1); the display which they affected even in works of religion (Matt. vi:1, *sq.;* xxiii:5); their pride and self-gratulation as assuredly, and before others, religious men (Luke xviii:9, *sq.*); their regard to tradition (Matt. xv:2; Mark. vii: 3); they formed schools, which had masters and disciples (Matt. xxii:16; Luke v:33); agreeably with their general doctrines, they regarded the act rather than the motive (Luke xi:39; xviii: 11, *sq.*); and were given to fasts, prayers, washing, paying of tithes, alms, etc. (Matt. ix:14); xxiii:15, 23; Luke xi:39, *sq.;* xviii:12); exhibiting themselves to the people, in order to gain their favor, as self-denying, holy men, zealous for God and the law, a kind of Jewish stoics (Matt. ix:11; Luke v:30; vi:2; Matt. xxiii:5, 15, 29); while in reality they were fond of the pleasures of sense, and were men of lax morals (Matt. v: 20; xv:4, 8; xxiii:3, 14, 23, 25; John viii:7). At an early period they determined in the Sanhedrim to withstand and destroy Jesus, instigated doubtless by the boldness with which he taught the necessity of personal righteousness and pure worship (Matt. xii:14).

In regard to the opinions of the Pharisees, the New Testament affords only fragments of information, which are, however, in accordance with the fuller particulars furnished by Josephus. From Acts xxiii:6, 8, we learn that they believed in the existence of higher created beings than man, doubtless the good and bad spirits of the Chaldee philosophy. The same places also instruct us that they held a resurrection of the dead (comp. Matt. xxii:24, *sq.*).

It thus appears that the Pharisees were in general a powerful religious party, or rather the predominant influence, in the Jewish state, who aspired to the control of the civil and religious institutions, affected popularity among the people, exerted influence in the councils of kings, queens, and people of rank; were the recognized teachers and guides of the national mind, proud of their orthodoxy, pluming themselves on their superior sanctity, practicing austerities outwardly, but inwardly indulging their passions and descending to unworthy and shameful acts; and withal of narrow spirit, contracted views, seeking rather their own aggrandisement than the public good, of which they used the name merely as a pretext and a cover.

We are not to suppose that there were no individuals in the body free from its prevailing vices. There did not fail to be upright and pure-minded men, who united inward piety to outward correctness of conduct, and were indeed superior to the principles of their sect; such was Nicodemus (John iii:1); such also Gamaliel may have been (Acts v:34; comp. *Berach.* xiii, 2; *Sota,* xx, 3; *Babyl. Sota,* xxii. 2). Of men of this kind many were led to embrace the Gospel (Acts xv:5).

In general, however, their power was all directed against Jesus and his work. With what force they must have acted appears obvious from the preceding remarks. Nor is the reader to imagine that they were merely a few learned men, congregated together in the capital, engaged in learned pursuits or religious practices, and in consequence leaving our Lord at liberty to pursue his ordinary duties up and down the land. The capital was doubtless their headquarters, but they pervaded the entire country in considerable numbers (six thousand are referred to above), and were therefore present in all parts to withstand the publication of the Gospel of that kingdom every feature of which they hated (Luke v:17); and as they constituted a large portion of the Sanhedrim (Acts v:34; xxiii:6, *sq.*), and had an almost unlimited influence with the people, great indeed was the power which they wielded in their conflict with the infant church. Perhaps there never was an instance in any social condition in which the elements of power supplied by religion, politics, high life, and humble condition were more thoroughly or more densely combined in order to oppose and destroy the growing power of new ideas and lofty aims. The victory, however, was for man, because it was also of God. Darkness, indeed, prevailed for three days, covering the land, and casting a thick shadow over the world. But the Sun of Righteousness arose, and still shines.

Pharisaism, how compact soever might be its appearance outwardly, and as against a common enemy, had its own internal dissensions. The question of more or less of moderate or extreme views, of what on one side would be called temporizing and on the other consistency, agitated this school as it has agitated most others. In the age of our Lord there were two leading parties, that of Hillel and that of Schammai, the former representing a moderate Pharisaism, the latter 'the straitest sect,' to which Paul had probably belonged.

Some of the extracts from Josephus show clearly that the Greek philosophy had an influence on the doctrines of the Pharisees. (Milman, *Hist. of the Jews;* Edersheim, *Life of Jesus;* Farrar, *Life of Christ;* Geike, *Life of Christ.*)

J. R. B.

PHAROSH (phā'rŏsh), (Ezra viii:3). See PAROSH.

PHARPAR (phär'par), (Heb. פַּרְפַּר, *par'par,* swift), one of the rivers of Damascus (2 Kings v: 12). See ABANA.

It is commonly identified with A'waj, formed by the junction of several streams rising in Hermon.

PHARZITES (phär'zītes), (Heb. הַפַּרְצִי, *hap-par-tsee'*, with the article, the Partsi), the descendants of Pharez (Num. xxvi:20). (See PEREZ.)

PHASEAH (pha-sē'ah), (Neh. vii:51). See PASEAH.

PHEBE (phē'be), (Gr. Φοίβη, *foy'bay*). See PHŒBE.

PHENICE (phe-nī'se), (Gr. Φοινίκη, *foy-nee'kay*, a palm tree; Acts xi:19; xv:3; in xxvii:12 Φοῖνιξ, *foy'nix*), a city on the southeast of Crete, with a harbor, in the attempt to reach which the ship in which Paul voyaged as a prisoner to Rome, was driven out of its course, and eventually wrecked (Acts xxvii:12).

Both Ptolemy and Strabo mention a town named Phœnix. Phenice or Phœnix has been identified with the harbor of *Lutro,* about thirty-five miles west-northwest from Cape Matala. It has lately been shown that this place has an admirable harbor with a good depth of water, and sheltered from the winter winds.

PHENICIA (phe-nĭsh-ā). See PHŒNICIA.

PHIBESETH (phĭb'e-sĕth), (Heb. פִּי־בֶסֶת, *pee-beh'seth*, the cat goddess Basht, Ezek. xxx:17). See PI-BESETH.

PHICHOL (phī'kol), (Heb. פִּיכֹל. *pee-kole'*, mouth of all, i. e. all-commanding), the proper, or more probably, the titular name of the commander of the troops of Abimelech, the Philistine king of Gerar.

Philadelphia

If the Abimelech of the time of Isaac was the son of the Abimelech of the time of Abraham, we may conclude that the Phichol who attended on the second Abimelech was the successor of the one who was present with the first at the interview with Abraham (Gen. xxi:22; xxvi:26). But the whole subject of these interviews is beset with difficulties. (See ABIMELECH; ABRAHAM; ISAAC.)

PHILADELPHIA (phĭl'a-dĕl'phi-ā), (Gr. Φιλαδελφια, *fil-ad-el'fee-ah*, brotherly love), a city of Lesser Asia, and one of the seven containing the Christian churches to which the Apocalyptic admonitions were addressed.

The town stood about twenty-five miles southeast from Sardis, in north latitude 32° 28′, east longitude 28° 30′, in the plain of Hermus, about midway between the river of that name and the termination of Mount Tmolus. It was the second in Lydia (Ptolem. v. 2; Plin. *Hist. Nat.* v. 30), and was built by King Attalus Philadelphus, from whom it took its name. In B. C. 133 the place passed, with the dominion in which it lay, to the Romans. The site is reputed by Strabo (xiii, p. 628) to have been very liable to earthquakes; but it continued a place of importance and of strength down to the Byzantine age; and of all the towns in Asia Minor it withstood the Turks the longest. It was taken by Bajazet I in A. D. 1392.

Philadelphia still exists as a Turkish town, under the name of Allah Shehr, 'city of God,' *i. e.* High-town. It covers a considerable extent of ground, running up the slopes of four hills, or rather of one hill with four flat summits. The country, as viewed from these hills, is extremely magnificent—gardens and vineyards lying at the back and sides of the town, and before it one of the most extensive and beautiful plains of Asia. The town itself, although spacious, is miserably built and kept, the dwellings being remarkably mean, and the streets exceedingly filthy. Across the summits of the hill behind the town and the small valleys between them runs the town wall, strengthened by circular and square towers, and forming also an extensive and long quadrangle in the plain below. There are about 10,000 inhabitants, mainly Turks. It is stated that there are five churches in the town, besides twenty others which were too old or too small for use. Six minarets, indicating as many mosques, are seen in the town; and one of these mosques is believed by the native Christians to have been the church in which assembled the primitive Christians addressed in the Apocalypse. There are few ruins; but in one part there are still found four strong marble pillars, which supported the dome of a church. The dome itself has fallen down, but its remains may be observed, and it is seen that the arch was of brick. On the sides of the pillars are inscriptions, and some architectural ornaments in the form of the figures of saints. One solitary pillar of high antiquity has been often noticed, as reminding beholders of the remarkable words in the Apocalyptic message to the Philadelphian church: 'Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out' (Rev. iii:12). (Arundell, *Seven Churches;* Arundell, *Discoveries in Asia.*)

PHILEMON (phī-lē'mon), (Gr. Φιλήμων, *fil-ay'mone*, affectionate).

A rich citizen of Colosse, in Phrygia, who was converted to the Christian faith, with Apphia his wife, by Epaphras, a disciple of Paul; but it would appear from the expression in Philem. verse 19, 'that Philemon was really a convert of Paul; unless we could admit that the apostle had for-

merly been the means of saving his life; for which we have no warrant. (A. D. 57.) Some have supposed that Archippus was son to Philemon; and as the apostle terms him, "our fellow soldier," it is possible, that the connection had been of long standing, and consequently, much intercourse might have taken place between Paul and Philemon, distinct from any reference to Philemon's situation at Colosse.

Though it is usually said that Paul had converted and baptized Onesimus, the runaway slave of Philemon (see ONESIMUS), at Rome, yet from the phrase (Col. iv:9) "who is one of you," it is natural to infer that Onesimus had professed Christianity before his elopement (so Epaphras is called one of themselves, chap. i:7.); otherwise, he could be no member of the church at Colosse: and very likely, this transgression of a professor had not only mortified Philemon extremely, but had scandalized the church, and had become publicly notorious among the heathen also.

Philemon was undoubtedly a man of property; and like Gaius, the lady Eclecta, and Phœbe, he exercised great hospitality towards Christian brethren, especially evangelists. But from the direction of the apostle "to prepare him a lodging" (comp. Macknight, et al, in loc.) in a hired house, in the city, where he might receive all visitors, it would appear that Philemon's premises were not very extensive.

Philemon might have been a deacon in or of the churches at Colosse, but the term "fellow laborer" is not sufficient to prove that he was a bishop; though it implies a previous personal knowledge, and perhaps much confidential communication, between the parties. If we might add a personal knowledge of Philemon, by those also who salute him in Paul's letter,—Timothy, Epaphras, Mark, Aristarchus, Demas, Luke,—it would greatly heighten our conception of this good man's character, and suggest a variety of occasions on which he might have rendered the brethren services equally extensive and important. His house at Colosse was shown in the time of Theodoret and tradition represents him as bishop of that city and as having suffered martyrdom.

PHILEMON, EPISTLE TO

(1) Authorship. That this epistle was written by the apostle Paul is the constant tradition of the ancient Church. It is expressly cited as such by Origen (*Homil. XIX, in Jerem.*, tom. i, p. 185, ed. Huet.); it is referred to as such by Tertullian (*Nov. Marc.* v, 21); and both Eusebius (*Hist. Eccles.* iii, 25) and Jerome (*Proem. in Ep. ad Philem.* tom. iv, p. 442) attest its universal reception as such in the Christian world. The latter, indeed, informs us that some in his day deemed it unworthy of a place in the canon, in consequence of its being occupied with subjects which, in their estimation, it did not become an apostle to write about, save as a mere private individual; but this he, at the same time, shows to be a mistake, and repudiates the legitimacy of such a standard for estimating the genuineness or authority of any book. It was also admitted as canonical by Marcion (Hieronym. *l. c.*). That this epistle should not have been quoted by several of the Fathers who have quoted largely from the other Pauline epistles (*e. g.*, Irenæus, Clement of Alexandria, and Cyprian), may be accounted for partly by the brevity of the epistle, and partly by their not having occasion to refer to the subjects of which it treats. Paley has adduced the undesigned coincidences between this epistle and that to the Colossians with great force, as evincing the authenticity of both (*Horæ Paulinæ*, c. 14); and Eichhorn has ingeniously shown how a person attempting, with the epistle to the Colossians before him, to forge such an epistle as this in the name of Paul, would have been naturally led to a very different arrangement of the historical circumstances and persons from what we find in the epistle which is extant (*Einleit. ins Neu Testament* iii, 302).

(2) Time of Writing. This epistle was evidently written during the apostle's imprisonment (verses 9, 10), and as we have already endeavored to show (see COLOSSIANS, EPISTLE TO THE), during his two years' imprisonment at Rome.

(3) Occasion. It was occasioned by his sending back to Philemon his runaway slave Onesimus, who, having found his way to Rome, was there, through the instrumentality of the apostle, converted to Christianity; and, after serving Paul for a season, was by him restored to his former master, without whose consent the apostle did not feel at liberty to retain him.

(4) Contents. The epistle commences with the apostle's usual salutation to those to whom he wrote; after which he affectionately alludes to the good reputation which Philemon, as a Christian, enjoyed, and to the joy which the knowledge of this afforded him (verses 1-7). He then gently and gracefully introduces the main subject of his epistle by a reference to the spiritual obligations under which Philemon lay to him, and on the ground of which he might utter as a command what he preferred urging as a request. Onesimus is then introduced; the change of mind and character he had experienced is stated; his offense in deserting his master is not palliated; his increased worth and usefulness are dwelt upon, and his former master is entreated to receive him back, not only without severity, but with the feeling due from one Christian to another (verses 8-16). The apostle then delicately refers to the matter of compensation for any loss which Philemon might have sustained either through the dishonesty of Onesimus or simply through the want of his service; and though he reminds his friend that he might justly hold the latter his debtor for a much larger amount (seeing he owed to the apostle his own self), he pledges himself, under his own hand, to make good that loss (verses 17-19). The epistle concludes with some additional expressions of friendly solicitude; a request that Philemon would prepare the apostle a lodging, as he trusted soon to visit him; and the salutations of the apostle and some of the Christians by whom he was surrounded at the time (verses 20-25).

(5) Felicity of Expression. This epistle has been universally admired as a model, graceful, delicate, and manly writing. 'It is a voucher,' says Eichhorn, 'for the apostle's urbanity, politeness, and knowledge of the world. His advocacy of Onesimus is of the most insinuating and persuasive character, and yet without the slightest perversion or concealment of any fact. The errors of Onesimus are admitted, as was necessary, lest the just indignation of his master against him should be roused anew; but they are alluded to in the most admirable manner: the good side of Onesimus is brought to view, but in such a way as to facilitate the friendly reception of him by his master, as a consequence of Christianity, to which he had, during his absence, been converted; and his future fidelity is vouched for by the noble principles of Christianity to which he had been converted. The apostle addresses Philemon on the softest side: who would willfully refuse to an aged, a suffering, and an unjustly imprisoned

friend a request? And such was he who thus pleaded for Onesimus. The person recommended is a Christian, a dear friend of the apostle's, and one who had personally served him; if Philemon will receive him kindly, it will afford the apostle a proof of his love, and yield him joy. What need, then, for long urgency? The apostle is certain that Philemon will, of his own accord, do even more than he is asked. More cogently and more courteously no man could plead.'

W. L. A.

PHILETUS (phĭ-lē'tŭs), (Gr. Φιλητός, *fil-ay-tos'*, beloved), an apostate Christian, mentioned by Paul, in connection with Hymenæus (2 Tim. ii:17), (see HYMENÆUS), and is named with him in 1 Tim. i:20. (A. D. 58-64.)

PHILIP (phĭl'ip), (Gr. Φίλιππος, *fil'ip-pos*, lover of horses).

1. The Apostle.

One of the twelve apostles. He was of Bethsaida, 'the city of Andrew and Peter' (John i:44). He became one of the disciples of John the Baptist, and was in the neighborhood where John was baptizing, at the time of our Lord's baptism. (A. D. 25-28.) Andrew and John, who were also disciples of the Baptist, heard the testimony concerning Jesus which the latter gave, and thenceforth attached themselves to him as the promised Messiah.

(1) The Call. Through Andrew his brother, Simon (Peter) was brought to Christ; and as on the next day Philip unhesitatingly accompanied Jesus when called to follow him, it is probable that his townsmen had previously spoken to him of Jesus as the long-expected Savior (John i:35-44). Philip was thus the fourth of the apostles who attached themselves to the person of Jesus—of those 'who left all and followed him.'

(2) Invites Nathanael. The first act of Philip was to bring to the Lord Nathanael, who is supposed to have also become an apostle under the name of Bartholomew (John i:45-51). (See NATHANAEL.)

(3) The Loaves and Fishes. Little more is recorded of Philip in the Scriptures; but it is remarkable that when Christ beheld the five thousand people whom he afterwards fed with five loaves and two fishes, he singled out Philip for the question, 'Whence shall we buy bread that these may eat?' It is added, 'This he said to prove him, for he himself knew what he would do.' Bengel and others suppose that this was because the charge of providing food had been committed to Philip, while Chrysostom and Theodore of Mopsuestia rather suppose it was because this apostle was weak in faith. The answer of Philip agrees well enough with either supposition, 'Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little' (John vi:1-7). But it is well to compare this with John xiv:8, where the inappropriate remark of Philip, 'Lord, show us the Father, and it sufficeth us,' evinces that he experienced in a degree beyond his brother apostles, the difficulty which they generally felt in raising themselves above the things of sense.

(4) Application of Greeks. Intermediately, we find recorded the application to Philip of certain 'Greeks' (proselytes of the gate) at Jerusalem, who wished to be introduced to Jesus, of whom they had heard so much. Knowing that his master was not forward to gratify mere curiosity, Philip was uncertain whether to comply with their wish or not, but first consulted Andrew, who went with him to mention the circumstance to Jesus (John xii:21, 22). This incident, although slight, is indicative of character, as we feel sure that some of the other apostles, Peter for instance, would at once have complied with or declined this application on their own responsibility. The sacred history only adds to these facts, that Philip was present with the other apostles at the religious assembly following the Lord's resurrection (Acts i:13).

(5) Later Tradition. The later traditions concerning this apostle are vague and uncertain; but there is nothing improbable in the statement that he preached the Gospel in Phrygia (Theodoret, *in Ps.* cxvi; Niceph. *Hist. Eccles.* ii, 39), and that he met his death at Hierapolis in Syria (Euseb. *Hist. Eccles.* iii, 31; v:24). The further statement, that Philip was married and had daughters (Euseb. as above, Clem. Alex. *Strom.* iii, 192; Niceph. ii, 44), very probably arose from confounding him with Philip the Evangelist (Acts xxi:8).

2. The Evangelist. **(1) As Deacon.** One of the first seven deacons (Acts vi:5); also called an 'Evangelist' (xxi:8), which denotes one of those ministers of the primitive church, who, without being attached to any particular congregation, preached the Gospel from place to place (Eph. iv:11; 2 Tim. iv:5). (A. D. 29.) Being compelled to leave Jerusalem by the persecution which ensued on Stephen's death, Philip was induced to take refuge in Samaria.

(2) Meets Simon Magus. He there came to a city where Simon Magus was held in high reverence through the wonders which he wrought. But the substantial and beneficent miracles which were performed by Philip in the name of Jesus, drew away their attention from the imposter, and prepared their minds for the reception of the Gospel. Simon himself seems to have regarded him as in league with some superhuman being, and looking upon baptism as the initiatory rite of a compact through which he might obtain the same powers, he solicited and obtained baptism from the Evangelist. (See SIMON, 10.)

(3) Instructs the Eunuch. After Peter and John had come to Samaria to complete and carry on the work which Philip had been the means of commencing, the Evangelist himself was directed by a divine impulse to proceed towards Gaza, where he met the treasurer of Candace, queen of Ethiopia (see CANDACE; ETHIOPIA), by whose conversion and baptism he became the instrument of planting the first seeds of the Gospel in Ethiopia (Acts viii:1-39). Philip then retraced his steps, and after pausing at Azotus, preached the Gospel from town to town till he came to Cæsarea (verse 40).

(4) Later Events. At this place he seems to have settled; for when Paul was on his last journey to Jerusalem, he and his party were entertained in the house of Philip, on which occasion it is mentioned that he had 'four daughters, virgins, who did prophesy' (Acts xxi:9), or, who were endued with the faculty of speaking under divine inspiration, and of predicting future events, together with other supernatural gifts vouchsafed to the primitive Christians, in accordance with the prophecy in Acts ii:18. With this fact the Scriptural history of Philip closes, and the traditions which refer to his subsequent proceedings are uncertain and conflicting. The Greek martyrologies make him to have been bishop of Tralles, in Lydia; but the Latins make him end his days in Cæsarea (*Acta Sanct. ad 6 Junii*); but in all old accounts Philip the Apostle and Philip the Evangelist are much confounded.

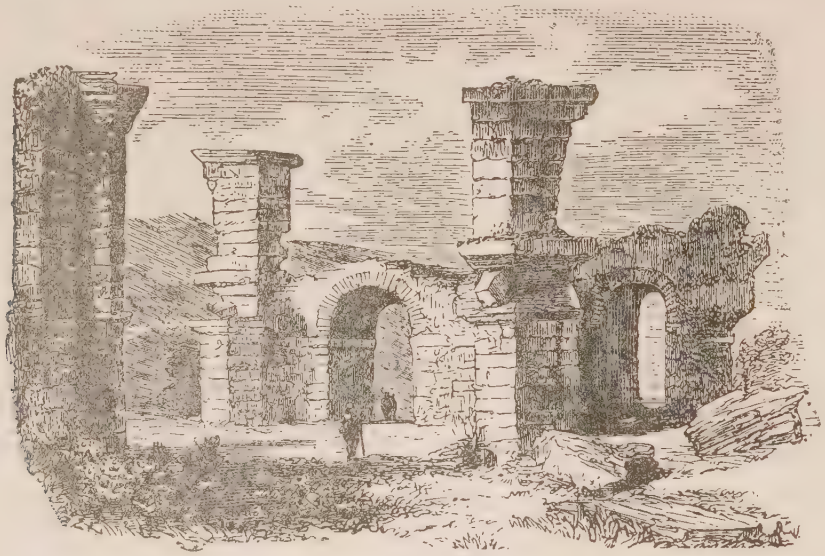
3. Son of Herod the Great, and tetrarch of Batanæa, Trachonitis, and Auranitis (Luke iii:1). (See HERODIAN FAMILY.) He ruled from B. C. 4 to A. D. 34.

4. Another Son of Herod the Great called by Josephus Herod, and first husband of Herodias (Matt. xiv:3; Mark vi:17; Luke iii:19). (A. D. before 25.) (See HERODIAN FAMILY.)

PHILIPPI (phĭ-lĭp'pī), (Gr. Φίλιπποι, *fil'ip-poy*, a plural form of Philip), a city of the proconsular Macedonia (see MACEDONIA) situated eastward of Amphipolis, within the limits of ancient Thrace (Acts xvi:12; xx:6; Phil. i:1.)

It was anciently called *Kray-nee'dez*, Κρηνίδες, *Fountains*, but having been taken and fortified by Philip of Macedon, he named it, after himself, Philippi. In the vicinity were mines of gold and silver: and the spot eventually became celebrated for the battle in which Brutus and Cassius were defeated. Paul made some stay in this place on his first arrival in Greece, and here founded the church to which he afterwards addressed one of his epistles. It was here that the interesting circumstances related in Acts xvi occurred; and the city was again visited by the Apostle on his departure from Greece (Acts xx:6). In the former passage (xvi:12) Philippi is called a colony *ko-loh-nee'ah* (κολωνία), and this character it had in fact acquired through many of the followers of Antony having been colonized thither by Augustus (Dion. Cass. xlvii:432). The fact that Philippi was a colony was formerly disputed; but its complete verification has strongly attested the minute accuracy of the sacred narrative.

The plain in which the ruins of Philippi stand is embraced by the parallel arms of mountains extended from the Necrokop, which pour into the plain many small streams, by which it is abundantly watered and fertilized. The acropolis is upon a mount standing out into the plain from the northeast, and the city seems to have extended from the base of it to the south and southwest. The remains of the fortress upon the top consist of three ruined towers and considerable portions of walls, of stone, brick, and very hard mortar. The plain below does not now exhibit anything but ruins—heaps of stone and rubbish, overgrown with thorns and briars; but nothing of the innumerable busts and statues, thousands of columns, and vast masses of classic ruins, of which the elder travelers speak. Ruins of private dwellings are still visible; also something of a semicircular shape, probably a forum or market-place, 'perhaps the one where Paul and Silas received their undeserved stripes.' The most prominent of the existing remains is the remainder of a palatial edifice, the architecture of which is grand, and the materials costly. The pilasters, chapiters, etc., are of the finest white marble, and the walls were formerly encased with the same stone. These marble blocks are gradually knocked down by the Turks, and 'wrought into their silly grave-stones.' The travelers were informed that many of the ruins are now covered by stagnant water, at the bottom of which they may be seen; but they did not visit this spot.



Ruins of Philippi.

PHILIPPIANS (phĭ-lĭp'pi-anz), (Gr. Φιλιππήσιοι, *fil-ĭp-pay'see-oi*, Philippians), the patrial title of the inhabitants of Philippi (Phil. iv:15).

PHILIPPIANS, EPISTLE TO THE (phĭl-ĭp'-pi-anz, ĕ-pĭs''l tōō thē).

1. Authenticity. Of this part of the Apostle Paul's writings the authenticity has never been questioned. Professing to be written by that distinguished servant of Christ, it bears on every part of it the impress of his peculiar style, manner of thought, and form of doctrine; and the internal evidence of authenticity arising from the incidental allusions in it to persons and circumstances is very strong (*Horæ Paulinæ* c. 7). It is referred to formally and expressly by Polycarp, in his *Epistle to the Philippians* (sec. 3, sec. 11), besides being repeatedly quoted by him. It is quoted by the churches at Vienne and Lyons, in their letter to the churches in Asia and Phrygia, preserved by Eusebius (*Hist. Eccles.*, v. 2); by Irenæus (*Cont. Hær.*, iv, 18, sec. 4); by Clement of Alexandria (*Pædag.* lib. i, p. 107; *Strom.*, iv, p. 511; *Admon. ad Gentes*, p. 56); by Tertullian (*De Resur. Carnis*, c. 23); by Origen (*Cont. Cels.*, lib. iii, p. 122, ed. Spencer; *et sæpiss.*); by Cyprian (*Lib. Testim.*, iii, 39); and by many of the later Fathers.

(1) When Written. From allusions in the epistle itself, it is evident that it was written at Rome during the period of the apostle's two years imprisonment in that city, and in all probability towards the close of that period (i:13, 14, 23, 26; ii:18, 25).

(2) Occasion. It seems to have been composed on the occasion of the return to Philippi of Epaphroditus, a member of the church in that place, who had been deputed to Rome with a pecuniary contribution from the church in aid of the apostle. Full of gratitude for this work of friendly remembrance and regard, Paul addressed to the church in Philippi this epistle, in which, besides expressing his thanks for their kindness, he pours out a flood of eloquence and pathetic exhortation, suggested partly by his own circumstances, and partly by what he had learned of their state as a church. That state appears to have been on the whole very prosperous, as there is much commendation of the Philippians in the epistle, and no censure is expressed in any part of it either of the church as a whole, or of any individuals connected with it.

2. Contents. At the same time the apostle deemed it necessary to put them on their guard against the evil influences to which they were exposed from Judaizing teachers, and false professors of Christianity. These cautions he interposes between the exhortations suggested by his own state and by the news he had received concerning the Philippians, with which his epistle commences and with which it closes.

(1) Part First. We may thus divide the epistle into *three* parts. In the *first* of these (i, ii), after the usual salutation and an outpouring of warm-hearted affection towards the Philippian church (i:1-11), the apostle refers to his own condition as a prisoner at Rome; and lest they should be cast down at the thought of the unmerited indignities he had been called upon to suffer, he assures them that these had turned out rather to the furtherance of that great cause on which his heart was set, and for which he was willing to live and labor, though, as respected his personal feelings, he would rather depart and be with Christ, which he deemed to be 'far better' (12-24). He then passes by an easy transition to a hortatory address to the Philippians, calling upon them to maintain steadfastly their profession, to cultivate humanity and brotherly love, to work out their own salvation with fear and trembling, and concluding by an appeal to their regard for his reputation as an apostle, which could not but be affected by their conduct, and a reference to his reason for sending to them Epaphroditus instead of Timothy, as he had originally designed (i:25; ii:30).

(2) Part Second. In part *second* he strenuously cautions them, as already observed, against Judaizing teachers, whom he stigmatizes as 'dogs' (in reference probably to their impudent, snarling, and quarrelsome habits), 'evilworkers,' and 'the concision;' by which latter term he means to intimate, as Theophylact remarks (*in loc.*), that the circumcision in which the Jews so much gloried had now ceased to possess any spiritual significance, and was therefore no better than a useless mutilation of the person. On this theme he enlarges, making reference to his own standing as a Jew, and intimating, that if under the Christian dispensation Jewish descent and Jewish privileges were to go for anything, no one could have stronger claims on this ground than he; but at the same time declaring that however he had once valued these, he now counted them 'all but loss for the excellency of the knowledge of Christ' (iii:1-12). A reference to his own sanctified ambition to advance in the service of Christ leads him to exhort the Philippians to a similar spirit; from this he passes to caution them against unnecessary contention, and against those who walk disorderly, concluding by reminding them of the glorious hopes which, as Christians, they entertained (ver. 13-21).

(3) Part Third. In the *third* part we have a series of admonitions to individual members of the church at Philippi (iv:1-3), followed by some general exhortations to cheerfulness, moderation, prayer, and good conduct (ver. 4-9); after which come a series of allusions to the apostle's circumstances and feelings, his thanks to the Philippians for their seasonable aid, and his concluding benedictions and salutations (ver. 10-23).

Heinrichs has advanced the opinion, that of these three parts of this epistle the first belongs to a different composition from the other two (*Nov. Test. Koppan.* vol. vii. pt. ii. p. 31). It is not worth while to recapitulate his reasonings in support of this notion; they have been fully examined and sufficiently refuted by Krause (*An Epist. Pauli ad Phil. in duas Epistolas . . . . dispescenda sit? Dis. crit. exeget.* Regiom. 1811), and Schott (*Isagoge in New Testament* sec. 70).

3. Style. This epistle is written throughout in a very animated and elevated style. It is full of the most sublime thoughts and the most affectionate exhortations. It resembles more the production of a father addressing his children than that of an apostle laying down authoritatively what is to be received and followed. The whole of it shows, as Theophylact observes, how very much he loved and estimated those to whom it was addressed. (*Proem. in Ep. ad Phil.*)

W. L. A.

PHILISTIA (phĭ-lĭs'ti-â), (Heb. פְּלֶשֶׁת, *pel-eh'-sheth*, migration), or a land of sojourners.

A poetical Scriptural word for the prose form, "land of the Philistines" (Ps. lx:8; lxxxvii:4; Is. xiv:29; R. V.). It comprised the southwestern portion of Canaan, which was low and unhealthy in autumn, but fertile. The chief cities were Gaza, Ekron, Ashdod, Ashkelon, and Gath.

PHILISTIM (phĭ-lĭs'tim), (Gen. x:14). See PHILISTINES.

PHILISTINES (phĭ-lĭs'tĭnes), (Heb. פְּלִשְׁתִּים, *pel-ish-teem'*, 1 Chron. xiv:10; פְּלִשְׁתִּיִּים *pel-ish-tee-yeem'*, Amos ix:7; comp. the Gr. φυλιστιείμ of the Sept.).

(1) Name. A strong tribe southwest of the land of Israel, to which they gave the name פְּלֶשֶׁת, (*pel-eh'sheth*), Παλαιστινη (*pal-ace-tee'nay*), Palestina, Palestine.

(2) Country. It occupied only a portion of the southern coast, namely, that which was bounded on the west by the hill country of Ephraim and Judah, and on the south extended from Joppa to the borders of Egypt, thus touching on the Israelite tribes Dan, Simeon, and Judah. Indeed the portions of Simeon and Dan covered a large part of Philistia, but its possession by the Israelites was disputed, and was never entirely achieved. This country was originally held by the Avims, who were destroyed and their land seized by the Caphtorims, coming forth out of Caphtor (Deut. ii:23). In Jer. xlvii:4 the Philistines are denominated 'the remnant of the country (or isle) of Caphtor.' In Amos ix:7, the Divine Being asks,

'Have I not brought the Philistines from Caphtor?' The Caphtorim and the Philistim are also associated together as kindred tribes in the genealogical list of nations given in Gen. x:14, both being descendants of Mizraim. Caphtor has been thought to be Cappadocia. Others hold that the Philistines being a part of the great Semitic family, went westward, under pressure from the wave of population which came down from the higher country to the sea-coast, but afterwards returned eastward, back from Crete to Palestine; so that in Amos. ix:7 it is to be understood that God brought them up to Palestine, as he brought the Israelites out of Egypt—back to their home. But in Gen. x:13, 14, the Philistines are derived from Mizraim, that is, from Egypt. Therefore it has been held that Phœnician invaders were the Hyksos of Egyptian history, whence the Philistines would, in relation to their stay and dominion in Egypt, be spoken of as of Egyptian origin.

(3) History. If now we follow the Biblical accounts we find the history of the Philistines to be in brief as follows. They had established themselves in their land as early as the time of Abraham, when they had founded a kingdom at Gerar (Gen. xxi:32; xxvi:1). When the Israelites left Egypt they were deterred by fear of the power of the Philistines from returning by the shortest road—that which the caravans still take—because it lay through the country of the Philistines (Exod. xiii:17). In the time of Joshua (xiii: 3) the Philistines appear in a league of five princes, or governors of so many tribes or petty states—'all the borders of the Philistines from Sihor which is before Egypt even unto the borders of Ekron northward counted to the Canaanites.' Joshua appears to have thought it prudent to attempt nothing for the dispossession of the Philistines, and he therefore had no hostile relations with them, for the division of Philistia among the tribes was nothing more than a prospective but unfulfilled arrangement (Josh. xv:45; xix: 43). The days of the Judges, however, brought conflicts between the Israelites and the Philistines, who dwelt wide over the land, and even exercised dominion over their Hebrew neighbors (Judg. iii:31; x:7; xiii:1; xiv:2, 4, 5; xv:11).

In the time of Eli the Philistines succeeded in getting the ark into their possession (1 Sam. iv); but a defeat which they suffered under Samuel put an end to their dominion, after it had lasted forty years (1 Sam. vii). This subjection of the Israelites began after the death of Jair, and continued to the termination of the period embraced in the book of Judges. Within this space of time fall the life and the heroic actions of Samson. Notwithstanding the total defeat which the Philistines had undergone, and the actual termination of their political supremacy, they continued to be troublesome neighbors. 'There was sore war against the Philistines all the days of Saul' (1 Sam. xiv:52); a conflict which was carried on with various success, and in which the king found great support in the prudent bravery of his son Jonathan and the high courage of David (1 Sam. xiii:4; xiv; xvii:18; xix:8; xxiii: 28). Even after his separation from Saul David inflicted many blows on the Philistines (1 Sam. xxiii), but soon saw himself obliged to seek refuge in Gath (1 Sam. xxvii), and was in consequence near making common cause with them against Saul (1 Sam. xxix), who met with his death at their hands while engaged in battle (1 Sam. xxxi).

They also raised their arms against David, when he had become king of all Israel, but were several times beaten by that brave monarch (2 Sam. v:17, *sq.*; viii:1). 'Mighty men,' performing valorous deeds in imitation of David's rencontre with Goliath, gave the king their support against this brave and persevering enemy (2 Sam. xxiii:8, *sq.*).

Solomon appears to have been undisturbed by the Philistines, but they had settlements in the land of Israel under the early Ephraimitic kings (1 Kings xv:27; xvi:15). To Jehoshaphat they became tributary (2 Chron. xvii:11).

Under Jehoram, however, they, in union with the Arabians, fell on Jerusalem, and carried off the king's substance, as well as his wives and children (2 Chron. xxi:16).

On the other hand, in the reign of king Jehoash, their city Gath was taken by Hazael, king of Syria, who also threatened Jerusalem (2 Kings xii:17).

But in the time of Ahaz they revolted, and carried with them a part of western Judah, having 'invaded the cities of the low country and of the south of Judah, and taken Bethshemesh and Ajalon,' etc. (2 Chron. xxviii:18; comp. Is. xiv:29).

Hezekiah in the first years of his reign obtained some advantages over them (2 Kings xviii:8). Soon, however, Assyrian armies went against Philistia, and, with a view to an invasion of Egypt, got into their power the strong frontier-fortress of Ashdod (Is. xx:1), which at a later time Psammetichus took from them, after a siege of twenty-nine years (Herod. ii. 157).

In consequence of the hostile relations between Assyria and Egypt, Philistia suffered for a long period, as the troops of the former power took their way through that land, and Pharaoh-Necho captured the stronghold Gaza (Is. xlvii:1). The same was done by Alexander the Great in his expedition to Egypt.

On the destruction of the Jewish state, the Philistines, like other neighboring peoples, acted ill towards the Jews, having 'taken vengeance with a despiteful heart' (Ezek. xxv:15). Many of those who returned from the captivity 'had married wives of Ashdod, and their speech spoke half in the speech of Ashdod' (Neh. xiii:23, *sq.*).

In the Maccabæan period the Philistines were Syrian subjects, and had at times to suffer at the hands of the Jews (1 Macc. x:86; xi:60, *sq.*). King Alexander (Balas) gave Jonathan a part of their territory, Accaron, with the borders thereof in possession (1 Macc. x:89).

The Jewish monarch Alexander Jannæus overcame and destroyed Gaza (Joseph. *Antiq.* xiii. 3. 3; *De Bell. Jud.* i. 4. 2). By Pompey Azotus, Jamnia and Gaza were united to the Roman province of Syria (*Antiq.* xiv. 4. 4); but Gaza was given by Augustus to King Herod (*Antiq.* xv. 7. 3).

(4) Cities. The Philistine cities were greatly distinguished. Along the whole coast from north to south there ran a line of towns—in the north the Phœnician, in the south the Philistine—which were powerful, rich and well peopled.

The chief cities of the Philistines were five —Gaza, Ashdod, Askalon, Gath, and Ekron (Josh. xiii:3; Judg. iii:3). Several of these Palestinian cities flourished at the same time; and though now these, now those cities gained at different periods pre-eminence in power, wealth, and population, and though some did not rise till others had declined or perished, yet is it true that from the earliest times till the century after Christ a number of important towns existed on the narrow strip of land which borders the Mediter-

ranean sea, such as was never seen in any other part of the world, the Ionian coast of Asia Minor not excepted.

The greatness of these cities was mainly owing to commerce, for the coast of Palestine was in the earliest ages exclusively in possession of the trade which was carried on between Europe and Asia. Besides a great transit trade, they had internal sources of wealth, being given to agriculture (Judg. xv:5). In the time of Saul they were evidently superior in the arts of life to the Israelites; for we read (1 Sam. xiii:20) that the latter were indebted to the former for the utensils of ordinary life.

(5) Religion. Their religion was not essentially different from that of the Phœnicians. The idol which they most reverenced was Astarte, the Assyrian Semiramis, or Derketo, who was also honored as Dagon, in a very ancient temple at Askalon and at Gaza, also at Ashdod (Movers, p. 589, *sq.;* Lengerke, *Kanaan,* p. 200; Herod. i, 105; Judg. xvi:23; 1 Sam. v:1, *sq.;* 1 Macc. x:83). This was a species of fish-worship, a remnant of which may still be found in the special care taken of certain holy fish in some parts of Syria (Niebuhr, *Reise,* ii. 167; Burckhardt, i. 278, 521). In Ekron Baal-zebub had his chief seat. Priests and soothsayers were numerous (1 Sam. vi:2). Their magicians were in repute (Is. ii:6), and the oracle of Baal-zebub was consulted by foreigners (2 Kings i:2). They had the custom of carrying with them in war the images of their gods (2 Sam. v:21). Tradition makes the Philistines the inventors of the bow and arrow.

J. R. B.

(6) Present Condition. It is a remarkable fact that the principal towns of Philistia, Gaza, Ashkelon, Joppa, Ashdod, Lachish, and Gath have never once disappeared from history, but exist at the present day under the names of *Gazzeh, Askalûm, Yafa, Esdud, Umm Lakis,* and *Beit Jibrin*—that is, Beth-geborim, "the house of the giants." Many other of the modern names also preserve the memory of the old Philistine history and worship. Low mounds at intervals show the sites of former cities. Four and a half miles from Gaza a colossal marble statue has recently been discovered (1879). The total height of the figure is 15 feet. The hair hangs in long ringlets down upon the shoulders, and the beard is long, indicating a man of venerable age. The right arm is broken in half, while the left arm is crossed over the breast to the right shoulder, the hand being hidden by the drapery of a cloth covering the shoulders. There is no inscription on the figure or the pedestal, which is a huge block carved in one piece with the figure. The statue was found in a recumbent position, buried in the sand, on the top of a hill near the sea. It had evidently been removed from its original site, which is unknown. Its estimated weight is 12,000 pounds. Lieut. Conder thinks it is the statue of Marnas (the Cretan Jupiter), the god of Gaza, which once stood in the principal temple of Gaza, but which had been buried, perhaps at the time of the destruction of the temple, by Porphyrius (A. D. 406). (See Palestine Exploration Fund's *Quarterly Statement* for January, 1880.)

The inhabitants are a race distinct from the rest of the inhabitants of Palestine, and it has been suggested that the *fellahîn,* or peasantry, are of Canaanite origin, though no doubt a mixed race as now constituted. Schaff, *Bib. Dict.*

For the present condition of the land of the Philistines, see ASHDOD; ASHKELON; EKRON; GATH; GAZA; GERAR; GIBBETHON; JABNEEL; METHEG-AMMA; PALESTINE.

PHILOLOGUS (phĭ-lŏl'o-gŭs), (Gr. Φιλόλογος, *fil-ol'og-os,* fond of talk).

One of the Christians at Rome to whom Paul sent his salutations (Rom. xvi:15). Dorotheus makes him one of the seventy disciples, and alleges that he was placed by the apostle Andrew as bishop of Sinope, in Pontus. But this seems altogether improbable. (A. D. 55.)

PHILOSOPHY (fĭ-lŏs'ŏ-fy), (Gr. Φιλοσοφία, *fil-os-of-ee'ah,* love of wisdom), used by the Greeks to denote skill in, or zeal for, any art or science or any branch of knowledge.

During his visit to Athens, St. Paul was encountered by certain philosophers of the Epicureans and of the Stoics (Acts xvii:18), the two great moral schools of Greek philosophy. This is the only instance related in the New Testament of an encounter between Christianity and Western speculation. But Eastern speculation, in many ways and under many forms, tried from the earliest times to penetrate into the mysteries of Christianity, and in the philosophy against which Paul warned the Colossians (Col. ii:8 *et seq.*), we recognize not only an outgrowth of Eastern speculation, but the prototype of that fantastic mysticism which afterward played so conspicuous a part in the history of the Eastern Church under the name of Gnosticism (comp. 1 Tim. vi:20). Schaff, *Bib. Dict.*

1. Value of Knowledge of Greek Philosophy. In the articles on GNOSTICISM and LOGOS it has been shown that a knowledge of Greek philosophy throws light on one of the most recondite doctrines of Christianity, bringing us acquainted with expressions and opinions current throughout the civilized world during the rise and progress of Christianity, and showing how these modes of expression came to be adopted by the first converts to Christianity, and afterwards to be employed by St. John in his Gospel. Indeed, if a knowledge of the sacrificial language of the Jews throws light upon Christ's mission, in so far as its object was to put an end to the numerous sacrifices and ceremonial ministrations of the Jewish priesthood, it is not less evident that a knowledge of the philosophical language of the Greeks will throw light upon the first use amongst the Christian converts, and upon the subsequent adoption by St. John into his Gospel, and by St. Paul into his Epistles, of the remarkable language employed to describe the mission and the nature of Christ. But not only may a knowledge of ancient learning, and more especially of ancient philosophy, supply valuable assistance for the better understanding of Christian doctrines; but we may derive from such knowledge the fullest and clearest proofs of the benefit conferred by Christianity on the progress of principle and civilization: and we may add, that we have a direct warrant from St. Paul to employ ancient learning, and more especially Greek philosophy, in rendering to the Christian religion the services we have specified.

2. St. Paul's Denunciation of Moral Evils. **(1) Vices and Crimes.** Perhaps there does not occur in the Christian record a more striking and important passage than that which we shall quote from the Epistle to the Romans: that Epistle which, for its general and paramount interest (being equally addressed to Gentile, Jew, and Christian), has been placed first of the Epistles. Indeed, the Epistle to the Romans proves, by the plainest facts, that Christianity was absolutely

necessary for the removal of the most intolerable evils that ever oppressed the world. The Apostle of the Gentiles, having in the opening chapter given a fearful picture of the vices and crimes of Rome, the truth of which is fully established by the writings of Tacitus and Suetonius, Martial and the Roman satirists (and in the next chapter, ii:17, he charges the same neglect of moral duty, under pretense of a sounder faith, upon the Jews), proceeds to address Gentile and Jew in a strain of manly and noble eloquence, which, if we estimate the magnitude of the interests, individual and domestic, private and public, religious, moral, and political, which then depended and still depends on the understanding and reception of Christianity in its truth and power, must be allowed to leave every other example of reasoning and eloquence far behind it. The words of St. Paul, following his exposure of the wickedness of Rome (of heathen vices as the direct consequences of heathen superstitions) are contained in Rom. i:21, 24-26, 28, 29, etc.

(2) Necessity of Religious Change. In the first chapter of the Epistle to the Romans, the necessity of a great religious change, preparatory to a great moral change—a change of faith and worship, preparatory to a change in principles and conduct—is fully and plainly made out. The Apostle to the Gentiles was about to build upon the Jewish Scriptures, but for the edification of the whole world, a purer faith and a more reasonable service than Jew or Gentile had yet known. The moral ruin of the Jewish temple had already taken place.—'Behold, thou art called a Jew, and restest in the law, and makest thy boast of God; and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide to the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes; which hast the form of knowledge and of the truth in the law. Thou, therefore, which teachest another, teachest thou not thyself? Thou that preachest, A man should not steal, dost thou steal? Thou that sayest, A man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God'? (Rom. ii:21). On the other hand, the ruins of Gentile temples, Egyptian, Greek, and Roman, still witness the truth of St. Paul's words to the same effect—'When they knew God, they glorified him not as God, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness.'

In the Epistle to the Romans, it is the object of St. Paul to prove, both to Jew and Gentile, that the moral world, though it had the law of Moses and the philosophy of Greece, was so sunk in superstition, sin, and crime, that the whole body of society was corrupt, and that there was not a hope of cure till the sources of corruption, whether in the pharisaical observances of the Jew, or in the profligate superstitions of the Gentile, were superseded by a purer faith and a sounder worship. St. Paul contends that neither the law of Moses, nor the philosophy of Greece, was able to raise Jew or Gentile from the bondage of sin and death; and he challenges the religious and the moral, and, we may add, the political facts of those times, to prove the truth of his assertion. His object was not to depreciate either the Mosaic law or the Greek philosophy, the authority of the one, or the morality of the other, but to show that so long as the pharisaical observances of the Jew, and the profligate superstitions of the Gentile, remained in force, neither religion nor philosophy could prevent the world from sinking deeper and deeper into pollution. The Apostle of the Gentiles allows that 'they knew God,' but he contends that 'they glorified Him not as God;' and, therefore, he asserts, 'God gave them up to lasciviousness; he allows, that some amongst them though they had not the law, did by nature the things contained in the law;' but he contends that the principles and conduct of such men were but an oasis in the midst of a howling wilderness, for that the mass of men were given up 'to vile affections.'

(3) Speculative Knowledge of God. It is impossible to deny that in the Greek philosophy we find the rise and progress of a speculative knowledge of God of no common character or measure; but it is just as impossible to deny that though the nations, amongst which a few such burning and shining lights had arisen, might be said 'to know God,' it was notorious that 'they glorified Him not as God.' It is by following out St. Paul's argument, and by examining the truth of his statements, that we feel all the necessity of an abolition of heathen superstitions, and the establishing of a better faith, before sound principles and right conduct could be understood and practiced by the mass of mankind, though they had been conceived by a few philosophers.

(4) Necessity of Change in Faith and Worship. If to this evidence of the necessity of a change of faith and worship for the salvation of the ancient world, proving that without such change the religious, and moral, and political reformations which were required, were quite unattainable,—if, to this evidence, we add proofs of the religious, moral, and political reformation which Christianity actually introduced,—and if, to this two-fold evidence respecting the necessity of a change of faith, and the efficacy of the change to Christianity, we add the evidence of the actual effects of Christianity in our own times, freedom to the slave, knowledge to the ignorant, and civilization to the heathen (for though these benefits have been wrought by politicians, it has been in compliance with a motive and a zeal which assuredly were not supplied by worldly wisdom or worldly justice),—and if, to this three-fold evidence, we add present indications, that still higher religious, and moral, and political effects will be wrought out by Christianity—we have in this four-fold evidence a body of proof respecting the usefulness of Christianity exactly fitted for the wants of the time. J. P. P.

PHINEHAS (phĭn'e-has), (Heb. פִּינְחָס, *pee-nekh-aws'*, mouth of brass).

1. A son of Eleazar and grandson of Aaron the high priest. An incident which illustrates the zealous and somewhat passionate character of Phinehas occurred before the Israelites entered the Promised Land. The Israelites were encamped in the plains of Moab, and were lamenting the sin into which they had been seduced by the Midianites, when a prince of Judah named Zimri was beheld conducting a woman of Midian named Cozbi to his tent. The licentious effrontery of this act kindled the wrath of Phinehas, who hastened after them into the tent, and transfixed them both with his javelin (Num.

xxv:7, *sq.*). (B. C. 1619.) This bold act pointed out Phinehas to Moses as a proper person to accompany as priest the expedition which was immediately after sent forth, under the command of Joshua, against the Midianites, and by which the cause of the deluded Israelites was abundantly avenged (Num. xxxi:6, *sq.*). After the conquest of the Promised Land, when the warriors of the two and half tribes beyond the Jordan were permitted to return to their homes, Phinehas was at the head of the deputation sent after them to inquire and remonstrate concerning the altar which, on their way, they had set up on the bank of the Jordan; and it was he doubtless who pronounced the forcible address to the supposed offenders. He was certainly the first to express his satisfaction and joy at the explanation which was given, and which, with a lightened heart, he bore back to the tribes assembled at Shiloh (Josh. xxii:5, *sq.*).

It appears that while his father lived Phinehas filled the post of superintendent or chief of the Levites, probably after Eleazar became high priest (Num. iii:32; 1 Chron. ix:20). At the death of his father, he succeeded to the pontificate (Josh. xxiv:33); but the only case in which he appears officially in the Bible is in connection with the unhappy circumstances recorded at the end of the book of Judges, in which he comes forward as high priest to consult Jehovah. This mention of his name enables us to conclude that the chronological place of these occurrences would be rather towards the beginning than at the latter end of the book in which they are found. (See JUDGES; PRIEST, HEBREW PRIESTHOOD.)

2. A Levite, father of the Eleazar who aided Meremoth in weighing the sacred vessels of the Temple (Ezra viii:2). (B. C. before 458.)

3. The son of Eli the high priest, and brother of Hophni (1 Sam. i:3; ii:34; iv:11, 19-22; xiv:3). (B. C. 1125.) (See ELI; HOPHNI; SAMUEL.)

PHLEGON (phlē'gon), (Gr. Φλέγων, *fleg'one*, burning), one of the Christians of Rome to whom Paul sent his salutations (Rom. xvi:14). The legend (*ap.* Doretheus) makes him to have been one of the seventy disciples, and bishop of Marathon. (A. D. 55.)

PHŒBE (fē'be), (Gr. Φοίβη, *foy'bay*, radiant), a deaconess of the church in the eastern port of Corinth, Cenchrea.

It is most likely, from what the apostle says of Phœbe, that "she had been a succorer of many, and of myself also" (Rom. xvi:1, 2), that she was a woman of property, not to say of distinction. Cenchrea was a port of considerable commerce; and as it is clear that Phœbe went to Rome on important business in which the faithful at Rome might assist her, it is probable also, that she was engaged in trade on her own account; something like Lydia of Philippi. That she was much in the confidence of the apostles cannot be doubted; and, we think, from the import of the term rendered succorer (patroness), she may be taken for the counterpart of the hospitable Gaius, "mine host (says St. Paul), and the host of the whole church." (A. D. 55.)

PHŒNICE (phē'nise). See PHENICE.

PHŒNICIA AND THE PHŒNICIANS (fē-nĭsh-a and the fē-nĭsh-*an*z).

(1) Name. The Greeks called those merchants who came from that coast of the Mediterranean Sea which runs parallel with Mount Lebanon, Φοίνικες, *foy'nee-kehs*. This name probably arose from the circumstance that the chief article of the commerce of these merchants was φοινός, *purple*. The name "Phœnicia" does not occur in the Old Testament; in the New Testament it appears once as "Phœnicia" and twice as "Phenice" (Acts xxi:2; xi:19; xv:3). There are numerous prophecies in the Old Testament, however, concerning the overthrow of cities in this country, which have been signally fulfilled. (See TYRE AND SIDON.)

(2) Country. The country inhabited by the Phœnicians was called by the Greeks *foy-nee'-kay*, Φοινίκη, and by the Romans Phœnice. In Cicero (*De Fin.* iv. 20) there occurs the doubtful reading Phœnicia. (Compare the Vulgate in Num. xxxiii:51). However, this latter form of the name has come into general use.

This name was used by the ancients sometimes in a wider, sometimes in a narrower sense. Phœnicia, in its widest signification, embraces the whole coast of the Mediterranean situated between the river Orontes and Pelusium (comp. Strabo xvi p. 754, *sq.*) When Ptolemæus and Strabo speak of Phœnicia in a more restricted sense, they mention the river Eleutheros as the northern boundary; and Ptolemæus states also that Dora, situated to the south of the promontory Carmel, and north of the river Chorseus, was the most southern of the maritime towns of Phœnicia.

Phœnicia is situated between about lat. 33° and 35° N., and under long. 33° E. The whole of Phœnicia is situated at the western declivity of Mount Lebanon. (Compare the article LIBANUS OR LEBANON.)

(3) Vegetable Productions. Phœnicia was distinguished by the variety of its vegetable productions. This variety was occasioned by the great diversity of climate produced by the diversity in the elevation of the soil. The Lebanon is said to bear winter on its head, spring on its shoulders, autumn in its lap, and to have summer at its feet. The fertility of Phœnicia is increased by the numerous streams whose springs are in Mount Lebanon. Even in the Song of Solomon we read the praises of the spring of living waters which flows down from Lebanon. The dense population assembled in the great mercantile towns greatly contributed to augment by artificial means the natural fertility of the soil.

The population of the country is at present very much reduced, but there are still found aqueducts and artificial vineyards formed of mold carried up to the terraces of the naked rock. Ammianus Marcellinus says, *Phœnice regio plena gratiarum et venustatis, urbibus decorata magnis et pulchris* —Phœnicia is a charming and beautiful country, adorned with large and elegant cities.

Even now this country is among the most fertile in Western Asia. It produces wheat, rye, and barley, and, besides the more ordinary fruits, also apricots, peaches, pomegranates, almonds, citrons, oranges, figs, dates, sugar-cane, and grapes, which furnish an excellent wine. In addition to these products, it yields cotton, silk, and tobacco. The country is also adorned by the variegated flowers of oleander and cactus.

The higher regions are distinguished from the bare mountains of Palestine by being covered with oaks, pines, cypress trees, acacias, and tamarisks; and above all by majestic cedars, of which there are still a few very old trees, whose stems measure from thirty to forty feet in circumference. The inhabitants of Sur still carry on a profitable traffic with the produce of Mt. Lebanon, namely, wood and charcoal.

(4) Animal Productions. Phœnicia produces also flocks of sheep and goats; and innumerable swarms of bees supply excellent honey. In the forests there are bears, wolves, panthers, and

jackals. The sea furnishes great quantities of fish, so that Sidon, the most ancient among the Phœnician towns, derived its name from fishing. Concerning the natural geography of Phœnicia, compare especially the works of Forbiger, Raumer, and Robinson; also Winer, vol. ii. p. 30.

(5) Inhabitants. The inhabitants of Phœnicia might at the first view appear to have derived their origin from the same source (pre-Abrahamite) as the Hebrews, for they spoke the same language.

In the Old Testament the Phœnicians and Canaanites are, however, described as descending, not from Shem, but from Ham. Herodotus, also, on the authority of some Persian historians, states that the Phœnicians came as colonists to the Syrian coasts from the Erythræan Sea. The first Phœnician colony was Sidon, which is therefore called in Genesis (x:15) the first-born of Canaan. But soon other colonies arose, like Arka (Gen. x:17), Aradus, and Smyrna (Gen. x:18), etc., whose power extended beyond the Jordan, and who drove out before them the earlier inhabitants of Palestine. Hence it arose that the appellation, 'the land of Canaan,' was transferred to the whole of Palestine, although it is by no means a country of a low level, but is full of high elevations. However, the Canaanites, in a stricter sense, were the people who resided in the lower regions along the coast, and on the banks of the Jordan.

When the Israelites conquered the country, the Canaanites on the Phœnician coast, who resided in powerful maritime towns, preserved their independence, and were called Canaanites in particular. Thus we read, in Is. xxiii:11, the term *Canaan,* in the signification of Phœnicia. The same word has also this meaning in the inscriptions on the Phœnician coins. In the Septuagint the Hebrew word is frequently translated *foi-nix,* Φοινιξ. In Job xl:30, A. V. xli:6, the Hebrew word means *a merchant,* because the Phœnicians were the most important of all mercantile nations.

The Carthaginians, as Phœnician colonists, maintained, even in the days of St. Augustine, that they were Canaanites.

(6) Cities. During the period of the conquest of Canaan (see CANAAN), by the Israelites, the Phœnicians possessed the following towns, which we will enumerate successively, in the direction from south to north:—Dora (Josh. xi:2; xvii:11, *sq.*); Ptolemais (Judg. i:33); Ecdippa (Josh. xix:29); Tyre (Josh. xix:29); Sarepta (1 Kings xvii:9, *sq.;* Luke iv:26); Sidon (Gen. x:15); Berytus (Ezek. xlvii:16; 2 Sam. viii:8); Byblus (Josh. xiii:5); Tripolis, Simyra (Gen. x:18); Arka (Gen. x:17); Simna (Gen. x:17); Aradus (Gen. x:18). Compare the respective articles on these towns. Sidon is the only Phœnician town mentioned in Homer (see *Iliad,* vi. 239; xxiii.743; *Odyss.* xv.415; xvii.424), Heeren, in his work, *On the Commerce and Politics of the Ancients,* vol. i. part ii. p. 9, Göttingen, 1824, justly observes that the numerous towns which were crowded together in the narrow space of Phœnicia covered almost the entire coast, and, together with their harbors and fleets, must have presented an aspect which has scarcely ever been equaled, and which was calculated to impress every stranger on his arrival with an idea of wealth, power, and enterprise.

(7) Commerce. As the annals and public documents of the Phœnicians have all been lost, our knowledge of their history is consequently confined to occasional notices in the Hebrew and classical authors of antiquity. This deficiency of historical information arises also from the circumstance that the facts of Phœnician history were less connected than the events in the history of other nations. The Phœnicians never formed one compact body politic, and consequently did not always gradually advance in their political constitution and in the extent of their power. Every town endeavored to advance its commerce in its own way. Thus there constantly entered into the life of the Phœnicians new elements, which disturbed a gradual historical progress. Phœnicia was a country favorable to the growth of maritime towns, but did not afford room for great political events. The history of the Phœnicians is that of their external commerce.

A mercantile nation cannot bear despotic government, because the greatest external liberty is requisite in order constantly to discover new sources of gain, and to enlarge the roads of commerce. The whole of Phœnicia consisted of the territories belonging to the various towns. Each of these territories had its own constitution, and in most of them a king exercised supreme power. We hear of kings of Sidon, Tyre, Aradus, and Byblus.

It seems that after Nebuchadnezzar had besieged Tyre in vain, the royal dignity ceased for some time, and that there existed a kind of republican administration, under *suffetes* or judges. The regal power was always limited by the magistracy and the priesthood. The independent Phœnician states seem to have formed a confederation, at the head of which stood for some time Sidon, and at a later period Tyre. (See TYRE.) Tripolis was built conjointly by the various states in order to form the seat of their congress. The smaller states were sometimes so much oppressed by Tyre, that they preferred rather to submit to external enemies.

The position of Phœnicia was most favorable for the exchange of the produce of the East and West. The Libanus furnished excellent timber for ships. Corn was imported from Palestine. Persians, Lydians, and Lycians frequently served as mercenaries in the Phœnician armies (Ezek. xxvii:10, 11). Phœnicia exported wine to Egypt (Herod. iii:5, 6). Purple garments were best manufactured in Tyre. Glass was made in Sidon and Sarepta.

In Phœnicia was exchanged the produce of all known countries. After David had vanquished the Edomites and conquered the coasts of the Red Sea, King Hiram of Tyre entered into a confederacy with Solomon, by which he ensured for his people the right of navigation to India. The combined fleet of the Israelites and Phœnicians sailed from the seaports of Ezion-geber and Elath. These ports were situated on the eastern branch of the Red Sea, the Sinus Ælaniticus, or Gulf of Akaba. Israelitish-Phœnician mercantile expeditions proceeded to Ophir, perhaps Abhira, situated at the mouth of the Indus.

It seems, however, that the Indian coasts in general were also called Ophir. Three years were required in order to accomplish a mercantile expedition to Ophir and to return with cargoes of gold, algum-wood, ivory, silver, monkeys, peacocks, and other Indian produce. Some names of these products are Indian transferred into Hebrew, as *almuggim;* Sanscrit *valgu,* or, according to the Decanic pronunciation, *valgum; shen-habbim* (ivory); Sanscrit *ibha; kokh* (ape); Sanscrit *kapi; tukkiyim* (peacock); Sanskrit *cikhi,* ac-

cording to the Decanic pronunciation (compare 1 Kings ix:27; x:11, 22). (See COMMERCE; OPHIR.)

It seems, however, that these mercantile expeditions to India were soon given up, probably on account of the great difficulty of navigating the Red Sea. King Jehoshaphat endeavored to recommence these expeditions, but his fleet was wrecked at Ezion-geber (1 Kings xxii:49). About B. C. 616 or 601, Phœnician seamen undertook, at the command of Pharaoh-Necho, a voyage of discovery, proceeding from the Red Sea round Africa, and returning after two years through the columns of Hercules to Egypt (Herod. iv, 42). The 27th chapter of Ezekiel mentions the commerce by land between India and Phœnicia.

The names of mercantile establishments on the coasts of Arabia along the Persian Gulf have partly been preserved to the present day. In these places the Phœnicians exchanged the produce of the west for that of India, Arabia, and Ethiopia. Arabia especially furnished incense, gold, and precious stones. The Midianites (Gen. xxxvii:28) and the Edomites (Ezek. xxvii:16) effected the transit by their caravans. The fortified Idumæan town Petra contained probably the storehouses in which the produce of southern countries was collected. From Egypt the Phœnicians exported especially byssus (Ezek. xxvii: 7) for wine. According to an ancient tradition, the tyrant of Thebes, Busiris, having soiled his hands with the blood of all foreigners, was killed by the Tyrian Hercules. This indicates that Phœnician colonists established themselves and their civilization successfully in Upper Egypt, where all strangers usually had been persecuted.

At a later period Memphis was a place where most of the Phœnicians in Egypt were established. Phœnician inscriptions found in Egypt prove that even under the Ptolemies the intimate connection between Phœnicia and Egypt still existed.

From Palestine the Phœnicians imported, besides wheat, especially from Judæa, ivory, oil, and balm; also wool, principally from the neighboring nomadic Arabs. Damascus furnished wine (Ezek. xxvii:5, 6, 17, 18, 21), and the mountains of Syria wood. The tribes about the shores of the Caspian Sea furnished slaves and iron: for instance, the Tibaræans (Tubal), and Moschi (Meshech). Horsemen, horses, and mules came from the Armenians (Togarmah).

The treasures of the East were exported from Phœnicia by ships which sailed first to Cyprus, the mountains of which are visible from the Phœnician coast. Citium was a Phœnician colony in Cyprus, the name of which was transferred to the whole of Cyprus, and even to some neighboring islands and coasts (Gen. x:4; Is. xxiii:1, 12). Cyprus was subject to Tyre up to the time of Alexander the Great. There are still found Phœnician inscriptions which prove the connection of Cyprus with Tyre. At Rhodes also are found vestiges of Phœnician influence. From Rhodes the mountains of Crete are visible. This was of great importance for the direction of navigators, before the discovery of the compass. In Crete, and also in the Cycladic Isles, are vestiges of Phœnician settlements. On the Isle of Thasos, on the southern coast of Thrace, the Phœnicians had gold mines; and even on the southern shores of the Black Sea, they had factories. However, when the Greeks became more powerful, the Phœnicians sailed more in other directions. They occupied also Sicily and the neighboring islands, but were, after the Greek colonization, confined to a few towns, Motya, Soloes, Panormus (Thuc. vi. 2). The Phœnician mercantile establishments in Sardinia and the Balearic Isles could scarcely be called colonies.

Carthage was a Phœnician colony, which probably soon became important by commerce with the interior of Africa, and remained connected with Tyre by means of a common religion. After Phœnicia had been vanquished by the Assyrians, Babylonians, and Persians, the settlements in Sicily, Sardinia, and Spain came into the power of Carthage. The Phœnicians had for a long period exported from Spain gold, silver, tin, iron, lead (Ezek. xxxviii:13), fruit, wine, oil, wax, fish, and wool. Their chief settlement was Tarshish, which means *subjection.*

There are other names of towns in Spain which have a Phœnician derivation: Gades and Malaga, on account of much salt fish thence exported. The voyage to Tarshish was the most important of those undertaken by the Phœnicians. Hence it was that their largest vessels were all called *ships of Tarshish,* although they sailed in other directions (1 Kings x:22).

It appears, also, that the Phœnicians exported tin from the British Isles, and amber from the coasts of Prussia. Their voyages on the western coasts of Africa seem to have been merely voyages of discovery, without permanent results. The Spanish colonies were, probably, the principal sources of Phœnician wealth, and were founded at a very remote period. The migration of the Phœnician, Cadmus, into Bœotia, likewise belongs to the earlier period of Phœnician colonization. Phœnicia flourished most in the period from David to Cyrus (B. C. 1050-550).

(8) Colonies. In this period were founded the African colonies, Carthage, Utica, and Leptis. These colonies kept up a frequent intercourse with the mother country, but were not politically dependent. This preserved Phœnicia from the usual stagnation of Oriental states. The civilization of the Phœnicians had a great influence upon other nations. Their voyages are described in Greek mythology as the expeditions of the Tyrian Hercules. The course of the Tyrian Hercules was not marked like that of other conquerors—viz. Medes and Assyrians—by ruined cities, and devastated countries, but by flourishing colonies, by agriculture, and the arts of peace.

(9) Religion. According to the Phœnician religion the special object of worship was the vital power in nature, which is either producing or destroying. The productive power of nature, again, is either procreative, *masculine,* or receptive, *feminine.* These fundamental ideas are represented by the Phœnician gods, who appear under a great variety of names, because these leading ideas may be represented in many different ways.

We need not here enter into details concerning the Phœnician gods, as the principal of them have been noticed under their names. (See BAAL; ASHTORETH.) It suffices to state generally, that the procreative principle was worshiped as Baal, *lord,* and as the sun. The rays of the sun are, however, not only procreative, but destructive; and this destructive power is especially represented in the Ammonitish fire-god Moloch. Thus Baal represented both the generative and the destructive principles of nature; in which latter capacity the Hebrews worshiped him by human sacrifice (1 Kings xviii:28; Jer. xix:5). He was the tutelary god of Tyre, and hence had the name of Melkar, equivalent to Melech-kereth, 'king of

the city,' whom the Greeks called the Tyrian Hercules.

Of Baaltis or Astarte, which are usually identified, although they seem to have been originally different, we shall here add nothing to what has been already stated under ASHTORETH.

Besides these principal deities, the Phœnicians worshiped seven *kabirim, mighty ones,* whose numbers corresponded with the seven planets. These kabirim were considered as protectors of men in using the powers of nature, especially navigation. With these seven kabirim was associated Esmun (*the eighth*), representing the sky full of fixed stars, surrounding the seven planets, the refreshing air and the warmth of life. Many Phœnician names are compounded with Esmun. Hence we infer that he was frequently worshiped (comp. Gesen. *Mon. Phœn.* p. 136, *sq.*). G. B.

(10) Present Condition. Phœnicia is now a land of ruins, the whole shore from the "Ladder of Tyre" northward, according to Porter, being strewn with them. "Heaps of hewn stones and quantities of marble tesseræ lay in my path, while broken shafts and mounds of rubbish were seen to the right and left, here crowning a cliff, there washed by the waves. One thing I specially noticed: from the time I left Achzib till I reached the fountains (of Tyre) I did not see a human being; a mournful and solitary silence reigns along Phœnicia's coast." (*Giant Cities,* p. 277.) Stanley writes in a similar strain: "There is one point of view in which this whole coast is specially remarkable. 'A mournful and solitary silence now prevails along the shore which once resounded with the world's debate.' This sentence, with which Gibbon solemnly closes his chapter on the Crusades, well sums up the general impression still left by the six days' ride from Beirut to Ascalon; and it is no matter of surprise that in this impression travelers have felt a response to the strains in which Isaiah and Ezekiel foretold the desolation of Tyre and Sidon. In one sense, and that the highest, this feeling is just. The Phœnician power which the prophets denounced has entirely perished." (*Sinai and Palestine,* p. 266.)

PHRAT (phrât). See EUPHRATES.

PHRYGIA (phrŭj'i-à), (Gr. *Φρυγία, froog-ee'ah,* barren, parched), was the largest kingdom of Asia Minor; it had Bithynia north, Pisidia and Lycia south, Galatia and Cappadocia east, and Lydia and Mysia west. Christianity was planted in this country by Paul (Acts xvi:6; xviii:23).

Jews from Phrygia were present in Jerusalem at the feast of Pentecost (Acts ii:10). The cities Laodicea, Hierapolis, and Colossæ mentioned in the New Testament belonged to Phrygia, as well as Antioch of Pisidia. (See Smith, *Dict. of Classical Geog.*)

PHURAH (phū'rah), (Heb. פֻּרָה, *poo-raw',* bough). A servant who accompanied Gideon, when he went by night as a spy to the camp of the Midianites (Judg. vii:10-11). (B. C. 1362.)

PHURIM (phū'rim), (Esth. xi:1). See PURIM.

PHUT (phŭt), (Heb. פּוּט, *poth,* bow).

A son of Ham (Gen. x:6), progenitor of an African people of the same name, sometimes rendered 'Libya' (Jer. xlvi:9; Ezek. xxvii:10; xxx:5; xxxviii:5; Nah. iii:9).

PHUVAH (phū'vah), (Heb. פֻּוָה, *poov-vaw',* mouth, blast). The second son of Issachar (Gen. xlvi:13). (B. C. 1900.) The name is PUA (A. V. Num. xxvi:23), and PUAH (1 Chron. vii:1). The descendants of Phuvah were called Punites (Num. xxvi:23).

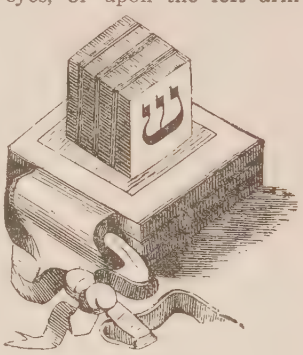
PHYGELLUS (phy-jĕl'lus), (Gr. *Φύγελλος, foog'-el-los,* a fugitive), a Christian of Asia, who, being at Rome while St. Paul was there in prison (A. D. 64), forsook him with Hermogenes, in his necessity (2 Tim. i:15).

It is not certain whether this forsaking of the apostle was accompanied with a declension from the faith or not. Phygellus may have left (see 2 Tim. iv:16) the apostle at some critical time when his support was expected; or he may have been a leader of some party of nominal Christians at Rome, such as the apostle describes at an earlier period (Phil. i:15, 16) opposing him there (Smith, *Bib. Dict.*)

PHYLACTERY (fĭ-lăk'tĕr-ỹ).

(1) Name. (Gr. *φυλακτήριον, foo-lak-tay'ree-on,* a station for a guard; in Rabbinical Hebrew תְּפִלִּין, *tep-ee-leen',* prayer fillets).

(2) Form and Use. The Phylactery was a piece of parchment inscribed with particular passages of Scripture (Deut. vi:4-9; xi:13-21; Exod. xiii:1-10, 11-16). They were folded up and enclosed in a small leather box, generally one and a half inches square, and worn upon the forehead nearly between the eyes, or upon the left arm near to the heart, being attached by straps of leather (Joseph. *Antiq.* iv. 8, 13; Hieron. in *Ezek.* xxiv:17). They were considered as thus reminding the wearers to fulfill the law with the head and heart, and they were also regarded as amulets, protecting the wearer from the powers of evil, specially demons (Targ, *in Cant.* viii: 3). On this notion was founded the Greek name of *φυλακτήριον,* which means a 'safeguard.'



Phylacteries.

These appendages were used during the stated prayers, and only by men. The whole observance is founded on the authority of the texts which are written on the strips of parchment, as Exod. xiii: 16: 'It shall be for a token upon thine hand, and for frontlets (bands, fillets) between thine eyes;' which, although in all probability only figurative expressions, have been literally understood, and acted upon by the Jews since the Exile. In existing usage the skin employed in making the phylacteries is prepared with much care, and the writing traced with minute accuracy and neatness. The Hebrew ritualists give very exact and numerous directions on this subject, which are required to be closely observed. The case itself is composed of several layers of parchment or of black calf-skin. The phylacteries for the head have four cavities, in each of which is put one of the four texts to which we have referred; but the phylacteries for the arm have only one cavity, containing the same texts all written on one slip of parchment. Lightfoot thinks it not unlikely that our Savior himself wore the Jewish *tephelin* or phylacteries, as well as the *zizith* or fringes, according to the custom of his nation; and that in Matt. xxiii:5, our Lord condemns not the wearing of them, but the pride and hypocrisy of the Pharisees in making them broad and visible, to obtain respect and reputation for wisdom and piety. (Townley, *Reasons for the Laws of Moses,* p. 350.)

PHYSIC, PHYSICIAN (fĭz-ĭk, fĭ-zĭsh′*an*), (Heb. רָפָא, *raw-faw′*, to heal, repair).

There can be no question that the Israelites brought some knowledge of medicine with them from Egypt, whose physicians were celebrated in all antiquity. To the state of medical knowledge in that country there are indeed some allusions in Scripture, as contained in the notice of the corps of physicians in the service of Joseph (Gen. l:2); of the use of artificial help and practiced midwives in child birth (Exod. i:16); and of the copious materia medica, the 'many medicines.' which their medical practice had brought into use (Jer. xlvi:11).

In the early stage of medical practice attention was confined among all nations to surgical aid and external applications: even down to a comparatively late period outward maladies appear to have been the chief subjects of medical treatment among the Hebrews (Is. i:6; Ezek. xxx:21; 2 Kings viii:29; ix:15); and although they were not altogether without remedies for internal or even mental disorders (2 Chron. xvi:12; 1 Sam. xvi:16), they seem to have made but little progress in this branch of the healing art. The employment of the physician was, however, very general both before and after the Exile (2 Chron. xvi:12; Jer. viii:22; Sirach xxxviii:1; Mark v:26; comp. Luke iv:23; v:31; viii:43).

The medicines most in use were salves, particularly balms (Jer. viii:22; xlvi:11; comp. Prospero Alpinus, *Med. Ægypt.* p. 118), plasters or poultices (2 Kings xx:7; comp. Plin. xxiii. 63), oil-baths (Joseph. *De Bell. Jud.* i. 33. 5; ii. 21. 6), mineral baths (Joseph. *Antiq.* xvii. 6. 5; *Vita,* 16; *De Bell. Jud.* i, 33, 5; ii, 21, 6; comp. John v:2, *sq.*), river bathing (2 Kings v:10). Of remedies for internal complaints, some notion may be formed from the Talmudical intimations of things lawful and unlawful to be done on the Sabbath day. They were mostly very simple, such as our old herbalists would have been disposed to recommend.

Amulets were also much in use among the Jews. Strict persons, however, discountenanced such practices as belonging to 'the ways of the Amorites.' Enchantments were also employed by those who professed the healing art, especially in diseases of the mind; and they were much in the habit of laying their hands upon the patient (2 Kings v:11; Joseph. *Antiq.* ii. 5).

The part taken by the priest in the judgment on leprosy, etc., has led to an impression that the medical art was in the hands of the Levitical body. (See LEPROSY.) This may in some degree be true; not because they were Levites, but because they, more than any other Hebrews, had leisure, and sometimes inclination for learned pursuits. The acts prescribed for the priest by the law do not, however, of themselves, prove anything on this point, as the inspection of leprosy belonged rather to sanitary police than to medicine—although it was certainly necessary that the inspecting priest should be able to discriminate, according to the rules laid down in the law, the diagnosis of the disease placed under his control (Lev. xiii:13; xiv:15). The priests themselves were apt to take colds, etc., from being obliged to minister at all times of the year with naked feet; whence there was in latter times a medical inspector attached to the temple to attend to their complaints (Kall, *De Morbis Sacerdot. V. T.;* Lightfoot, p. 781).

Of anatomical knowledge some faint traces may be discerned in such passages as Job ix:8, *sq.* It does not appear that the Hebrews were in the habit of opening dead bodies to ascertain the causes of death. We know that the Egyptians were so, and their practice of embalmment must have given them much anatomical knowledge (Wilkinson, *Anc. Egypt,* iii. 392). But to the acquisition of such knowledge there were great obstacles among a people to whom simple contact with a corpse conveyed pollution. (See DISEASES OF THE JEWS; PLAGUE; LEPROSY; JOB; BLAINS; etc.)

PI-BESETH (pī-bē′seth), (Heb. פִּי בֶסֶת, *pee-beh′-seth;* Sept. Βούβαστος, *Boo′bas-tos,* Bubastos).

A city of Egypt which is named with several others in Ezek. xxx:17. According to the Septuagint, which is followed by the Vulgate, it is the same with Bubastis, which was the principal town of the Nomos Bubastites (Plin. *Hist. Nat.* v. 9; Ptol. iv. 5).

The name was derived from the goddess Bubastis (Copt. *Pascht*), whom the Greeks identified with their Artemis. A great festive pilgrimage was yearly made to her temple in this place by great numbers of people (Herod. ii.5-9). Bubastis is described with unusual minuteness by Herodotus (ii. 137, 138); and Wilkinson assures us that the outlines of his account may still be verified. The city was taken by the Persians, who destroyed the walls (Diod. Sic. xvi. 51); but it was still a place of some consideration under the Romans. It was near Bubastis that the canal leading to Arsinoe (Suez) opened to the Nile (Herod. ii. 138); and although the mouth was afterwards often changed and taken more southward, it has now returned to its first locality, as the present canal of Tel-el-Wadee commences in the vicinity of Tel Basta. This Tel Basta, which undoubtedly represents Bubastis, is in north latitude 30° 36′; east longitude 31° 33′. The site is occupied by mounds of great extent, which consist of the crude brick houses of the town, with the usual heaps of broken pottery. The temple, of which Herodotus states that, although others in Egypt were larger and more magnificent, none were more beautiful, is entirely destroyed; but the remaining stones, being of the finest red granite, confirm the historian's testimony. (Wilkinson, *Modern Egypt,* i. 300, 427-429.)

Dr. William G. Winslow says: "The most precious treasures revealed at Bubastis, when Naville's wand touched the mounds, are the inscriptions of the XVIIIth dynasty and of the Hyksos monuments. Declared the prophet Ezekiel: 'The young men of Aven and of Pi-beseth (i. e., Bubastis) shall fall by the sword: and these cities shall go into captivity.' The name of Meneptah occurs several times upon the monuments; and the explorer also disinterred the first Hyksos statue ever found with the head-dress complete; and then another Hyksos statue. Near to the latter statue, now in the British Museum, was found the name that signifies his standard—Apepi—the last of the Hyksos kings, under whom Joseph entered Egypt. Bubastis adjoins what is now proved to have been 'the land of Goshen,' just where Jacob settled; and Bubastis would be precisely where Joseph's Pharaoh would reside, or, at least, often hold a court.

"Here is a remarkable coincidence: near to a statue that is in all probability that of Joseph's Pharaoh, is found one bearing the name Raian—the name that Arab tradition assigns to that Pharaoh. From our scientific investigation, we can simply suppose that Dr. Naville has unearthed

veritable statues of the renowned prime minister's sovereign; and we ask the significant question, Did Joseph's Pharaoh have the name Raian as well as Apepi, or did he flourish in his long life under two potentates? *Every mound of Egypt is history in fragments, if not in complete form.*"

PICTURE (pĭk'tŭr).

1. *Mas-keeth'* (Heb. מַשְׂכִּית, figure). Used literally (Prov. xxv:11), or to denote idolatrous representations engraved upon stones, or colored (Ezek. xxiii:14). Movable pictures were probably unknown to the Jews, but they must have been familiar with the pictures on enameled brick in the walls of Babylon.

2. (Heb. שְׂכִיָּה, *sek-ee-yaw'*, conspicuous), the *flag* of a ship, as seen from a distance (Is. ii:16). The term should not, in the judgment of scholars, be confined to flags, but that it refers to all kinds of works of art, whether in paintings or sculpture, that were pleasing in appearance.

PIECE OF GOLD. A term used by translators where the unit of weight was not specifically mentioned, but where a shekel is ordinarily intended (Judg. viii:26; 2 Sam. xii:30; Deut. xxix:17; 1 Kings x:10. A. V. "shekel").

PIECE OF MONEY. See STATER; MONEY.

PIECE OF SILVER (Heb. בֶּצַע, *rats*). In the New Testament this term denotes the shekel (Matt. xxvi:15; xxvii:9; Zech. xi:12); in Luke xv:8, however, it is a drachma. In the Old Testament it means a definite amount of metal, and usually the shekel is understood. (See MONEY.)

PIETY (pī'ĕ-tў). Found in the A. V. only in the exhortation "Let them learn first to show *piety* or *godliness* at home" (1 Tim. v:4; Gr. εὐσεβέω, *yoo-seb-eh'o*), better "among their own household."

PIGEON (pĭj'ŭn). **1.** (Heb. גּוֹזָל, *go-zawl'*), a young bird. **2.** (Heb. יוֹנָה, *yo-naw*), a dove. See DOVE; TURTLEDOVE.

PI-HAHIROTH (pī-ha-hī'roth), (Heb. פִּי הַחִרֹת, *pee hah-khee-roth'*, place of reservoirs).

A place near the northern end of the Gulf of Suez, east of Baalzephon (Exod. xiv:2, 9; Num. xxxiii:7). The Hebrew signification of the words would be equivalent to 'mouth of the caverns;' but it is doubtless an Egyptian name, and as such would signify a 'place where grass or sedge grows.' (See EXODUS.) Naville identifies it with Pekerehet near Pithom.

PILATE, PONTIUS (pī'late, pŏn'ti-us), (Gr. Πιλάτος, *pil-at'os*, Πόντιος, *pon'tee-os*), was the sixth Roman Procurator of Judea (Matt. xxvii:2; Mark xv:1; Luke iii:1; John xviii-xix), under whom our Lord taught, suffered, and died (Acts iii:13; iv:27; xiii:28; 1 Tim. vi:13; Tacit. *Annal.* xv:44).

The testimony of Tacitus on this point is no less clear than it is important; for it fixes beyond a doubt the time when the foundations of our religion were laid. The words of the great historian are: *Auctor nominis ejus Christus, Tiberio imperitante, per Procuratorem Pontium Pilatum supplicio affectus est.* 'The author of that name (Christian) or sect was Christ, who was capitally punished in the reign of Tiberius by Pontius Pilate.'

1. Personal History. Pilate was the successor of Valerius Gratus, and governed Judæa, as we have seen, in the reign of Tiberius. He held his office for a period of ten years. The agreement on this point between the accounts in the New Testament and those supplied by Josephus, is entire and satisfactory. It has been exhibited in detail by the learned, accurate, and candid Lardner (vol. i. 150-389, Lond. 1827).

(1) Official Mistakes. Pilate's conduct in his office was in many respects highly culpable. Josephus has recorded two instances in which Pilate acted very tyrannically (*Antiq.* xviii. 3. 1; comp. *De Bell. Jud.* ii. 9. 2. *sq.*) in regard to the Jews. His own misconduct led the Samaritans to take a step which in itself does not appear seditious or revolutionary, when Pilate seized the opportunity to slay many of the people, not only in the fight which ensued, but also in cold blood after they had given themselves up. 'But when this tumult was appeased, the Samaritan Senate sent an embassy to Vitellius, now President of Syria, and accused Pilate of the murder of those who had been slain. So Vitellius sent Marcellus, a friend of his, to take care of the affairs of Judæa, and ordered Pilate to go to Rome to answer before the emperor to the accusations of the Jews. Pilate, when he had tarried ten years in Judæa, made haste to Rome, and this in obedience to the orders of Vitellius, which he durst not contradict; but before he could get to Rome, Tiberius was dead' (Joseph. *Antiq.* xviii. 4. 2). This removal took place before the Passover in A. D. 36, probably about September or October, A. D. 35; Pilate must, therefore, as he spent ten years in Judæa, have entered on his government about October, A. D. 25, or at least before the Passover, A. D. 26, in the twelfth year of Tiberius' sole empire (comp. Lardner, i. 391, *sq.*

To be put out of his government by Vitellius, on the complaints of the people of his province, must have been a very grievous mortification to Pilate; and though the emperor was dead before he reached Rome, he did not long enjoy the immunity as he anticipated; for, as Eusebius (*Chron.* p. 78) states, he shortly afterwards made away with himself (*out of vexation for his many misfortunes*).

Pontius Pilate.

Owing to the atrocity of the deed in which Pilate took a principal part, and to the wounded feelings of piety with which that deed has been naturally regarded by Christians, a very dark idea has been formed of the char-

acter of this Roman governor. That character was undoubtedly bad; but moral depravity has its degrees, and the cause of religion is too sacred to admit any spurious aid from exaggeration. It is therefore desirable to form a just conception of the character of Pilate, and to learn specifically what were the vices under which he labored. For this purpose a brief outline of the evangelical account, such as will enable the student to obtain a comprehensive view of the conditions, seems necessary.

(2) Evangelical Account. The narratives on which the following statement is founded may be found in John xviii, xix; Matt. xxvii; Mark xv; Luke xxiii.

Jesus having been betrayed, apprehended, and found guilty of blasphemy by the Jewish Sanhedrim, is delivered to Pilate in order to undergo the punishment of death, according to the law in that case provided. (See CRUCIFIXION.) This tradition of Jesus to Pilate was rendered necessary by the fact that the Jews did not at that time possess on their own authority the power of life and death. Pilate could not have been ignorant of Jesus and his pretensions. He might, had he chosen, have immediately ordered Jesus to be executed, for he had been tried and condemned to death by the laws of the land; but he had an alternative. As the execution of the laws, in the case at least of capital punishments, was in the hands of the Roman Procurator, so without any violent straining might his tribunal be converted into a court of appeal in the last instance. At any rate, remonstrance against an unjust verdict was easy and proper on the part of a high officer, who, as having to inflict the punishment, was in a measure responsible for its character. And remonstrance might easily lead to a revision of the grounds on which the verdict had been given, and thus a cause might virtually be brought, *de novo,* before the Procurator; this took place in the case of our Lord. Pilate gave him the benefit of a new trial, and pronounced him innocent.

(3) Criminal Conduct. This review of the case was the alternative that lay before Pilate, the adoption of which speaks undoubtedly in his favor, and may justify us in declaring that his guilt was not of the deepest dye.

That the conduct of Pilate was, however, highly criminal cannot be denied. But his guilt was light in comparison with the gross criminal depravity of the Jews, especially the priests. His was the guilt of weakness and fear, theirs the guilt of settled and deliberate malice. His state of mind prompted him to attempt the release of an accused person in opposition to the clamors of a misguided mob; theirs urged them to compass the ruin of an acquitted person by instigating the populace, calumniating the prisoner, and terrifying the judge. If Pilate yielded against his judgment under the fear of personal danger, and so took part in an act of unparalleled injustice, the priests and their ready tools originated the false accusation, sustained it by subornation of perjury, and when it was declared invalid, enforced their own unfounded sentence by appealing to the lowest passions. Pilate, it is clear, was utterly destitute of principle. He was willing, indeed, to do right, if he could do right without personal disadvantage. Of gratuitous wickedness he was perhaps incapable. Certainly in the condemnation of Jesus he has the merit of being for a time on the side of innocence. But he yielded to violence, and so committed an awful crime. In his hands was the life of the prisoner. Convinced of his innocence he ought to have set him at liberty, thus doing right regardless of consequences. But this is an act of high virtue which we hardly require at the hands of a Roman governor of Judæa; and though Pilate must bear the reproach of acting contrary to his own declared convictions, yet he may equally claim some credit for the apparently sincere efforts which he made in order to defeat the malice of the Jews and procure the liberation of Jesus.

(4) Official Report. That Pilate made an official report to Tiberius of the condemnation and punishment of Jesus Christ is likely in itself, and becomes the more likely if the view we have given of Pilate's character is substantially correct, for then the governor did not regard the case of Jesus as an ordinary, and therefore inconsiderable one, but must have felt its importance alike in connection with the administration of justice, the civil and religious character of the Jews, and therefore with the tenure of the Roman power. The voice of antiquity intimates that Pilate did make such a report; the words of Justin Martyr are: 'That these things were so done you may know from the *Acts* made in the time of Pontius Pilate' (*Apol.* i. 76). A similar passage is found a little further on in the same work. Now, when it is considered that Justin's *Apology* was a set defense of Christianity, in the shape of an appeal to the heathen world through the persons of its highest functionaries, it must seem very unlikely that the words would have been used had no such documents existed; and nearly as improbable that those *Acts* would have been referred to had they not been genuine. Tertullian also uses language equally decisive (*Apol.* verse 21). Eusebius gives a still fuller account (*Hist. Eccles.* ii. 2). These important passages may be found in Lardner (vi. 606, seq.). See also Ord's *Acta Pilati,* or Pilate's report (vii:4), long circulated in the early church, being received without a suspicion (Chrysost. *Hom. viii. in Pasch.;* Epiphan. *Hær.* l. 1; Euseb. i. 9 and 11; 9, 5, and 7). There can be little doubt that the documents were genuine. Such is the opinion of Winer (*Real Wörterb.*) Lardner, who has fully discussed the subject, decides that 'it must be allowed by all that Pontius Pilate composed some memoirs concerning our Savior, and sent them to the emperor' (vi. 610). Winer adds, 'What we now have in Greek under this title (*Pilate's Report*), see Fabricii *Apocr.* i. 237, 239; iii. 456, as well as the two letters of Pilate to Tiberius, are fabrications of a later age.'

2. Character. If now we wish to form a judgment of Pilate's character, we easily see that he was one of that large class of men who aspire to public offices, not from a pure and lofty desire of benefiting the public and advancing the good of the world, but from selfish and personal considerations, from a love of distinction, from a love of power, from a love of self-indulgence; being destitute of any fixed principles, and having no aim but office and influence, they act right only by chance, and when convenient, and are wholly incapable of pursuing a consistent course, or of acting with firmness and self-denial in cases in which the preservation of integrity requires the exercise of these qualities. Pilate was obviously a man of weak, and therefore, with his temptations, of corrupt character.

The view given in the Apostolical Constitutions (ver. 14), where unmanliness *an-an-dree'-ah* (ἀνανδρία) is ascribed to him, we take to be correct. This want of strength will readily account for his failing to rescue Jesus from the rage of his enemies, and also for the acts of in-

justice and cruelty which he practiced in his government—acts which, considered in themselves, wear a deeper dye than does the conduct which he observed in surrendering Jesus to the malice of the Jews. And this same weakness may serve to explain to the reader how much influence would be exerted on this unjust judge, not only by the stern bigotry and persecuting wrath of the Jewish priesthood, but specially by the not concealed intimations which they threw out against Pilate, that, if he liberated Jesus, he was no friend of Tiberius, and must expect to have to give an account of his conduct at Rome. And that this was no idle threat, nothing beyond the limits of probability, Pilate's subsequent deposition by Vitellius shows very plainly; nor could the procurator have been ignorant either of the stern determination of the Jewish character, or of the offense he had by his acts given to the heads of the nation, or of the insecurity, at that very hour, when the contest between him and the priests was proceeding regarding the innocent victim whom they lusted to destroy, of his own position in the office which he held, and which, of course he desired to retain. On the whole, then, viewing the entire conduct of Pilate, his previous iniquities as well as his bearing on the condemnation of Jesus—viewing his own actual position and the malignity of the Jews, we cannot, we confess, give our vote with those who have passed the severest condemnation on this weak and guilty governor. J. R. B.

(Hase, in his *Leben Jesu,* p. 245, affords valuable literary references on this, as on so many other New Testament subjects. Ellicott, *Historical Lectures on the Life of Our Lord;* Neander, *Life of Christ;* Edersheim, *Life of Jesus.*)

PILDASH (pĭl'dăsh), (Heb. פִּלְדָשׁ, *pil-dawsh'*, flame of fire).

Son of Abraham's brother, Nahor, by his wife, who was also his niece, Milcah (Gen. xxii:22). (B. C. about 2046.)

PILEHA (pĭl'e-hà), (Heb. פְּלֵחָא, *pil-khaw'*, a slice).

The head of a family and one who sealed the covenant with Nehemiah (Neh. x:24). (B. C. 445.)

PILESER (pī-lē'ser). See TIGLATH-PILESER.

PILGRIM (pĭl'grĭm), (Gr. παρεπίδημος, *par-epid'ay-mos'*, a sojourner, Heb. xi:13; 1 Pet. ii:11).

The word denotes, properly, one who is going forward to visit a holy place, with design to pay his solemn devotions there. Whether pilgrimages are as ancient as the days of Jacob we know not; but if they were, it gives a very expressive sense to the words of that good old man, who calls the years of his life "the days of his pilgrimage" (Gen. xlvii:9).

Figurative. Saints are *"pilgrims,"* or "wayfaring men;" travelers from one place to another; their condition here is very unsettled; but united to, and assisted by the divine Savior, they, through much danger and opposition, proceed from one degree of grace to another, till they at last arrive at their everlasting home (1 Pet. ii:11; Heb. xi:13; Is. xxxv:8).

PILL (pĭl). See PILLED.

PILLAR (pĭl'ler), (Heb. מַצֵּבָה, *mats-tsay-baw'*, "pillar"), is more frequently translated "image" or "statue" (Deut. vii:5; xii: 3; xvi:22; Lev. xxvi:1, etc.).

It denotes in general a column or supporter. A pillar of cloud, a pillar of fire, a pillar of smoke, signify a cloud, a fire, a smoke, which, rising up toward heaven, forms an irregular column. The pillars of heaven (Job xxvi:11) and the pillars of the earth (Job ix:6; Ps. lxxv:3) are metaphorical expressions, by which the heavens and the earth are compared to an edifice raised by the hand of God, and founded upon its basis or foundation. This appears from the passage in Job (xxxviii:4-6): "Where wast thou when I laid the foundations of the earth?"

Figurative. (1) The church is called the *"pillar and ground of truth;"* in and by her are exhibited and maintained the truths of God, as the edicts of civil rulers were wont to be held up to public view on the pillars to which they were affixed (1 Tim. iii:15); or the "pillar and ground" of truth may be the mystery of godliness mentioned in ver. 16. (2) Saints and ministers, especially more noted ones, are like *"pillars;"* they are fixed on the foundations of divine truth; they have their affections bent heavenward, and they greatly tend to support the churches and nations where they live (Cant. iii:10; Gal. ii:9). (3) Saints are like the *"pillars of smoke"* which towered from the brazen or golden altar; amidst manifold storms they ascend towards God in holy affections and exercises—prayer, praise, and thanksgiving (Cant. iii:6). (4) They are as *"pillars in the temple of God;"* to the honor of his grace they are fixed in his church and new-covenant state, and are at last unalterably fixed in their celestial happiness (Rev. iii:12). (5) Magistrates, and fundamental rulers of government are *"pillars"* which connect and support the structure of a state; and which, when removed, the ruin of the kingdom or nation quickly ensues (Ps. lxxv:3). (6) When the Lord sent Jeremiah to preach to the nations, he said to him (Jer. i:18), "Behold, I have made thee this day a defensed city, and *an iron pillar.*"

PILLAR OF CLOUD AND FIRE (pĭl'lēr ŏv kloud ănd fīr), (Heb. עַמּוּד עָנָן עַמּוּד אֵשׁ, *am-mood' aysh, am-mood' aw-nawn'*).

In Exod. xiii:18, it is stated that "God led the people about, through the way of the wilderness;" in vers. 21, 22 (comp. xiv:24; Num. xiv:14; Neh. ix:12-19) it is said that "Jehovah went before them by day in a pillar of cloud, to lead them in the way, and by night in a pillar of fire to give them light; to go by day and night."

(1) Form. In the daytime it was like a cloud, dark and heavy, and in the night bright and shining, like fire. It also served as a signal for rest or motion (Num. ix:17-23).

(2) God's Presence. It was the symbol of God's presence and protection. The fire in the pillar was the same as that in which the Lord revealed himself in the burning bush, and afterward descended upon Sinai amid thunder and lightning in a thick cloud (Exod. xix:16-18). It was a symbol of the "zeal of the Lord," and therefore was enveloped in a cloud which protected Israel by day from heat, sunstroke, and pestilence (Is. iv:4, 5; xlix:10; Ps. xci:5, 6; cxxi:6). At night it lighted up Israel's path by its splendor, and defended it from terror, calamity (Ps. xxvii:1, *sq.;* xci:5, 6). It also threatened destruction to those who murmured against God (Num. xvii:10), sending out fire against the rebels and consuming them (Lev. x:2; Num. xvi:35). (See EXODUS.)

PILLAR, PLAIN OF THE (pĭl'lēr, plān ŏv thē), (Heb. נָצַב, *naw-tsab'*, to be set up), or better "oak of the pillar" was a tree near Shechem, where Abimelech was crowned (Judg. ix:6). (See OAK.)

PILLAR OF SALT (pĭl'lẽr ŏv sạlt), (Heb. נְצִיב, *net-sib'*, a monument). See LOT.

PILLED (pĭld), (Heb. פָּצַל, *paw-tsal'*, Gen. xxx: 37), having the skin or bark peeled off.

PILLOW (pĭl'lō), (Heb. מְרַאֲשָׁה, *mer-ah-ash-aw'*, headpiece), something on which to lay the head (Gen. xxviii:11, 18; elsewhere "bolster"). Other Hebrew words are:

1. *Keb-eer'* (Heb. כְּבִיר, plaiting, 1 Sam. xix:13, 16), which probably means a piece of woven goats' hair folded up.

2. *Keh'seth* (Heb. כֶּסֶת, Ezek. xiii:18, 20), wrongly translated pillow; the word means concealment or covering.

3. The Greek word is *pros-kef-al'ahee-on*, προσκεφάλαιον, headpiece (Mark iv:38). The Savior used the rowers' bench or its cushion for a pillow.

PILOT (pī'lŭt), (Heb. חֹבֵל, *kho-bale'*, a steersman, Ezek. xxvii:8, 27-29). It is rendered "shipmaster" in Jonah i:6.

PILTAI (pĭl'tāi), (Heb. פִּלְטַי, *pil-tah'ee*, Jah causes to escape).

A priest and head of the house of Moadiah, in the time of Joiakim, the high priest (Neh. xii: 17). (B. C. 445.)

PIN (pĭn), (Heb. יָתֵד, *yaw-thade'*, a tent-pin), a pin or nail.

A copper peg driven into the ground to hold the ropes of the court (Exod. xxvii:19; xxxv: 18; xxxviii:20, 31; xxxix:40; Num. iii:37; iv: 32); elsewhere it is called nail.

PINE TREE (pīn trē), (Heb. עֵץ שֶׁמֶן, *ates sheh'-men*, Neh. viii:15, and תִּדְהָר, *tid-hawr'*, enduring, Is. xli:19).

This tree is mentioned as a tree of Lebanon. The root of the original word denotes "curvature" or "duration," neither of which meanings suits the pine. Tristram suggests the elm, a species of which grows upon Lebanon, and Gesenius the oak, but the proper translation is very doubtful. The word rendered "pine branches" in Neh. viii:15, is the oil tree. (See OIL TREE; OREN.)

PINING SICKNESS (pīn'ĭng sĭk'nes). "Pining" is the translation of Is. xxxviii:12, for the Hebrew דַּלָּה (*dal-law'*), dangling, i. e., like a loose thread.

In the A. V. it is translated "I have rolled up like a weaver my life: he will cut me off from the loom."

PINNACLE (pĭn'nà-k'l), (Gr. πτερύγιον, *pter-oog'ee-on*, a wing, a summit, a pointed extremity, Matt. iv:5; Luke iv:9).

In the account of our Lord's temptation (Matt. iv:5), it is stated that the devil took him to Jerusalem, 'and set him on a pinnacle of the temple.' The part of the temple denoted by this term has been much questioned by different commentators, and the only certain conclusion seems to be that it cannot be understood in the sense usually attached to the word (*i. e.* the point of a spiral ornament), as in that case the article would not have been prefixed. Grotius, Hammond, Doddridge, and others, take it in the sense of balustrade or pinnated battlement. But it is now more generally supposed to denote what was called the king's portico, which is mentioned by Josephus (*Antiq.* xv. 11. 5), and is the same which is called in Scripture 'Solomon's porch,' to which there was a passage by stairs, and which overlooked the valley on the east, and had beneath a perpendicular depth of 600 or 700 feet.

PINON (pī'non), (Heb. פִּינֹן, *pee-none'*, ore pit). See PUNON.

PIPE (pīp), (Heb. חָלִיל, *khaw-leel'*, a pipe or flute, 1 Sam. x:5; 1 Kings i:40; Is. v:12; xxx:29; Jer. xlviii:36).

PIPER (pīp'ẽr), (Gr. αὐλητής, *aw-lay-tace'*), one who plays on a pipe or a flute (Rev. xviii:22).

PIRAM (pī'ram), (Heb. פִּרְאָם, *pir-awm'*, wild, roving).

An Amorite, king of Jarmuth at the time Joshua took Canaan (Josh. x:3). (B. C. about 1618.) He with four others were hanged by Joshua's command (Josh. x:27).

PIRATHON (pĭr'a-thŏn), (Heb. פִּרְעָתוֹן, *pir-aw-thone*, Sept., Josephus, and 1 Macc. ix:50, Φαραθών, *far-ah-thone*).

A town in the land of Ephraim, to which Abdon, judge of Israel, belonged, and in which he was buried (Judg. xii:13, 15). Josephus names it twice (*Antiq.* v. 7, 13; xiii. 1, 3); and in the last instance coincides with 1 Macc. ix:50, in ranking it among the towns whose ruined fortifications were restored by Bacchides, in his campaign against the Jews.

PIRATHONITE (pĭr'a-thon-īte), (Heb. פִּרְעָתוֹנִי, *pir-aw-tho-nee'*, the native of, or dweller in, PIRATHON); an epithet of Abdon (Judg. xii:13, 15), and Benaiah and another of David's officers (1 Chron. xxvii:14; xi:31).

PISGAH (pĭz'gah), (Heb. פִּסְגָּה, *pis-gaw'*, a cleft), a mountain ridge in the land of Moab, on the southern border of the kingdom of Sihon (Num. xxi:20; xxiii:14; Deut. iii:27; Josh. xii:3). In it was Mount Nebo, from which Moses viewed the promised land before he died (Deut. xxxiv:1).

Some scholars have questioned whether "pisgah" is a proper name. It occurs eight times in Scripture; four times with Ashdoth. In Deut. iv:4, 9 the English version reads "springs of Pisgah." The Septuagint renders "Pisgah" and "Ashdoth-pisgah" as a proper name only four times; the Jewish Targums render it "hill." The English version regards it as a proper name, and it has a prominent place in Christian literature.

The great interest which Nebo and Pisgah possess, as the scene of the last days of Israel's lawgiver, has led recent travelers carefully to explore the region in order to discover the location of these historic peaks. Robinson long ago suggested that the name *Neba* might represent the ancient Nebo. In 1863, De Saulcy, when about an hour's ride from Hesbân on his way to *Ma'in*, found a peak which the Arabs called *Jebel Neba*. This he regarded as the long-lost Nebo, and says he was rejoiced to recover the famous mount so long searched for without success. Among other explorers who have visited the region are Tristram in 1864, and again in 1872; Duc de Luynes, 1864; Captain Warren, 1867; and the expeditions of the American Exploration Society in 1873 and 1877.

In 1875 the American Society issued an extended statement on the identification of Pisgah by the Rev. J. A. Paine. He thinks De Saulcy mistook the height of *Nebi 'Abdullâh* for *Jebel Neba*; he likewise rejects the description of Tristram as inaccurate, and infers that Duc de Luynes may have "suppressed the real name, *Jebel Neba*, and endeavored to substitute a term of his own, *Jebel Musa*, as the Arabic name of the mountain,"

though he holds "that the members of Duc de Luynes' party were the first to ascend Mount Nebo with a consciousness that they were standing on the summit supposed to be made sacred by the death of the great lawgiver." Mr. Paine claims to have discovered that the name *Jebel Siaghah* is applied by the Arabs to the extreme western headland or peak near *Jebel Neba;* and after noticing the extent of the view and the grandeur of the scenery declares: "Two conclusions are irresistible—namely: the highest portion of the range is Nebo; the extreme headland of the range is Pisgah." He urges in favor of this identification of Pisgah with *Jebel Siaghah:* (1) the similarity in the names; (2) the position of Siaghah, "the only headland overlooking the circuit of the Jordan—the place above all others to be selected for the sake of a remarkable view;" Mr. Paine says: "Two-thirds of the Dead Sea stretches out an azure sheet to the southward, and beyond it the land which Moses saw" (Deut. xxxiv:1-4).

His theory of the site of Pisgah is sharply questioned by Wolcott, Tristram, Warren, and others, chiefly on the ground that it fails to meet the requirements of the Biblical narrative, and that *Siaghah* is not the modern equivalent of Pisgah. (Schaff, *Bib. Dict.*) (See NEBO.)

PISHTAH (pĭsh'tah). Reference was made to this article under FLAX; but, as it is desirable to consider it in connection with SHESH, both substances will be treated of under that head. (See FLAX; SHESH).

PISIDIA (pĭ-sĭd'i-à), (Gr. Πισιδία, *pis-id-ee'ah*, pitchy).

A district of Asia Minor, lying mostly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. Its chief city was Antioch, usually called Antioch in Pisidia, to distinguish it from the metropolitan city of the same name. (See ANTIOCH.)

PISON (pī'zon), (Heb. פִּישׁוֹן, *pee-shone'*, full flowing or canal).

One of the four great rivers that watered paradise (Gen. ii:11, 12), and which ran through all the land of Havilah, where excellent gold was found. It has, of course, been placed as variously as the garden of EDEN, to which article the reader is referred. Eusebius and Jerome call it the Ganges; Josephus calls it Gotha; and Solomon, the commentator, calls it the Nile. If Eden was in Armenia, near the sources of the Euphrates and Tigris, then the ancient Pison may be the modern *Phasis.*

The Rev. L. W. Bacon sums up these views by stating that "for the river of Havilah, the Pison, some like (for the sound of the name doubtless) the Phasis; others (because it is so great and beautiful), the Halys; and others, the Cyrus, flowing into the Araxes." The above writer would identify the Pison with the *Jorak* or *Acampis,* that rises in the same mountain with the Araxes and the Euphrates, and bounds Colchis on the west.

If, on the other hand, Eden was near the mouth of the Euphrates, some would identify the Pison with the river *Jaab,* which empties into the Tigris near Kurnah. (Newman's *Babylon,* p. 68.) Among other streams which have been suggested as identical with the Pison are the Indus, the Ganges, the Hyphasis, the Nile, etc. Dr. Tayler Lewis suggests the northern shore of the Arabian Sea. (Lange's *Genesis,* p. 219.) (See EDEN; HAVILAH.)

PISPAH (pĭz'pah), (Heb. פִּסְפָּה, *pis-paw'*, dispersion), an Asherite, and second son of Jether (1 Chron. vii:38). B. C. about 1017.

PIT (pĭt), (Heb. בְּאֵר, *beh-ayr'*), a large deep hole in the ground, either natural or artificial (Gen. xiv:10; xxxvii:20, 24, etc.).

Figurative. (1) A pit is significant of the devices of crafty men and devils (Ps. cxix:85; Prov. xxvi:27; Ezek. xix:4). (2) To *"go down into the pit"* (Ps. xxviii:1; xxx:9, etc.) means to denote dying without hope, or else a simple going to the place of the dead. (3) Great distress and misery, spiritual or temporal (Is. xxxviii:17; Matt. xv:14); and so Messiah's sufferings are called a *"horrible pit,"* how dark, dismal, and uneasy to escape (Ps. xl:2). (4) Whatever ensnares men, and tends to render them miserable, and from which it is hard to escape; so a harlot and her enticing language are called a *"deep and narrow pit"* (Prov. xxii:14; xxiii:27). (5) *"To dig a pit"* (Ps. vii:15; lvii:6; Prov. xxvi:27) is to plot mischief. (6) A place of despair, perplexity, ruin and punishment (Rev. ix:1; xi:7; xvii:8; xx:1).

PITCH (pĭch), (Heb. חֵמָר, *khay-mawr'*), boiling up, to be *red,* (Gen. vi:14; xiv:10; Exod. ii:3, A. V. "slime"); זֶפֶת, *zeh'feth*, flowing, or fluid (Is. xxxiv:9); while in Exod. ii:3 both words are used with some sense of difference implied. (See ASPHALTUM).

PITCHER (pĭch'ẽr).

1. *Kad* (Heb. כַּד, from an old root, to *deepen*). The custom of drawing water in pitchers still prevails in the East, an earthen vessel with two handles or in modern times a skin-bottle being used for the purpose; and the letting down of the pitcher upon the hand (Gen. xxiv:18) justifies the inference that it was carried upon the head or left shoulder and balanced with the right hand, and when presented was rested on the left hand.

The same word is used (1 Kings xvii:12; xviii:33) of the vessel in which the widow of Sarepta kept her meal, A. V. "barrel," and of the barrels of water used by Elijah on Mount Carmel; also of the pitchers employed by Gideon's three hundred men (Judg. vii:16).

2. Other Hebrew words are, *neh'bel* (נֵבֶל) or *nay'bel* (נֵבֶל, Lam. iv:2). It is united with *kheh'res* (חֶרֶשׂ, pottery), meaning an earthen vessel.

3. *Ker-am'ee-on* (Gr. κεράμιον, earthenware, Mark xiv:13; Luke xxii:10).

Figurative. (1) To mark the contempt and weakness of the Jews and their priests, these sons of Zion, they are likened to *"earthen pitchers"* (Lam. iv:2). (2) The heart is called a *pitcher,* for from it the blood is forced out to the several parts of the body from the right ventricle, like water being poured out of a vessel, and the process of circulation is made perpetual; so when death renders it unserviceable for conveying the blood, it is said to be "broken at the fountain" (Eccles. xii:6).

PITDAH (pĭt'dah), (Heb. פִּטְדָה, *pit-dawh';* Sept. τοπάζιον, *to-padz'ee-on*).

A precious stone; one of those which were in the breastplate of the high-priest (Exod. xxviii:17), and the origin of which is referred to Cush (Job xxviii:19). It is, according to most ancient versions, the *topaz* (Gr. τοπάζιον, *to-padz'ee-on*) which most of the ancient Greek writers describe as being of a golden yellow color (Strabo, xvi. p. 770; Diod. Sic. iii. 39).

It is clear that the stone was highly prized by the Hebrews. Job declares that wisdom was more precious than the pitdah of Cush (Job xxviii:19); and as the name Cush includes Southern Arabia, and the Arabian Gulf, the intimation coincides with the statement of Pliny and others, that the topazes known to them came from the Topaz Island in the Red Sea (Pliny, *Hist. Nat.* xxxvii. 8; comp. vi. 29; Diod. Sic. iii. 30; Strabo, xvi. p. 770), whence it was probably brought by the Phœnicians. In Ezek. xxviii:13, the *pitdah* is named among the precious stones with which the king of Tyre was decked.

PITHOM (pī'thom), (Heb. פִּתֹם, *pee-thome'*, narrow pass), one of the 'treasure-cities' which the Israelites built in the land of Goshen 'for Pharaoh' (Exod. i:11). (See EGYPT; GOSHEN).

The excavations made by Naville, under the auspices of the Egyptian Exploration Fund, showed that Tell el-Maskhuta was the ancient Pithom. It is on the canal between Cairo and Suez. Inscriptions show that the city dates from about the time of Rameses II, the Pharaoh of the oppression. Bricks were found in the walls, some with, and some without straw (Exod. v:10-12). Naville thinks that the city contained storehouses or granaries. Pithom was called Heroopolis in the time of the Greek dynasty. The civil city surrounding Pithom was called Thuku, probably the Succoth of Exod. xii:37.

Dr. William C. Winslow says: "Among the rays flashed from the prism of archæological exploration and research in Old Egypt, during the past decade, are those which relate directly or indirectly to Old Testament history. From a purely scientific standpoint, light upon the history of the Hebrew nation, particularly in the dawn of its career, is of no little value to the scholar and to all interested in the evolution of civilization; while to the believer in Christianity as well as to the Jewish race, such light cast upon the narrative of the sojourn in Egypt is doubly precious as well as interesting. If science is glad to have a Schliemann answer the question, are the stories of Homer pure fiction? both science and religion are glad to have a Naville reply to the interrogation, was Rameses II the Pharaoh of the Oppression?

Now, does the Pithom discovered by Naville substantiate the descriptive contexts of Exodus i? We read that the children of Israel "built for Pharaoh treasure cities, Pithom and Raamses" (Exodus i:11). The sacred name Pithom (Pi Tum) occurs fifteen times, and the civil name, Succoth, twenty-two times, on the various excavated monumental inscriptions.

Consider how well the English, the Hebrew, and the Septuagint descriptive words—treasure, store, fortified—harmonize on this site of Pithom found by Naville. A treasure city has special significance when we remember that grain was a medium of exchange, and granaries a kind of government bank. An order for so much corn meant an order on the treasury. An order for bread in the fifty-second year of Rameses II is thus translated: "Paid out in bread to the men this day—serf-folk, 8 persons, 16 loaves; house-folk, 12 persons, 24 loaves." I think the English translation does not, after all, misconceive the Hebrew of Exodus i:11; for in the absence of iron and timelocks, the grain treasuries were strongly built, and the treasury not easily plundered. How was it at Pithom? Enormously thick walls and most substantial partitions between the chambers; entrance only from the top; a place easily guarded against the Shasu, or Bedouins, of that day. In fact, these grain treasuries were as much needed in the days of Rameses as are government treasuries in our own day.

And the site itself scientifically testifies to the statement of both versions.

We are informed, also, that the Israelites were forced to make bricks with straw, without straw, with stubble—the precise conditions of the brick found at Pithom. Moreover, it was not the usual practice to use mortar with sunburnt brick; yet the rare exception was made at Pithom, for there to-day may be seen the thin layers of mortar between the excavated bricks; the sentence in Exodus after the mention of Pithom refers to its use.

The Hebrew builded better than he knew at Pithom. In the course of time, the clay, the brick, and the mortar over which he sighed bore witness to his historic servitude in Egypt, to his tyrant, to Pithom as a Biblical, and Hermopolis as a classical, site of greatest value in our knowledge of ancient geography.

It was no hyperbole for the London *Times* to say that the discovery of Pithom was the most brilliant Biblical identification of our time.

PITHON (pī'thon), (Heb. פִּתוֹן, *pee-thone'*, expansive), first named son of Micah, a descendant of Saul (1 Chron. viii:38; ix:41), (B. C. after 1050).

PITY (pĭt'ў), (Heb. חָמַל, *khaw-mal*, gentle, kind, clement). Among its many meanings are the following:

1. To spare (have mercy) (Jer. xiii:14).
2. To spare (preserve) (Jonah iv:10).

The Lord "pitieth" those that fear him (Ps. ciii:13); that is, shares with them in their afflictions (Acts xvi:26); tenderly feels for and powerfully supports them under them (Is. lxiii:9); richly comforts them under their distresses (Is. li:12; lxvi:13; 2 Cor. i:4; vii:6); and at length he delivers wholly out of them (Ps. xxxiv:17, 19). The Lord is said to be very pitiful (James v:11), that is, *of many bowels*, in allusion to a tender mother, all whose affections are moved, and yearn within her, when her child suffers (1 Kings iii:26; Luke i:78). Christians (1 Pet. iii:8 are required to be pitiful, that is, *rightly boweled*, their feelings to be suitably and proportionably attuned to such objects of distress as present themselves before them, to have sympathy, compassion with, etc.

PLACE (plās), (Heb. יָד, *yawd*, hand or monument). Among its meanings are:

1. A space or room where one is (Gen. xl:3).
2. A city or dwelling (Gen. xviii:26, 33)
3. A state or condition (Eccl. x:4).
4. An employment (Gen. xl:13).
5. A text of Scripture (Acts viii:32).
6. "High places" denote tops of mountains, or anything high and elevated (Amos iv:6).
7. Places where the true God or idols were worshiped (1 Kings iii:2; xii:31).

Figurative. (1) To *"have place,"* is to receive welcome, room, or proper entertainment (John viii:37). (2) *"give place,"* is to make way or room for one (Luke xiv:9). (3) We "give place to the devil," when we encourage, or listen to his temptations (Eph. iv:27). (4) We *"give place to wrath,"* when we overlook the passionate injuries done us, and render good for evil (Rom. xii:19). (5) The Romans took away the Jews' *"place,"* when they destroyed their cities and country (John xi:48). (6) To be *"in the place"* of an-

other, is to be his deputy, acting for, and accounting to him. (7) Joseph was in the *"place of God";* as his deputy, he showed kindness to his brethren (Gen. 1:19). (8) The *"place of the holy,"* and the *"place where God's honor dwelleth,"* is the temple and ordinances of his grace, where he is represented to, and found by, his people (Ps. xxvi:8; Eccl. viii:10). (9) God *"returns to his place,"* when he hides himself, as if shut up in heaven (Hos. v:15); or when he, as it were, steps into his judgment-seat, and according to equity, delivers his friends and punishes his foes (Ps. xxxvii:7). (10) He comes *"out of his place,"* when he manifests his perfections, in the just display of his wrath (Is. xxvi:21). (11) The *"high places"* that God sets his people on are a high station in church or state; a prosperous and comfortable condition (2 Sam. xxii:34; Hab. iii:19). (12) The *"high places"* where spiritual wickednesses are stationed, is the air where evil spirits roam; the powers of the soul, where inward corruptions prevail; and the outward supports of heathenish idolatry and wickedness (Eph. vi:12).

PLAGUE (plāg). Several Hebrew and Greek words are rendered *plague* in the Bible.

1. *Neh'ghef* (Heb. נֶגֶף, a stumbling). and so a divine infliction, mostly of a fatal disease (Exod. xii:13; xxx:12; Num viii:19; xvii:11, 12).

2. *Deh'ber* (Heb. דֶּבֶר, destruction), is rendered "plague" only in Hos. xiii:14, in the passage, "O death, I will be thy plagues." It means the cessation or annihilation of death (comp. 1 Cor. xv:55; Is. xxv:8).

3. *Neh'gah* (Heb. נֶגַע, a stroke, blow), *strokes, i. e.,* judgments, calamities, which God inflicts upon men (Gen. xii:17; Exod. xi:1; Ps. xxxviii:12; xxxix:11, etc.). The term is specially applied to the disease of leprosy (Lev. xiii:3).

4. *Mag-gay-faw'* (Heb. מַגֵּפָה), mainly pestilential and fatal diseases (Exod. ix:14; Num. xiv:37; xvi:48, *sq.*; xxv:8, 9, 18; 1 Sam. vi:4; 2 Sam. xxiv:21, 25; 1 Chron. xxi:22, etc.).

5. *Mak-kaw'* (Heb. מַכָּה, a beating, smiting), calamities inflicted of God (Lev. xxvi:21; Num. xi:33; Deut. xxviii:59, 61: xxix:22; 1 Sam. iv:8; Jer. xix:8; xlix:17; l:13).

6. *Kad-dakh'ath* (Heb. קַדַּחַת, ague, R. V. fever), rendered (Lev. xxvi:16) 'burning ague,' and is said to 'consume the eyes and make the soul to pine away' (the Septuagint calls this disease ἴκτερος, *ik'ter-os,* 'jaundice'). It may be the malarial fever which occurs in the Jordan valley and the Lebanon valleys, in Jerusalem and in the Shephēlah, as well as around the Sea of Galilee. This disease is occasionally accompanied by jaundice. Πυρετός, *pu-re-tos',* was the disease of the nobleman's son at Capernaum (John iv:46) and of Simon's mother-in-law (Luke iv:38 'a great fever') at the same place. (See Hippocrates, *Epidem.* iii). The word in Matt. viii:14 and Mark i:30 is πυρέσσουσα, *pur-es'soo-sah.* Fevers were malignant and at times assumed the form of a plague in Palestine. *Kaddakhath* may be considered as a generic term for all fevers, intermittent, remittent, typhoid, typhus, putrid, etc.

7. *Kheh'res* (Heb. חֶרֶס, itch, Deut. xxviii:27). It is probable that the word translated itch in this passage refers to some other tormenting skin disease, as eczema or prurigo, while that translated in the A. V. "scab," and in the R. V. "scurvy" (Heb. *garabh,* Arab. *jarab*), is the true itch. It is the parasitic disease of this name now known to be due to a small mite, *Sarcoptes scabiei,* which burrows in the skin. In some cases, when neglected, it spreads over the whole body, which becomes covered with a rough crust adhering to the surface. It is very easily communicated from person to person, and cannot be healed unless the parasite be destroyed. It disqualified its victims from the priesthood (Lev. xxi:20). The Hebrew word is derived from a root which means to scratch, hence the Vulgate uses *prurigo.* It is not at all uncommon in Syria at the present day.

8. *Palsy* (Gr. παραλυτικός, *par-al-oo-tee-kos', loosened*). The word 'palsy' is a corruption of the French *paralysie,* and came into use in English at any rate about the year 1500, for it is used in the English translation of Mandeville's *Travels.* The words palsy and paralysis are used to express loss of the power of motion, a common symptom in diseases of the central nervous system. This condition is usually serious, often intractable, and is generally fairly rapid in its onset, but slow in disappearing. Palsy in the New Testament denotes apoplexy, or paralysis of the whole system; paralysis of one side; a paralysis affecting the whole body below the neck; and a paralysis caused by a contraction of the muscles, so that the limbs can be neither drawn up nor extended, and soon become emaciated and dried up (1 Kings xiii:4-6; Matt. iv:24; xii:10-13; Luke vi:6; John v:5-7). A fearful form of this disease is known in Eastern countries. The limbs remain immovably fixed in the position in which they were at the time of the attack, and the suffering is so exquisitely severe that death is often occasioned in a few days (Matt. viii:6).

9. The Greek words are μάστιξ (*mas'tix,* whip), figuratively a disease (Matt. v: 29, 34; Mark iii:10; Luke vii:21); and πληγή (*play-gay',* stroke), a public calamity, heavy affliction, sent by God as a punishment (Rev. ix: 18, 20; xi:6; xv:1, 6, 8; xvi:9; xviii:4, 8; xxi:9; xxii:18). (Mc. & Str. *Bib. Cyc.*) (See PESTILENCE.)

Figurative. (1) A person afflicted with leprous spots (Lev. xiii:4, 12, etc.). (2) The *plague* of the heart is its inward corruptions (1 Kings viii:38). (3) The *seven last plagues* are those that shall come on the Antichristians for their ruin (Rev. xxi:9). (4) Christ is the *plague of death* and *destruction of the grave;* as by his death and interment he removed the curse and sting of death and the grave from his people, and rendered them noted blessings to them (Hos. xiii:14).

PLAGUES OF EGYPT (plāgs ŏv ējypt), the term usually employed to express the visitation of divine wrath upon the Egyptians for refusing to let the Israelites depart.

When the Lord had ordered Moses to lead the people of Israel out of Goshen and conduct them to Canaan, and Pharaoh, hardening his heart, opposed the command of the Lord and would not let the people go, ten fearful plagues fell upon the land of Egypt.

The different plagues were as follows: **1.** The waters of the Nile changed into blood; the fishes died, and no man could drink of the river. But the magicians imitated the miracle and Pharaoh hardened his heart (Exod. vii:14-25).

2. Then followed the plague of the frogs; but this too was imitated by the magicians, and Pharaoh hardened his heart still more (Exod. viii:1-15).

3. With the third plague, however—that of lice—the magicians were conquered, and acknowledged, "This *is* the finger of God" (Exod. viii:16-19).

4. The fourth plague sent swarms of flies out

over the country, and the people were devoured by their venomous bite (Ps. lxxviii:45). Pharaoh now relented and declared himself willing to yield, but on the removal of the plague he again hardened his heart (Exod. viii:20-32).

5. A very grievous murrain attacked the horses, asses, camels, oxen, and sheep of Egypt, while those of the children of Israel were free (Exod. ix:1-7).

6. Boils broke out upon man and beast, even upon the magicians themselves (Exod. ix:8-12).

7. Then a frightful thunderstorm, with hail, passed over the land of Egypt, destroying the growing crops, breaking trees, overthrowing buildings everywhere, but sparing Goshen. Alarmed, Pharaoh promised to yield, but on the withdrawal of the plague he again hardened his heart (Exod. ix:13-35).

8. Locusts followed, and ate up what the hailstorm had left; but Pharaoh sent Moses and Aaron away from his presence, and heeded not the warning (Exod. x:1-20).

9. A thick darkness fell for three days upon the land. For three days no man was able to rise. But in Goshen there was light. Then Pharaoh was seized by despair, and he threatened Moses with death if he ever saw his face again (Exod. x:21-28).

10. Finally, the firstborn of the Egyptians were smitten at midnight (Exod. xii:29, 30); "and Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." (Schaff, *Bib. Dict.*) (See MAGI; MAGIC; MOSES; PHARAOH.)

PLAIN (plān). Several Hebrew words are thus translated:

1. *Aw-bale'* (Heb. אָבֵל). This word perhaps answers more nearly to our word "meadow" than any other. It occurs in the names of ABEL-MAIM, ABEL-MEHOLAH, ABEL-SHITTIM, and is rendered "plain;" in Judg. xi:33, "plain of vineyards."

2. *Shef-ay-law* (Heb. שְׁפֵלָה), the invariable designation of the depressed, flat or gently undulating region which intervened between the highlands of Judah and the Mediterranean.

3. *Bik-aw'* (Heb. בִּקְעָא). We are able to identify the most remarkable of the *Bik-aws'* of the Bible, and thus to ascertain the force of the term. The great plain or valley of Coele-Syria, the "hollow land" of the Greeks, which separates the two ranges of Lebanon and Antilebanon, is the most remarkable of them all. Out of Palestine we find denoted by the word *Bik-aw'* the "plain of the land of Shinar" (Gen. xi:2), the "plain of Mesopotamia" (Ezek. iii:22, 23; viii:4; xxxvii:1, 2), and the "plain in the province of Dura" (Dan. iii:1).

4. *Ay-lone'* (Heb. אֵלוֹן), this is properly "oak" or "grove of oaks." The passages in which the word occurs erroneously translated "plain" are Gen. xii:6; Deut. xi:30; "Plain of Mamre," Gen. xiii:18; xiv:13; xviii:1; "Plain of Zaanaim," Judg. iv:11; "Plain of the Pillar," Judg. ix:6; "Plain of Meonenim," Judg. ix:37; "Plain of Tabor," 1 Sam. x:3.

5. *Kik-kawr* (Heb. כִּכָּר). This seems to mean "a region round about" (Gen. xiii:10, 11, 12; xix:17; 2 Chron. iv:17; Neh. iii:22; xii:28).

6. *Mee-shore'* (Heb. מִישׁוֹר), a level country (Ps. xxvi:12; xxvii:11; Deut. iii:10; iv:43; Josh. xiii:9, 16, 17, 21; xx:8; 1 Kings xx:23, 25; 2 Chron. xxvi:10; Jer. xlviii:8, 21).

7. *Ar-aw-baw'* (Heb. אֲרָבָה), an arid region (Deut. i:1, 7; xi:30; Ezek. xlvii:8).

Figurative. (1) *"Plain"* words or speeches are such as are easily understood (Mark vii:35). (2) A *"plain path"* or way is one without hindrances, temptations, stumbling, inconsistency (Ps. xxvii:11; Prov. xv:19). (3) A *"plain"* man (Heb. תֹּם, *tome*) is one candid, kind, honest and simple (Gen. xxv:27).

PLAINS OF PALESTINE (plāns ŏv păl'estīne). See PALESTINE.

PLAITING (plat'-ĭng), braiding the hair (1 Pet. iii:3).

The business of dressing the hair is mentioned by Jewish writers as an art by itself, practiced by women. The hair was folded up in curls, tied up in knots, and put into the form of horns and towers, made with their cauls and ornamental round tires, 'like the moon' (Is. iii:18-22). (See HAIR.)

PLANE (plān), (Heb. מַקְצֻעָה, *mak-tsoo-aw'*, a scraper), a carpenter's tool, perhaps a carving tool or chisel (Is. xliv:13).

PLANE-TREE (plān'-trē). See ARMON.

PLANK (plănk), (Heb. עֵץ, *ates*), something made of wood, as a plank (1 Kings vi:15; Ezek. xli:25, 26).

PLANT (plănt). See AGRICULTURE; GARDEN, etc.

Figurative. (1) Jesus Christ, in his humiliation, was a *tender plant;* his condition was low; he was compassed with infirmity, and exposed to extreme suffering (Is. liii:2). (2) He is a *plant of renown;* great are his excellence and fame, as our Mediator and elder brother (Ezek. xxxiv:29). (3) To mark their pleasant growth, and promising usefulness, children, and the inhabitants of a country, are called *plants* (Ps. cxliv:12; Jer. xlviii:32). (4) The Jews were God's *pleasant plants;* he placed them in the vineyard of his church, that they might increase and bring forth fruits of holy obedience (Is. v:7). (5) They became *degenerate plants* of a *strange vine,* when they apostatized from God and his way, and became fruitful in idolatry and wickedness (Jer. ii:21). (6) They planted *strange slips and plants;* introduced foreign trees and herbs, and false and foreign doctrines and customs, idolatry, superstition, profaneness (Is. xvii:10, 11). (7) But the *plants not of God's planting,* that shall be plucked up, are wicked professors, and their errors and evil courses (Matt. xv:13). (Brown, *Bib. Dict.*)

PLASTER (plăs'tĕr), (Heb. שִׂיר, *seed*). See MORTAR.

PLASTER, MASON'S (plăs'-tĕr. mā-s'n's).

1. *Gheer* (Heb. גִּיר), from its effervescence, lime (Dan. v:5).

2. *Seed* (Heb. שִׂיד), boiling, as *slacking* lime (Deut. xxvii:2, 4); rendered "lime" in Is. xxxiii:12; Amos ii:1.

3. *Too'akh* (Heb. טוּחַ), to smear (Lev. xiv:42, 43, 48), elsewhere "daub."

Plaster in its specific uses is mentioned in Scripture as follows:

(1) When a house was infected with "leprosy," the priest was to take away the part of the wall infected, and, putting in other stones, to plaster the house with fresh mortar (Lev. xiv:42, 48).

(2) The words of the law were ordered to be

engraved on Mount Ebal on stones which had been previously coated with plaster (Deut. xxvii: 2, 4; Josh. viii:32).

(3) It was probably a similar coating of cement on which the fatal letters were traced by the mystic hand "on the plaster of the wall" of Belshazzar's palace at Babylon (Dan. v:5). (Mc. & Str. *Bib. Cyc.*) (See LIME; MORTAR.)

PLASTER, MEDICINAL (plăs'-tēr, mĕ-dĭs'ĭ-năl), (Heb. מָרַח, *maw-rakh'*, to render soft by rubbing), to anoint with healing salve or similar substance (Is. xxxviii:21).

PLAT (plăt), (Heb. חֶלְקָה, *khel-kaw'*), a portion of land, a plot of ground (2 Kings ix:26).

PLATE (plāt).

1. *Pakh* (Heb. פַּח), a sheet of metal, or thin lamina (Exod. xxxix:3; Num. xvi:38, 39).

2. *Seh'ren* (Heb. סְרֹן), an axle (1 Kings vii:30).

3. *Tseets* (Heb. צִיץ), glistening, a burnished plate of metal (Exod. xxviii:36; xxxix:30; Lev. viii:9).

4. *Loo'akh* (Heb. לוּחַ), a board, or table, or the heavy plates of laver (1Kings vii:36).

PLATTER (plăt'tēr), a large vessel for the boiling of meat, or for bringing it to the table (Matt. xxiii:5).

Figurative. "To make clean the outside of the cup or *platter,*" while it remained unclean within (Matt. xxiii:25, 26; Luke xi:39) is a symbol of hypocrisy.

PLAY (plā). See GAMES.

PLEDGE (plĕj), (Heb. חֶבֶל, *kha-bol'*). See LOAN.

PLEIADES (plē'yȧ-dēz), (Heb. כִּימָה, *kee'maw*, heap, cluster), seven stars; anciently in the Bull's tail, but on modern globes in the shoulder, and which appear at the beginning of spring.

Job speaks of the Pleiades (ch. xxxviii:31; ix:9) and of the Hyades, which are seven other stars in the Bull's head. Jerome has translated *kee-maw,* by Hyades (Job ix:9) and by Pleiades (Job xxxviii:31) and by Arcturus, the Bear's tail (Amos v:8).

PLOW (plou), (Heb. חָרַשׁ, *khaw-rash'*, to plow, to scratch; Gr. ἄροτρον, *ar'ot-ron*). See AGRICULTURE.

Figurative. (1) To *"put one's hand to the plow and look back,"* signifies to engage in Christ's service, particularly that of the ministry, and afterwards turn away to a worldly or wicked course (Luke ix:62). (2) *"Judah shall plow,* and Jacob shall break his clods;" the Hebrews were subjected to hard and servile, though useful, labor in their Assyrian or Chaldæan captivity; that is, made active in the arduous performance of good works (Hos. x:11). (3) Samson's companions *"plowed with his heifer,"* when they dealt with his wife, to get the meaning of his riddle (Judg. xiv:18). (4) To *"plow wickedness,"* and "reap" it, is to devise and practice it, and at last suffer the punishment of it (Job iv: 8; Hos. x:13). (5) to *"plow on the back,"* is to scourge severely, till the lashes make as it were furrows in the flesh; to persecute and torment grievously (Ps. cxxix:3). (6) Zion was *"plowed as a field,"* when the temple was destroyed: (7) Turnus Rufus, the Roman, it is said, caused *to be plowed up* the foundations of it (Jer. xxvi:18; Mic. iii:12).

PLOWMAN (plou'măn), (Heb. אִכָּר, *ik-kawr'*, husbandman), is used not only of one who held the plow, but of the husbandman in general (Is. lxi:5; 1 Sam. xi:7; 1 Kings xix:19).

PLOWSHARE (plou'shâr'), (Heb. אֵת, *ayth*, Is. ii:4; Mic. iv:3), the iron tip of the plow where it enters the earth. To beat a plowshare into a sword is symbolic of war; the opposite, of peace (Joel iii:10).

PLUMB LINE (plŭm' līn), (Heb. אֲנָךְ, *an-awk'*), or **PLUMMET** (Heb. מִשְׁקֶלֶת, *mish-keh'-leth*).

These terms refer to a line at the end of which a weight is suspended used by masons and carpenters for discovering the exactness of their work; also to a cord used for determining plane surfaces (Is. xxviii:17; Amos vii:7; 2 Kings xxi: 13; Zech. iv:10). It was used early by the Egyptians and was ascribed to their king Menes.

Figurative. (1) The Lord *sets a plumb line* in the midst of his people, and lays *judgment to the line,* and *righteousness to the plummet;* when he manifests how opposite their conduct is to the rule of his word, and executes just judgments upon them (Amos vii:7, 8; Is. xxviii:17). (2) The Jews *saw the plummet in the hands of Zerubbabel,* when they beheld the second temple founded and built by his direction (Zech. iv:10). (3) But the *plummet of the house of Ahab,* signifies terrible, and almost universal ruin, like that of the family of Ahab (2 Kings xxi:13).

POCHERETH (pŏk'e-rĕth), (Heb. פֹּכֶרֶת, *po-keh'-reth,* binding or ensnaring).

A man whose descendants were numbered with the Nethinim who returned from Babylon with Zerubbabel (Ezra ii:57; Neh. vii:59). (B. C. before 540.)

POET (pō'ĕt), (Gr. ποιητής, *poy-ay-tace'*, a performer, Acts xvii:28).

In this passage, St. Paul quotes from the Greek poet Aratus, who was a native of Cilicia, as well as himself, "We are also his offspring," or "We are the children," (the race) "of God." From this he argues the absurdity of worshiping idols.

POETRY, HEBREW (pō-ĕt-rў, hē'brụ), the poetry which is found in the Bible, rich and multifarious as it is, appears to be only a remnant of a still wider and fuller sphere of Semitic literature.

The New Testament is intended to be comprised in our definition, for, besides scattered portions, *disjecti membra poeta,* which, under a prosaic form, convey a poetic thought, the entire book of the Apocalypse abounds in poetry.

1. Poetry of the Bible. The term 'Biblical poetry' may find little acceptance in the ears of those who have identified poetry with fiction, fable, and profane delights, under the impression that as such things are of the earth earthy, so religion is too high in its character, and too truthful in its spirit, to admit into its province mere creations of the human fancy. But whatever opinion may be entertained of the character and tendency of poetry in general, the poetry of the Hebrews is both deeply truthful and earnestly religious. In one sense the Bible is full of poetry; for very much of its contents which is merely prosaic in form rises, by force of the noble sentiments which it enunciates, and the striking or splendid imagery with which these sentiments are adorned, into the sphere of real poetry. Independently of this poetic prose, there is in the Bible much writing which has all the ordinary

characteristics of poetry. And it is no slight attestation to the essentially poetic character of Hebrew poetry that its qualities shine through the distorting coverings of a prose translation. If, however, the reader would at once satisfy himself that there is poetry in the Bible, let him turn to the book of Job, and after having examined its prose introduction, begin to read the poetry itself, as it commences at the third verse of the third chapter.

(1) In the Pentateuch. Much of the Biblical poetry is, indeed, hidden from the ordinary reader by its prose accompaniments, standing, as it does, undistinguished in the midst of historical narrations. This is the case with some of the earliest specimens of Hebrew poetry. Snatches of poetry are discovered in the oldest prose compositions. Even in Gen. iv:23, *sq.*, are found a few lines of poetry, which Herder incorrectly terms 'the song of the sword,' thinking it commemorative of the first formation of that weapon. To us it appears to be a fragment of a longer poem, uttered in lamentation for a homicide committed by Lamech, probably in self-defense. It has been already cited in this work. (See LAMECH.) Herder finds in this piece all the characteristics of Hebrew poetry. It is, he thinks, lyrical, has a proportion between its several lines, and even assonance; in the original the first four lines terminate with the same letter, making a single or semi-rhyme.

Another poetic scrap is found in Exod. xxxii:18. Being told by Joshua, on occasion of descending from the mount, when the people had made the golden calf, and were tumultuously offering it their worship—

'The sound of war is in the camp,'

Moses said:

'Not the sound of a shout for victory,
Nor the sound of a shout for falling;
The sound of a shout for rejoicing'

do I hear.

The correspondence in form in the original is here very exact and striking, so that it is difficult to deny that the piece is poetic. If so, are we to conclude that the temperament of the Israelites was so deeply poetic that Moses and Joshua should find the excitement of this occasion sufficient to strike improvisatore verses from their lips? Or have we here a quotation from some still older song, which occurred to the minds of the speaker by the force of resemblance? Other instances of scattered poetic productions may be found in Num. xxi:14, 15; also v:18; and v:27; in which passages evidence may be found that we are not in possession of the entire mass of Hebrew, or, at least, Semitic literature. Further specimens of very early poetry are found in Num. xxiii:7, *sq.*; xviii. *sq.*; xxiv:3, 15.

(2) Sentiment of Hebrew Poetry. The ordinary train of thought and feeling presented in Hebrew poetry is entirely of a moral or religious kind; but there are occasions when other topics are introduced. The entire Song of Solomon the present writer is disposed to regard, on high authority, as purely an erotic idyl, and considered as such it possesses excellencies of a very high description. (See CANTICLES.) In Amos vi:3, *sq.*, may be seen a fine passage of satire in a denunciation of the luxurious and oppressive aristocracy of Israel. Subjects of a similar secular kind may be found treated, yet never without a moral or religious aim, in Is. ix:3; Jer. xxv:10; xlviii:33; Rev. xviii:22, *sq.* But, independently of the Song of Solomon, the most worldly ode is perhaps the forty-fifth Psalm, which Herder and Ewald consider an epithalamium. The latter critic, in the account which he gives of it, states that it was sung during the time when the new queen was led in pomp to take her seat in her husband's palace.

(3) Reasons for Lack of Appreciation. The literature of the Bible, as such, is by no means adequately appreciated in the minds of many. Owing, in part, to the higher claims of inspiration, its literary merits have not received generally the attention which they deserve, while the critical world, whose office it is to take cognizance of literary productions, have nearly confined their attention to works of profane authors, and left the biblical writings to the exclusive possession of the religious public. This severance of interests is to be regretted as much for the sake of literature as of religion. The Bible is a book—a literary production—as well as a religious repository and charter; and ought, in consequence, to be regarded in its literary as well as in its religious bearings, alike by those who cultivate literature and by those who study religion. And when men regard and contemplate it as it is, rather than as fancy or ignorance makes it, then will it be found to present the loftiest and most precious truths enshrined in the noblest language. Its poetry is one continued illustration of this fact. Indeed, but for the vicious education which the first and most influential minds in this country receive, biblical literature would long ere now have held the rank to which it is entitled. What is the course of reading through which our divines, our lawyers, our statesmen, our philosophers, are conducted? From early youth up to manhood it is almost entirely of a heathen complexion. Greek and Latin, not Hebrew, engage the attention; Homer and Horace, not Moses and Isaiah, are our class-books, skill in understanding which is made the passport to wealth and distinction. Hence Hebrew literature is little known, and falls into a secondary position. Nor can a due appreciation of this priceless book become prevalent until, with a revival and general spread of Hebrew studies, the Bible shall become to us, what it was originally among the Israelites, a literary treasure, as well as a religious guide. Nor, in our belief, can a higher service be rendered either to literature or religion than to make the literary claims of the Bible understood at the same time that its religious worth is duly and impressively set forth. The union of literature and religion is found in the Bible, and has, therefore, a divine origin and sanction. Those who love the Bible as a source of religious truth, should manifest their regard both towards the book and towards Him whose name and impress it bears, by carefully preserving that union, and causing its nature, requirements, and applications to be generally understood. No better instrument can be chosen for this purpose than its rich, varied and lofty poetry.

There is no poetic cyclus that can be put into comparison with that of Hebrew but the cyclus of the two classic nations, Greece and Rome, and that of India. In form and variety we grant that the poetry of these nations surpasses that of the Hebrews. Epic poetry and the drama, the two highest styles so far as mere art is concerned, were cultivated successfully by them, whilst among the Israelites we find only their germs and first rudiments. So in execution we may also admit that, in the higher qualities of style, the Hebrew literature is somewhat inferior. But the thought is more than the expression; the kernel

than the shell; and in substance, the Hebrew poetry far surpasses every other. In truth, it dwells in a region to which other ancient literatures did not, and could not, attain, a pure, serene, moral, and religious atmosphere—thus dealing with man in his highest relations, first anticipating, and then leading onwards, mere civilization. This, as we shall presently see more fully, is the great characteristic of Hebrew poetry; it is also the highest merit of any literature, a merit in which that of the Hebrews is unapproached.

(4) A Source of Inspiration for Poets and Painters. To this high quality it is owing that the poetry of the Bible has exerted on the loftiest interests and productions of the human mind, for now above two thousand years, the most decided and the most beneficial influence. Moral and religious truth is deathless and undecaying; and so the griefs and the joys of David, or the far-seeing warnings and brilliant portrayings of Isaiah, repeat themselves in the heart of each successive generation, and become coexistent with the race of man. Thus of all moral treasuries the Bible is incomparably the richest. Even for forms of poetry, in which it is defective, or altogether fails, it presents the richest materials. Moses has not, as some have dreamed, left us an epic poem, but he has supplied the materials out of which the *Paradise Lost* was created. The sternly sublime drama of *Samson Agonistes* is constructed from a few materials found in a chapter or two which relate to the least cultivated period of the Hebrew republic. Indeed, most of the great poets, even of modern days, from Tasso down to Byron, all the great musicians, and nearly all the great painters have drawn their best and highest inspiration from the Bible. This is a fact as creditable to religion as it is important to literature, of which he who is fully aware will not easily be turned aside from faith to infidelity by the shallow sarcasms of a Voltaire, or the low ribaldry of a Paine. That book which has led civilization, and formed the noblest minds of our race, is not destined to be disowned because it presents states of society and modes of thought the very existence of which, however half-witted unbelief may object, is the best pledge of its reality and truth. The complete establishment of the moral and spiritual preëminence of the Bible, considered merely as a book, would require a volume, so abundant are the materials.

(5) Loss by Translation. It may have struck the reader as somewhat curious that the poetical productions should, in the common version of the Bible, be scarcely, if at all, distinguishable from prose. Much of classical poetry, however, if turned into English prose, would lose most of its poetic characteristics; and, in general, the Hebrew poetry suffers less than perhaps any other by transfusion into a prosaic element: to which fact it is owing that the Book of Psalms, in the English version, is, notwithstanding its form, eminently poetic. There are, however, cases in which only the experienced eye can trace the poetic in and under the prosaic attire in which it appears in the vulgar translation. Nor, until the subject of Hebrew poetry had been long and well studied, did the learned succeed in detecting many a poetic gem contained in the Bible. In truth, poetry and prose, from their very nature, stand near to each other, and, in the earlier stages of their existence, are discriminated only by faint and vanishing lines. If we regard the thought, prose sometimes even now rises to the loftiness of poetry. If we regard the clothing, the simpler form of poetry is scarcely more than prose; and rhetorical or measured prose passes into the domain of poetry. A sonnet of Wordsworth could be converted into prose with a very few changes; a fable of Krummacher requires only to be distributed into lines in order to make blank verse, which might be compared even with that of Milton. Now in translations, the form is for the most part lost; there remains only the substance, and poetic sentiment ranges from the humblest to the loftiest topics. So with the Hebrew poetry in its original and native state. Whether in its case poetry sprang from prose, or prose from poetry, they are both branches of one tree, and bear in their earlier stages a very close resemblance. The similarity is the greater in the literature of the Hebrews, because their poetic forms are less determinate than those of some other nations: they had, indeed, a rhythm; but so had their prose, and their poetic rhythm was more like that of our blank verse than of our rhymed meter.

2. General Characteristics of Hebrew Poetry. Of poetical feet they appear to have known nothing, and, in consequence, their verse must be less measured and less strict. Its melody was rather that of thought than of art and skill—spontaneous, like their religious feelings, and therefore deep and impressive, but less subject to law, and escaping from the hard limits of exact definition. Rhyme properly so called, is disowned as well as meter. Yet Hebrew verse, as it had a kind of measured tread, so had it a jingle in its feet, for several lines are sometimes found terminating with the same letter. In the main, however, its essential form was in the thought. Ideas are made to recur under such relations that the substance itself marks the form, and the two are so blended into one that their union is essential to constitute poetry. It is, indeed, incorrect to say that 'the Hebrew poetry is characterized by the recurrence of similar ideas' (Latham's *English Language*, p. 372), if by this it is intended to intimate that such a peculiarity is the sole characteristic of Hebrew poetry. One, and that the chief, characteristic of that poetry, such recurrence is; but there are also characteristics in form as well as in thought. Of these it may be sufficient to mention the following:

(1) Verbal Rhythm. There is a verbal rhythm, in which a harmony is found beyond what prose ordinarily presents; but as the true pronunciation of the Hebrew has been long lost, this quality can be only imperfectly appreciated.

(2) Correspondence of Words. There is a correspondence of words, *i. e.* the words in one verse, or member, answer to the words in another; for as the sense in the one echoes the sense in the other, so also form corresponds with form, and word with word. This correspondence in form will fully appear when we give instances of the parallelism in sentiment; meanwhile, an idea of it may be formed from these specimens:

'Why art thou cast down, O my soul?
And why art thou disquieted in me?'
Ps. xliii:5.

'The memory of the just is a blessing;
But the name of the wicked shall rot.'
Prov. x:7.

'He turneth rivers into a desert,
And water-springs into dry ground.'
Ps. cvii:33.

In the original this similarity in construction is more exact and more apparent. At the same time it is a free, and not a strict correspondence

that prevails; a correspondence to be caught and recognized by the ear in the general progress of the poem, or the general structure of a couplet or a triplet, but which is not of a nature to be exactly measured or set forth by such aids as counting with the fingers will afford.

(3) Inversion. Inversion holds a distinguished place in the structure of Hebrew poetry, as in that of every other; yet here again the remark already made holds good; it is only a modified inversion that prevails, by no means (in general) equalling that of the Greeks and Romans in boldness, decision, and prevalence. Every one will however, recognize this inversion in the following instances, as distinguishing the passages from ordinary prose:

'Amid thought in visions of the night,
When deep sleep falleth upon men,
Fear and horror came upon me.'
Job iv:13.

'To me men gave ear and waited,
To my words they made no reply.'
Job xxix:21.

'For three transgressions of Damascus,
And for four will I not turn away its punishment.' Amos i:3.

'His grave was appointed with the wicked,
And with the rich man was his sepulcher.'
Is. liii:9.

(4) Archaic. The last verbal peculiarity of Hebrew poetry which we notice is, that its language betrays an archaical character, a license, and, in general, a poetic hue and coloring which cannot be confounded with the simple, lowly, and unrhythmical diction of prose. The formation of a poetic diction is, in any nation, dependent on the possession, by that nation, of a poetical temperament, as much as of a poetical history. Wherever these two elements are found, the birth of poetry and the formation of a poetical language are certain. Great events give rise to strong passions, and strong passions are the parents of noble truths; which, when they spring from and nestle in a poetic temperament, cannot fail to create for themselves an appropriate phraseology, in which the tame and quiet march of prose is avoided, and all the loftier figures of speech are put into requisition. For a time, indeed, the line of demarcation between the diction of prose and that of poetry will not be very distinct; for poetry will predominate, as in men's deeds so in their words, and, if they as yet have any, in their literature. Soon, however, the passions grow cool, enthusiasm wanes, a great gulf opens between the actual and the ideal—the ideal having ceased to be actual in ceasing to be possible,—and a separate style of language for prose and poetry becomes as inevitable as the diversity of attire in which holy and ordinary days have their respective duties discharged.

In no nation was the union of the two requisites of which we have spoken found in fuller measure than among the Hebrews. Theirs was eminently a poetic temperament; their earliest history was a heroic without ceasing to be a historic age, whilst the loftiest of all truths circulated in their souls, and glowed on and started from their lips. Hence their language, in its earliest stages, is surpassingly poetic. Let the reader peruse, even in our translation, the first chapters of Genesis, or parts of the Book of Job, and he can but perceive the poetic element in which these noble compositions have almost their essence. And hence the difficulty of determining, with accuracy, the time when a poetic diction, strictly so termed, began to make its appearance. Partially, such a diction must be recognized in the earliest specimens we have of Hebrew poetry, nor is it hard to trace, if not in words, yet in coloring and manner, signs of this imaginative dress; but the process was not completed, the diction was not thoroughly formed, until the Hebrew bard had produced his highest strains, and tried his powers on various species of composition. The period when this excellence was reached was the age of Solomon, when the rest, peace, opulence, and culture which were the fruits of the lofty mind and proud achievements of David, had had time to bring their best fruits to maturity—a ripeness to which the Israelite history had in various ways contributed during many successive generations.

(5) Parallelisms. The chief characteristics, however, of Hebrew poetry are found in the peculiar form in which it gives utterance to its ideas. This form has received the name of 'parallelism.' Ewald justly prefers the term 'thought-rhythm,' since the rhythm, the music, the peculiar flow and harmony of the verse and of the poem, lie in the distribution of the sentiment in such a manner that the full import does not come out in less than a distich. It is to this peculiarity, which is obviously in the substance and not the mere form of the poetry, that the translation of the Psalms in our Bibles owes much of its remarkable character, and is distinguished from prose by terms clearly and decidedly poetic; and many though the imperfections are which attach, some almost necessarily, to that version, still it retains so much of the form and substance, of the simple beauty, and fine harmony of the original Hebrew, that we give it a preference over most poetic translations, and always feel disposed to warn away from this holy ground the rash hands that often attempt, with no fit preparation, to touch the sacred harp of Zion.

Those who wish to enter thoroughly into the subject of Hebrew rhythm are referred to the most recent and best work on the subject, by the learned Hebrew scholar, Ewald, who has translated into German all the poetical books of the Old Testament (*Die Poet. Bücher des Alten Bundes,* 1835-9, 4 vols, 8vo, vol. i, pp. 57-92). A shorter and more simple account will better suit these pages; which we take in substance from Gesenius (*Hebräisches Lesebuch,* 17th edit, by De Wette, Leipzig, 1844). The leading principle is that a simple verse or distich consists, both in regard to form and substance, of two corresponding members: this has been termed Hebrew rhythm or *Parallelismus membrorum.* Three kinds may be specified.

(1) There is first the *synonymous parallelism;* which consists in this, that the two members express the same thought in different words, so that sometimes word answers to word: for example—

'What is man that thou art mindful of him,
And the son of man that thou carest for him!'
Ps. viii:4.

There is in some cases an inversion in the second line—

'The heavens relate the glory of God,
And the work of his hands the firmament declares.' Ps. xix:2.

'He maketh his messengers the winds,
His ministers the flaming lightning.'
Ps. civ:4.

Very often the second member repeats only a part of the first—

'Woe to them that join house to house,
That field to field unite.' Is. v:8.

Sometimes the verb which stands in the first member is omitted in the second—

'O God, thy justice give the king,
And thy righteousness to the king's son.'
Ps. lxxii:1.

Or the verb may be in the second member—

'With the jawbone of an ass heaps upon heaps,
With the jawbone of an ass have I slain a thousand men.' Judg. xv:16.

The second member may contain an expansion of the first—

'Give to Jehovah, ye sons of God,
Give to Jehovah glory and praise.'
Ps. xxix:1.

Indeed the varieties are numerous, since the synonymous parallelism is very frequent.

(2) The second kind is the *antithetic,* in which the first member is illustrated by some opposition of thought contained in the second. This less customary kind of parallelism is found mostly in the Proverbs—

'The full man treadeth the honeycomb under foot,
To the hungry every bitter thing is sweet.'
Prov. xxvii:7.

Under this head comes the following, with other similar examples—

'Day to day uttereth instruction,
And night to night sheweth knowledge.'

(3) The third kind is denominated the *synthetic:* probably the term *epithetic* would be more appropriate, since the second member, not being a mere echo of the first, subjoins something new to it, while the same structure of the verse is preserved; thus—

'He appointed the moon for seasons;
The sun knoweth his going down.'
Ps. civ:19.

'The law of Jehovah is perfect, reviving the soul;
The precepts of Jehovah are sure, instructing the simple.' Ps. xix:7.

This correspondence of thought is occasionally found in Greek and Latin poetry, particularly in the interlocutions of the eclogues of Theocritus and Virgil. The two following distichs are specimens of the antithetic parallelism:

'*Dam.* *Triste lupus stabulis, maturis frugibus imber,*
Arboribus venti; nobis Amaryllidis iræ.

Men. *Dulce satis humor, depulsis arbutus hœdis,*
Lenta salix fœto pecori; mihi solus Amyntas.'

Pope's writings present specimens which may be compared with the antithetical parallelism. In his *Rape of the Lock,* passages of the kind abound. We opened his *Essay on Criticism,* and the first lines our eye fell on were these—

'A little learning is a dangerous thing:
Drink deep, or taste not the Pierian spring:
There shallow draughts intoxicate the brain
And drinking largely sobers us again.'

So in his *Messiah,* where he was likely to copy the form in imitating the spirit of the original—

'The lambs with wolves shall graze the verdant mead,
And boys in flow'ry bands the tiger lead,
The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrim's feet.'

This correspondence in thought is not, however, of universal occurrence. We find a merely rhythmical parallelism in which the thought is not repeated, but goes forward, throughout the verse, which is divided midway into two halves or a distich—

'The word is not upon the tongue,
Jehovah thou knowest it altogether.'
Ps. cxxxviii:4.

'Gird as a man thy loins,
I will ask thee; inform thou me.'
Job xl:7.

Here poetry distinguishes itself from prose chiefly by the division into two short equal parts. This peculiarity of poetic diction is expressed by dividing the matter, and so speaking or singing in separated portions. Among the Arabians, who, however, have syllabic measure, each verse is divided into two hemistichs by a cæsura in the middle. What is termed 'service meter' in English versification is not unlike this in the main: it is the 'common meter' of the Psalm-versions, and of ordinary hymn books, though in the latter it is arranged in four lines—

'But one request I make to him | that sits the skies above,
That I were fairly out of debt | as I were out of love.' Suckling.

The simple two-membered rhythm hitherto described prevails, especially in the book of Job, the Proverbs, and a portion of the Psalms; but in the last, and still more in the Prophets, there are numerous verses with three, four, or yet more members.

In verses consisting of three members (tristicha) sometimes all three are parallel—

'Happy the man who walketh not in the paths of the unrighteous,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers.' Ps. i:1.

Sometimes two of the members stand opposed to the third—

'To all the world goes forth their sound,
To the end of the world their words;
For the sun he places a tabernacle in them.'
Ps. xix:4.

Verses of four members contain either two simple parallels—

'With righteousness shall he judge the poor,
And decide with equity for the afflicted of the people;
He shall smite the earth with the rod of his mouth;
With the breath of his lips shall he slay the wicked.' Is. xi:4.

Or the first and third answer to each other; also the second and fourth—

'That smote the people in anger
With a continual stroke;
That lorded it over the nations in wrath
With unremitted oppression.' Is. xiv:6.

If the members are more numerous or disproportionate (Is. xi:11), or if the parallelism is im-

perfect or irregular, the diction of poetry is lost and prose ensues; as is the case in Is. v:1-6, and frequently in the later prophets, as Jeremiah and Ezekiel.

It is not to be supposed that each poem consists exclusively of one sort of verse; for though this feature does present itself, yet frequently several kinds are found together in one composition, so as to give great ease, freedom, and capability to the style. We select the following beautiful specimen, because a chorus is introduced—

DAVID'S LAMENT OVER SAUL AND JONATHAN.

The Gazelle, O Israel, has been cut down on thy heights!

Chorus. How are the mighty fallen!

Tell it not in Gath, publish it not in the streets of Ascalon,
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised exult.

Hills of Gilboa, no dew nor rain come upon you, devoted fields!
For there is stained the heroes' bow,
Saul's bow, never anointed with oil.

From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul came not idly home.

Saul and Jonathan! lovely and pleasant in life!
And in death ye were not divided;
Swifter than eagles, stronger than lions!

Ye daughters of Israel! Weep for Saul;
He clothed you delicately in purple,
He put ornaments of gold on your apparel.

Chorus. How are the mighty fallen in the midst of the battle!
O Jonathan, slain in thy high places!

I am distressed for thee, brother Jonathan,
Very pleasant wast thou to me,
Wonderful was thy love, more than the love of woman.

Chorus. How are the mighty fallen,
And the weapons of war perished!

3. Lyrical and Dramatic Hebrew Poetry. Lyrical poetry so abounds in the Bible that we almost forget that it contains any other species. Doubtless lyrical poetry is the earliest, no less than the most varied and most abundant. Yet the lyrical poetry of the Israelites contains tokens of proceeding from an earlier kind. It is eminently sententious—brief, pithy, and striking in the forms of language, and invariably moral or religious in its tone. Whence we infer that it had its rise in a species of poetry analogous to that which we find in the book of Proverbs. It embraced a great variety of topics, from the shortest and most fleeting effusion, as found in specimens already given, and in Ps. xv, cxxxi, cxxxiii, to the loftiest subjects treated in a full and detailed manner; for instance, Deborah's song (Judg. v), and Ps. xviii and lxviii. It ran equally through all the moods of the human soul, nothing being too lowly, too deep, or too high for the Hebrew lyre. It told how the horse and his Egyptian rider were sunk in the depths of the sea; it softly and sweetly sang of the benign effects of brotherly love. It uttered its wail over the corpse of a friend, and threw its graceful imagery around the royal nuptial couch. Song was its essence. Whatever its subject, it forewent neither the lyre nor the voice. Indeed its most general name signifies 'song;' song and poetry were the same. Another name for lyrical poetry is that which the Seventy render *sal-mos*, ψαλμός, 'psalm,' and which from its etymology seems to have a reference not so much to song as to the numbers into which the poet by his art wrought his thoughts and emotions. The latter word describes the making of an ode, the former its performance on the lyre. Another general name for lyrical poetry is *mas-keel'*, which is applied to poems of a certain kind (Ps. xxxii; xlii; xlv; lii; lv; lxxiv; lxxviii; lxxxviii; cxlii), and appears to denote an ode lofty in its sentiments and exquisite in its execution. Under these general heads there were several species, whose specific differences it is not easy to determine.

Dramatic poetry in the sense in which the phrase is applicable to productions such as those of Euripides, Shakspeare, or Schiller, had no place in the literature of the Hebrews. This defect may be owing to a want of the requisite literary cultivation. Yet we are not willing to assign this as the cause, when we call to mind the high intellectual culture which the Hebrews evinced in lyric and didactic poetry, out of which the drama seems naturally to spring. We rather look for the cause of this in the earnest nature of the Hebrews, and in the solemnity of the subjects with which they had to do in their literary productions. Nor is it any objection to this hypothesis that the drama of modern times had its birth in the religious mysteries of the middle ages, since those ages were only secondary in regard to religious truth, stood at a distance from the great realities which they believed and dramatized; whereas the objects of faith with the Israelites were held in all the fresh vividness of primitive facts and newly-recognized truths. Elements, however, for dramatic poetry and first rudimental efforts are found in Hebrew; as in the Song of Solomon, in which several *dramatis personæ* will be discovered speaking and acting, by the diligent and unprejudiced reader. Ewald asserts that the poem is divisible into four acts.

In the book of Job, however, the dramatic element of the Hebrew muse is developed in a more marked form, and a more decided degree. Here the machinery and contrivances of the drama, even to the plot and the *Deus Vindex*, are patent to a reader of ordinary attention. For epic poetry the constituent elements do not appear to have existed during the classic period of the Hebrew muse, since epic poetry requires a heroic age, an age, that is, of fabulous wonders and falsely so called divine interpositions. But among the Israelites the patriarchal, which might have been the heroic age, was an age of truth and reality; and it much raises the religious and historical value of the biblical literature, that neither the singular events of the age of the patriarchs, nor the wonderful events of the age of Moses, nor the confused and somewhat legendary events of the age of the Judges, ever degenerated into mythology, nor passed from the reality which was their essence, into the noble fictions into which the imagination, if unchastened and unchecked by religion, might have wrought them; but they retained through all periods their own essential character of earnest, lofty, and impressive realities.

4. Originality of Hebrew Poetry. Its originality is also a marked characteristic of Hebrew poetry. Were it a matter to be determined by authority, we could easily prove that the Hebrew poetry is written in hexameters and pentameters. Josephus more than once asserts that the

umphal ode of Moses was written in hexameter verse (*Antiq.* ii, 16, 4; iv, 8, 44); and in *Antiq.* vii. 12. 3, he expressly says, 'And now David, being freed from wars and dangers, composed songs and hymns to God, of several sorts of meter; some of those which he made were trimeters and some were pentameters;' in which statement he is as much in error in regard to the verse as he is in regard to his implication that David wrote his Psalms at some one set period of his life. Not improbably Josephus was influenced in this representation regarding the alleged meters by his Græcising propensities, by which he was led to assimilate the Hebrew laws and institutions to Grecian models, with a false view of thus gaining honor to his country, and, by reflection, to himself as well. Even in his day the true pronunciation of the Hebrew was lost, so that it was easy to make this or that assertion on the subject of its versification. Certainly all the attempts to which these misstatements of Josephus chiefly led have utterly failed; and whatever the fact may be, whether or not these poems were written in stricter measure than the doctrine of this article supposes, we are little likely to form an exact idea of the Hebrew measures unless we could raise David from the sleep of centuries; and at a time when, like the present, it is beginning to be felt that there has been far too much dogmatizing about even the classical versification, and that speculation and fancy have outstripped knowledge, we do not expect to find old attempts to discover the Hebrew hexameters and pentameters revived. Those who may wish to pursue the subject in its details are referred to the following works: Carpzov, *Introd. in V. T.* ii. England has the credit of opening a new path in this branch by the publication of Bishop Lowth's elegant and learned *Prælectiones de Sacra Poesi Hebræorum,* Oxon. 1753; that of Oxon. 1810, is good: the work was translated into English by Gregory. But the work which has, next to that of Lowth, exerted the greatest influence, is a posthumous and unfinished piece of the celebrated Herder, who has treated the subject with extraordinary eloquence and learning: *Von Geist der Ebräischen Poesie,* 1782, to be found in his collected writings. Much useful information may be found in De Wette's *Einleitung in d. A. Test.,* Berlin, 1840, translated into English by Theodore Parker, Boston (U. S.), 1843. In Wellbeloved's Bible, translations of the poetical portions may be found, in which regard is paid to rhythm and poetical form; a very valuable guide in Hebrew poetry, both for form and substance, may be found in Noyes' *Translation of Job,* Cambridge (U. S.), 1827; of the *Psalms,* Boston, (U. S.), 1831; and of the *Prophets,* Boston (U. S.), 1833; but the best, fullest, and most satisfactory work on the subject is by Ewald, *Die Poet. Bücher des Alten Bundes,* 4 vols., 8vo, Göttingen, 1835-9. (See also Taylor, *The Spirit of Hebrew Poetry,* 1862; Professor Richard Moulton's various *Books of the Bible.*) J. R. B.

POISON (poi'z'n). **1.** *Khay-maw'* (Heb. חֵמָה, heat, Hos. vii: 5, marg.), anger (Deut. xxix:27).

2. *Roshe* (Heb. רֹאשׁ), venom of serpents (Ps. lviii:4; Job xx:16).

3. *Ee-os'* (Gr. *ἰός*, emitted, Rom. iii:13; James iii:8), something thrown out, as a missile, hence venom of a serpent.

POL (pŏl), (Heb. פּוֹל, *pol*), occurs twice in Scripture, and no doubt signifies 'beans,' as translated in the Auth. Version.

The first occasion is in 2 Sam. xvii:28, where beans are described as being brought to David, as well as wheat, barley, lentils, etc., as is the custom at the present day in many parts of the East when a traveler arrives at a village. So in Ezekiel iv:9, the prophet is directed to take wheat, barley, *beans,* lentils, etc., and make bread thereof. This meaning of *pol* is confirmed by the Arabic *fool,* which is the same word (there being no *pe* in Arabic), and is applied to the *bean* in modern times, as ascertained by Forskal in Egypt, and as we find in old Arabic works. The common bean, or at least one of its varieties, has been employed as an article of diet from the most ancient times. (See BEANS.) J. F. R.

POLE (pōl), (Heb. נֵס, *nace,* sign, banner, Num. xxi:8, 9); a flagstaff, or the flag itself.

POLL (pŏl), (Heb. גֻּלְגֹּלֶת, *gul-go'leth,* a skull), the head (Num. i:2, 18, 20, 22; iii:47; 1 Chron. xxiii:3, 24; x:10); "skull" (Judg. ix:53; 2 Kings, ix:35).

POLLUTION (pŏl-lū'-shŭn), (Gr. ἀλίσγημα, *al-is'-ghem-ah,* contamination), a Hellenistic word (Acts xv:20). It refers to meat offered in sacrifice to idols (comp. 1 Cor. x:25; see also viii:1, *sq.*).

POLLUX (pol'lŭks). See CASTOR AND POLLUX.

POLYGAMY (pŏ-lĭg'ă-mў). See MARRIAGE.

POLYGLOT (pŏl'ĭ-glŏt). See VERSIONS.

POMEGRANATE (pŭm'grăn'ăte), (Heb. רִמּוֹן, *rim'mon*).

(1) "The graceful shape of the pomegranate was selected for one of the ornaments on the skirt of the high-priest's blue robe and ephod, alternating with the golden bells (Exod. xxviii:33, 34; xxxix:24-26), and hence was adopted as one of

Pomegranate.

the favorite devices in the decoration of Solomon's temple, being carved on the capitals of the pillars (1 Kings vii:18, etc.). Whether the design was taken from the fruit or the flower, it would form a graceful ornament. We have frequently noticed the pomegranate sculptured on

fragments of columns among the ruins of Oriental temples.

(2) "The Syrian deity Rimmon has been supposed by some to have been a personification of the pomegranate, as the emblem of the fructifying principle of nature, the fruit being sacred to Venus, who was worshiped under this title. Hadad-rimmon is mentioned in Zech. xii:11, Hadad being the Sun-god of the Syrians; and when combined with the symbol of the pomegranate, he stands for the Sun-god, who ripened the fruits, and then, dying with the departing summer, is mourned 'with the mourning of Hadad-rimmon.'" (See RIMMON.) Tristram.

Figurative. To the liquid ruby color of the pulp of this fruit the beautiful complexion of the bride is compared (Cant. iv:3).

POMMEL (pŭm'mĕl), (Heb גֻּלָּה, *gool-law'*, round), a bowl (Eccl. xii:6; 1 Kings vii:41, 42; Zech. iv:3), a round ornament (2 Chron. iv:12, 13).

POND (pŏnd).

1. *Ag-awm'* (Heb. אֲגַם, collection of water), the swampy lakes left by the Nile when it subsided (Exod. vii:19; viii:5).

2. *Aw-game'* (Heb. אֲגַמִּים), in Is. xix:10, where it is rendered in the A. V. "ponds for fish."

PONDER (pŏn'dĕr), (Gr. *συμβάλλω, soom-bal'lo*, Luke ii.19), to weigh carefully in the mind; to consider thoughtfully.

PONTIUS PILATE (pŏn'shĭ-us pī'lāte), (Gr. Πόντιος, *pon'tee-os*). See PILATE, PONTIUS.

PONTUS (pŏn'tus), (Gr. Πόντος, *pon'tos*, the sea), the northeastern province of Asia Minor, which took its name from the sea (Pontus Euxinus) that formed its northern frontier.

On the east it was bounded by Colchis, on the south by Cappadocia and part of Armenia, and on the west by Paphlagonia and Galatia. Ptolemy (*Geog.* v. 5) and Pliny (*Hist. Nat.* vi. 4) regard Pontus and Cappadocia as one province; but Strabo (*Geog.* xii. p. 541) rightly distinguishes them, seeing that each formed a distinct government with its own ruler or prince. The family of Mithridates reigned in Pontus, and that of Ariarathes in Cappadocia. The two countries were also separated naturally from each other by the Lithrus and Ophlimus mountains. The kingdom of Pontus became celebrated under Mithridates the Great, who waged a long war with the Romans, in which he was at length defeated, and his kingdom annexed to the Roman empire by Pompey. That Jews had settled in Pontus, previous to the time of Christ, is evident from the fact that strangers from Pontus were among those assembled at Jerusalem at the Feast of Pentecost (Acts ii:9). Christianity also became early known in this country, as the strangers 'in Pontus' are among those to whom Peter addressed his first epistle (1 Pet. i:1). Of this province Paul's friend, Aquila, was a native (Acts xviii:2). The principal towns of Pontus were Amasia, the ancient metropolis, and the birthplace of the geographer Strabo, Themiscyra, Cerasus, and Trapezus; which last is still an important town under the name of Trebizond (Cellarius, *Notit.* ii. 287; Mannert. vi. 350; Rosenmüller, *Bibl. Geog.* iii. 5-9; *Encyclop. Method.* Sect. *Geog. Ancienne*, art, 'Pontos').

POOL (pōōl). **1.** *Ag-awm'* (Heb. אֲגַם, a pond, a pool).

2. *Ber-aw-kaw'* (Heb. בְּרֵכָה, benediction and so prosperity), a gift or favor sent from God (Ps. lxxxiv:6).

3. *Mik-veh'* (Heb. מִקְוֶה, collection of water, Exod. vii:19), a gathering of water, and so translated in Gen. i:10.

4. *Kol-oom-bay'thrah* (Gr. κολυμβήθρα, a diving place, found only in John v:2, 4, 7; ix:7, 11).

In general it denotes a reservoir for water, from which it was often conducted by pipes into towns (2 Kings xx:20; Eccles. ii:6). The pools of Siloam, Bethesda, and Gihon were in Jerusalem. There were also pools at Hebron, Gibeon, Samaria and Heshbon (2 Sam. ii:13; iv:12; 1 Kings xxii:38).

The following are the principal pools (*reservoirs*) mentioned in Scripture:

(1) Pool of Hezekiah (2 Kings xx:20). It was a pond opened by King Hezekiah in the city and fed by a watercourse. In 2 Chron. xxxii:30 it is stated that "this same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David."

(2) The Upper and Lower Pool. The "upper" pool (Is. vii:3; xxxvi:2; 2 Kings xviii:17) lying near the fuller's field, and on the road to it, outside the city. The lower pool is mentioned in Is. xxii:9. They are usually known as the upper and lower pools of Gihon.

(3) The Old Pool (Is. xxii:11), not far from the double wall ("two walls"). This double wall was contiguous to the royal garden (2 Kings xxv:4; Jer. xxxix:4), somewhere near the southeast of the city, close by the fountain of Siloam (Neh. iii:15).

(4) The King's Pool (Neh. ii:14) is perhaps to be found in the fountain of the virgin Mary on the east of Ophel (Robinson, ii. 102, 149), and is perhaps the same as the pool of Solomon. (Mc. & Str. *Bib. Cyc.*) (See GIBEON, HEBRON, SAMARIA, SOLOMON, BETHESDA, and SILOAM for the pools under those names.)

Figurative. (1) Nineveh was of old like *a pool of water;* her bustling inhabitants swarmed in her like multitudes of fish, nor, for a long time, was she troubled with distress and commotions (Nah. ii:8). (2) God *dried up the herbs and pools, and made the rivers islands,* when Cyrus diverted the stream of the Euphrates, and marching his army along the channel, entered Babylon; or when he cut off the common people, and their supporters; or when he removed every hindrance of the return of the Jews to their own country (Is. xlii:15; Jer. l:38). (3) Babylon was made like a *pool of water,* when the very place where the city stood was partly turned into a fen or marsh (Is. xiv:23). (4) He makes the parched ground, or wilderness, *pools of water,* when the Gentile world, so long barren of goodness, are abundantly blessed with the doctrines and influences of the gospel (Is. xxxv:7, and xli:18).

POOLS OF SOLOMON (pōōls ŏv sŏl'o-mon), (Eccl. ii:6). (See SOLOMON'S POOL; JERUSALEM.)

POOLS OF WATER (Eccl. ii:6). See CISTERN; WATER.

POOR (pōōr), (Heb. עֶבְיוֹן, *eb-yone'*, desirous, needy, poor).

This word often denotes the humble, afflicted, mean in their own eyes, low in the eyes of God. Not so much a man destitute of the good things of the earth as a man sensible of his spiritual misery and indigence, who applies for succor to the mercy of God. In this sense the greatest and richest men of the world are level with the poorest, in the eyes of God.

In Exod. xxiii:3, Moses forbids the judges "to countenance a poor man in his cause;" or as in Lev. xix:15, "Thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." In a word, judge without respect of persons; have only truth and justice before your eyes; consider that you stand in the place of God on the earth.

One of the characters of the Messiah was, to judge the poor (Ps. lxxii:2, 4), and to preach the gospel to them (Is. xi:4; Matt. xi:5). Hence, Jesus chose disciples that were poor, and the greater part of the first believers were really poor men, as we may see in their history.

Solomon says (Prov. xxii:2), "The rich and poor meet together;" they are like each other in one thing—God created them both; and both riches and poverty are of his bestowing. Hence the rich should not be supercilious, nor the poor despondent; both are equal in the eyes of God (Prov. xxix:13). Amos (viii:6) reproaches the Israelites with having sold the poor for a contemptible price; as for shoes and sandals. Probably the rich actually thus sold their poor debtors for things of no value. James ii:1 seems to carry the obligation of not respecting persons so far as to allow no mark of distinction to persons in power, or in civil dignities, in the public assemblies of religion. But this ought to be understood of an inward preference, and of the sentiments of the heart, rather than of external marks of respect.

Figurative. Poverty was considered by the Jews as a great evil and a punishment from God.

(1) Job speaks of it as of a prison, and a state of bondage (ch. xxxvi:8).

(2) Isaiah (xlviii:10) compares it to a furnace or crucible wherein metals are purified.

(3) Poor in spiritual estate are those who, however full they may be of self-conceit, and abounding in outward wealth and honor, are destitute of Jesus' righteousness and grace, and have no saving interest in the favor of God (Rev. iii:17).

(4) A Jew was *poorer* than the priest's estimation when he could not pay the price at which the priest valued his redemption (Lev. xxvii:8).

(5) *Poor in spirit* (Gr. *πτωχὸς τῳ πνεύματι, ptokhos' tō pnyoo'mah-tee*, destitute), denotes those who, though possessed of an interest in the new covenant, and all its fullness, are sensible of their own sinfulness and emptiness, and humbly supplicate every gracious supply from our all-liberal Redeemer (Matt. v:3).

POPLAR (pŏp'lēr), (Heb. לִבְנֶה, *lib'neh*, white).

The storax (see STACTE), being ordinarily only a bush, does not meet the conditions of Hos. iv:13. Four or more species of poplar are found in the Holy Land, and this fact, with the white appearance of some kinds—*e. g., Populus alba*—warrants us in preferring the A. V. Gen. xxx:37. (See LIBNEH.)

PORATHA (pŏr'a-thà), (Heb. פּוֹרָתָא, *po-raw-thaw'*, perhaps given by lot), one of the ten sons of Haman, killed by the Jews in the court of Ahasuerus (Esth. ix:8). B. C. 437.

PORCH (pōrch), the rendering of the following words: **1.** *Oo-lawm'* (Heb. אוּלָם or אֻלָם, vestibule, or hall, 1 Chron. xxviii:11).

2. *Mis-der-ohn'* (Heb. מִסְדְּרוֹן, Judg. iii:23), strictly a vestibule.

3. *Poo-lone'* (Gr *πυλών*), the porch (Matt. xxvi:71), may have been the passage from the street into the first court of the house (Smith *Bib. Dict.*).

4. *Sto-ah'* (Gr. *στοά*), the colonnade or portico of Bethesda, and that of the temple called Solomon's porch (John v:2; x:23; Acts iii:11; v:12).

Styrax officî (Male).

PORCIUS FESTUS (pôr'shĭ-us fĕs'tus), (Gr. *Πόρκιος, pohr'kee-os*). See FESTUS PORCIUS.

PORCUPINE (pôr'kŭ-pīn), a rodent of the genus *Hystrix* (Is. xiv:23; xxxiv:11; Zeph. ii:14). (See KIPPOD.)

PORT (pōrt), (Heb. שַׁעַר, *shah'ar*, gate, Neh. ii:13).

PORTER (pōr'tēr), (Heb. שׁוֹעֵר or שֹׁעֵר, *sho'are'*, from שַׁעַר, *shah'ar*, a gate; Gr. *θυρωρός, thoo-ro-ros'*), not a carrier of burdens, but a gatekeeper (1 Chron. ix:22; xvi:38, 2 Sam. xviii:26; 2 Kings vii:10).

PORTION (pōr'shŭn), (Heb. חֵלֶק, *khay'lek*).

1. An allowance, as of food, clothing, etc. (Gen. xiv:24; xlvii:22; Neh. xi:23; 1 Sam. i:5; Ps. xvii:14; Prov. xxxi:15; Is. liii:12; Dan. i:8, *sq.*)

2. One's lot, destiny, etc. (Job iii:22; xx:29; xxvii:13; Ps. xi:6; Is. xvii:14); the result of effort (Eccles. ii:10).

3. Part of an estate, one's inheritance (Ps. xvi:5; cxix:57; Lam. iii:24).

Figurative. (1) God is the *portion* of his people; he freely gives himself to them to supply all their need; and enriches them with every thing great and useful (Ps. lxxiii:26; Jer. x:16). (2) The Jewish nation, the church, and her true members, are God's *portion;* he claimed, or claims a special right to them, and did or does show a peculiar regard to them (Deut. xxxii:9; Ps. cxxxv:4). (3) Christ has a *portion* with the great, and divides the spoil with the strong, when, notwithstanding all opposition from sin, Satan, and the world, he obtains a glorious church, and great honor among men (Is. liii:12). (4) The portion of incorrigible sinners is punishment (Job xxxi:2; xx:29; Ps. xi:6). (5) The *portion* of goods given to prodigal sinners, is their natural abilities, and worldly enjoyments which they consume in the service of sin (Luke xv:12). (6) Men give a *portion to seven, and*

also to eight, when they abound more and more in relieving the necessities of the poor (Eccl. xi:2). (7) They have their *portion among smooth stones,* when they are wholly taken with idols formed out of stones, or metal, or the like, and the worshiping of them (Is. lvii:6). (8) God's *portion of the lawgiver,* was an inheritance assigned to that tribe by Moses (Deut. xxxiii:21).

POSSESS (pŏz-zĕs), (Heb. יָרַשׁ, *yaw-raysh*, Num. xiii:30).

1. To have or to hold in one's own keeping.
2. To have a legal right to certain property.
3. To obtain occupation or possession of anything. The old signification is to take forcible possession of, not merely to have in keeping. "Remember, first, to possess his books."—Shakespeare.

POSSESSED WITH DEVILS (pŏz-zĕst' wĭth dĕv'lz). See DEMONIAC.

POSSESSION (pŏz-zĕsh'-ŭn), (Heb. יְרֻשָּׁה, *yeray-shaw'*, occupancy, possession). It is either (1) the actual enjoyment of things (1 Kings xxi:19) or (2) the thing enjoyed, whether lands, houses, goods, or servants (Eccl. ii:7; Matt. xix:22).

Figurative. (1) God is the *possession* of Ezekiel's priests; saints have a right to and do derive their help and comfort from God: and on what is devoted to him, ministers ought to live (Ezek. xliv:28). (2) The church, or heaven, is a *purchased possession;* the saints are redeemed by the blood of Christ, and God is united to, and delights in them; and the heavenly glory which the saints forever enjoy is the reward of Christ's obedience and suffering (Eph. i:14).

POST (pōst), (Heb. עַיִל, *ah'yil,* strong, or a post, door or side), an upright timber or pillar of stone at the side of the door (1 Kings vi:33).

POT (pŏt), a term applicable to many sorts of vessels:

1. *Aw-sook'* (Heb. אָסוֹךְ, 2 Kings iv:2), an earthen jar, deep and narrow, without handles, probably like the Roman and Egyptian amphora, inserted in a stand of wood or stone.

2. *Kheh'res* (Heb. חֶרֶשׂ, "potsherd," Job ii:8; Ps. xxii:15; Prov. xxvi:23; Is. xlv:9), an earthen vessel for stewing or seething.

3. *Gheb-ee'-ah* (Heb. גְּבִיעַ). The "pots" set before the Rechabites (Jer. xxxv:5) were probably bulging jars or bowls.

4. *Dood* (Heb. דּוּד), a vessel for culinary purposes, perhaps of smaller size than a "caldron," or kettle, mentioned in conjunction with them (Job xli:20; Ps. lxxxi:6).

5. *Kel-ee'* (Heb. כְּלִי, Lev. vi:28), a vessel of any kind, and generally so rendered.

6. *Tsin-tseh'neth* (Heb. צִנְצֶנֶת), a covered vessel for preserving things (Exod. xvi:33; comp. Heb. ix:4).

7. *Keer* (Heb. כִּיר, only in Lev. xi:35), a vessel for boiling or roasting (1 Sam. ii:14). "In the dual it can only signify a vessel consisting of two parts, *i. e.,* a pan or pot *with a lid.*"

8. *Paw-roor'* (Heb. פָּרוּר), probably an open, flat vessel (Judg. vi:19; 1 Sam. ii:14); "pan" (Num. xi:8).

9. *Seer* (Heb. סִיר), the most usual and appropriate word (Exod. xxxviii:3; 2 Kings iv:38–41; xxv:14; 2 Chron. iv:11, 16; xxxv:13, etc.). It is combined with other words to denote special uses (Exod. xvi:3; Ps. lx:8; Prov. xxvii:21). McC. & Str. *Bib. Cyc.*) (See BASIN; CUP.)

POTENTATE (pō'ten-tāt), (Gr. δυνάστης, *doonas'tace,* of great authority), the title applied to God (1 Tim. vi:15, "the only potentate;" comp. Rom. xvi:27).

POTIPHAR (pŏt'i-phar), (Heb. פּוֹטִיפַר, *pot-ee-far'*, contraction of פּוֹטִי פֶרַע, *po-tee-feh'rah*, POTIPHERAH, which see; Sept. Πετεφρῆς *pe-tef-raze'*), an officer of Pharaoh, probably the chief of his bodyguard (Gen. xxxix:1).

Of the Midianitish merchants he purchased Joseph, whose treatment by him is described elsewhere. (See JOSEPH.) The keeper of the prison into which the son of Jacob was eventually cast treated him with kindness, and confided to him the management of the prison; and this confidence was afterwards sanctioned by the 'captain of the guard' himself, as the officer responsible for the safe custody of prisoners of state. It is sometimes denied, but more usually maintained, that this 'captain of the guard' was the same with the Potiphar who is before designated by the same title. We believe that this 'captain of the guard' and Joseph's master were the same person. It would be in accordance with Oriental usage that offenders against the court, and the officers of the court, should be in custody of the captain of the guard; and that Potiphar should have treated Joseph well after having cast him into prison, is not irreconcilable with the facts of the case. After having imprisoned Joseph in the first transport of his anger, he might possibly discover circumstances which led him to doubt his guilt, if not to be convinced of his innocence. The mantle left in the hands of his mistress, and so triumphantly produced against him, would, when calmly considered, seem a stronger proof of guilt against her than against him: yet still, to avoid bringing dishonor upon his wife, and exposing her to new temptation, he may have deemed it more prudent to bestow upon his slave the command of the state prison than to restore him to his former employment.

POTIPHERAH (po-tĭph'e-rāh or pot'i-phē-rah), (Heb. פּוֹטִי פֶרַע, *po'tee-feh'rah*), the priest of On, or Heliopolis, whose daughter Asenath became the wife of Joseph. (See ASENATH.) The name is Egyptian and is in the Septuagint accommodated to the analogy of the Egyptian language.

The marriage of Joseph to Asenath and her conversion to faith in the one God form the subject of an old romance which exists in a Latin, Greek, and Syriac version. It is chiefly made up of Jewish legends, but belongs, nevertheless, to the Christian era. The title is *The Life and Confession of Asenath, Daughter of Pentephres* (Potipherah) *of Heliopolis, a narrative* (of what happened) *when the beautiful Joseph took her to wife.* The story is thus summarized (Schaff, *Through Bibl Lands,* pp. 57, 58): Asenath was a proud beauty, living in great splendor with seven attendants, and disdaining all lovers except Pharaoh's eldest son, who loved her, but was forbidden by his father to marry her. When she saw Joseph from her window as he entered Heliopolis to collect corn in the first year of plenty, she was captivated by his beauty, ran down, hailed him as "My Lord, blessed of the most high God," and at her father's bidding went forward to kiss him. Joseph refused to kiss an idolatrous woman, but, seeing her tears, he laid his hand upon her head and prayed God to convert her to the true faith, and then de-

parted. She threw her idols out of the window, repented seven days, saw an angel of comfort, and was married to Joseph by Pharaoh with great pomp.

POTSHERD (pŏt'shĕrd), (Heb. חֶרֶשׂ, *kheh'res*), a piece or fragment of an earthen vessel or pottery.

The sites of ancient towns are often covered at the surface with great quantities of broken pottery. The present writer has usually found this pottery to be of coarse texture, but coated and protected with a strong and bright-colored glaze, mostly bluish-green, and sometimes yellow. These fragments give to some of the most venerable sites in the world, the appearance of a deserted pottery rather than of a town. The fact is, however, that they occur only upon the sites of towns which were built with crude brick; and this suggests that the heaps of ruin into which these had fallen being disintegrated, and worn at the surface by the action of the weather, bring to view and leave exposed the broken pottery, which is not liable to be thus dissolved and washed away. This explanation was suggested by the actual survey of such ruins; and we know not that a better has yet been offered in any other quarter. It is certainly remarkable that of the more mighty cities of old time, nothing but potsherds now remain visible at the surface of the ground.

Towns built with stone, or kiln-burnt bricks, do not exhibit this form of ruin, which is, therefore, not usually met with in Palestine.

Scraping the boil (see Job ii:8) with a potsherd will not only relieve the intolerable itching, but also remove the matter.

Figurative. Potsherd is figuratively used in Scripture to denote a thing worthless and insignificant (Ps. xxii:15; Is. xlv:9). Hypocritical professions of friendship are likened to "a potsherd covered with silver dross" (Prov. xxvi:23). It is worthless pretense.

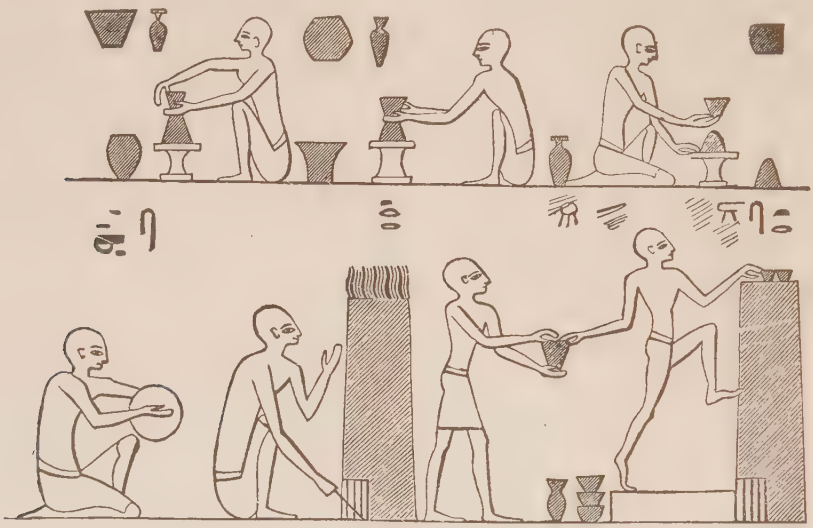
POTTAGE (pŏt'tăj), (Heb. נָזִיד, *naw-zeed'*, something boiled, Gen. xxv:29, 34), a dish prepared by boiling lentils.

Commonly it was made by cutting meat into small pieces and stewing it with rice, flour, or parsley (2 Kings iv:39). At this day, in many parts of the East, lentils are boiled or stewed like beans with oil and garlic, and make a dish of a chocolate color, which is eaten as pottage.

POTTER (pŏt'tĕr), (Heb. יָצַר, *yaw-tsar'*, to mold; Gr. κεραμεύς, *ker-am-yooce'*, fashioner, potter).

The potter, and the produce of his labors, are often alluded to in the Scriptures. The first distinct mention of earthenware vessels is in the case of the pitchers in which Gideon's men concealed their lamps, and which they broke in pieces when they withdrew their lamps from them (Judg. vii:16, 19). Pitchers and bottles are indeed mentioned earlier; but the 'bottle' which contained Hagar's water (Gen. xxi:14, 15) was undoubtedly of skin; and although Rebekah's pitcher was possibly of earthenware (Gen. xxiv:14, 15), we cannot be certain that it was so.

The potter's wheel is mentioned only once in the Bible (Jer. xviii:2); but it must have been



Egyptians Making Pottery.

in use among the Hebrews long before the time of that allusion; for we now know that it existed in Egypt before the Israelites took refuge in that country (Wilkinson, *Anc. Egypt.* iii, 165). The processes employed by the Hebrews were probably not in any way dissimilar to those of the Egyptians, from whom the use of the wheel may be supposed to have been adopted.

Figurative. The fragility of the potter's wares, and the ease with which they are destroyed, supply apt emblems of the facility with which human life and power may be broken and destroyed. It is in this figurative use that his vessels are most frequently noticed in Scripture (Ps. ii:9; Is. xxx:14; Jer. xix:11; Rev. ii:27). In one place, the power of the potter to form with his clay, by the impulse of his will and hand, vessels either for honorable or for mean uses, is employed with great force by the apostle to illustrate the absolute power of God in molding the destinies of men according to his pleasure (Rom. ix:21).

POTTER'S FIELD (Gr. ἀγρός τοῦ κεραμέως, *ag-ros' too ker-am-eh'oce*, Matt. xxvii:7). See ACELDAMA.

POTTER'S GATE, a gate of Jerusalem (Jer. xix:2) not mentioned elsewhere by this name. It is probably the Valley Gate which led to the valley of HINNOM (which see), if not with the Dung-gate (Neh. ii:13; iii:13, *sq.*; xii:31).

POUND (pound), (Heb. מָנֶה, *maw-neh'*; Gr. λίτρα, *lee'trah*, weight), properly a fixed *weight* or measured amount, i. e. (technically) a *maneh* or mina, pound (1 Kings x:17; Ezra ii:69; Neh. vii: 71:72; Luke xix:12:27); the sixtieth part of a talent. (See MONEY; WEIGHTS AND MEASURES.)

POWDERS (pou'dērs), (Heb. אַבְקָה, *ab-aw-kaw'*, dust), powdered spices used for incense and perfumes (Cant. iii:6).

POWER (pou'ĕr), (Heb. מֶמְשָׁלָה, *mem-shaw-law'*, specially) (2 Chron. xxxii:9), a military force.

In general power denotes ability, force, strength. It includes a particular relation to the subordinate execution of superior orders. In the word *authority* we find a sufficient energy to make us perceive a *right*. *Dominion* carries with it an idea of empire.

Figurative. (1) The *"powers of the world"* to come are the mighty influences and miraculous operations of the Holy Ghost (Heb. vi:5). (2) The *"powers of heaven,"* shaken before Christ's coming, may denote the fearful tokens in the sky, and the overturning of the governors of the Jewish church and state; and the celestial luminaries of heaven shaken and darkened before the last judgment (Matt. xxiv:29). (Brown, *Bib. Dict.*)

PRÆTORIUM (prē-tō'rĭ-ŭm), (Gr. Πραιτώριον, *prahee-to'ree-on*, belonging to a Prætor).

This word denotes the general's tent in the field, and also the house or palace of the governor of a province, whether a prætor or not. In the Gospels it is applied to three places:

1. At Jerusalem (Mark xv:16). The same Greek word is rendered "common hall" and, margin, "governor's house" (Matt. xxvii:27); "hall of judgment" and "judgment-hall" (John xviii:28, 33; xix:9). It occupied a vast rectangular space and contained barracks for the soldiers by whom Jerusalem was kept in subjection. This prætorium communicated with the temple, which was situated on the eastern hill, by a causeway crossing the Tyropœon valley. It was in this prætorium that Jesus was tried before Pilate. Some, however, would identify the prætorium with the fortress Antonia, at the northwest corner of the temple-area (see Lange on Matt. xxvii:27).

2. At Cæsarea (Acts xxiii:35); translated "Herod's judgment-hall." This was the gorgeous palace in which Herod the Great resided during his latter days. It probably stood on the commanding eminence near the middle of the city. There Paul was kept a prisoner for two years.

3. At Rome (Phil. i:13); translated "palace," and in the margin "Cæsar's court." This has been interpreted—(1) As in the A. V., "the palace"—*i. e.* the palace of the Cæsars, on the Mount Palatine, which was garrisoned by a bodyguard of soldiers called Prætorians. (2) As the general camp of the Prætorian guard, situated just without the city walls, before reaching the fourth milestone. It was established by the emperor Tiberius.

Ramsey (*St. Paul the Traveler*, p. 357) says: "The *pretorium* is the whole body of persons connected with sitting in judgment, the supreme imperial court, doubtless in this case the prefect or both prefects of the Pretorian Guard, representing the emperor in his capacity as the fountain of justice, together with the assessors and high officers of the court."

PRAISE (prāz). Several Hebrew and Greek words are thus rendered.

It means: (1) A confession of the wonderful excellencies of God (Ps. cxxxviii:1; Rev. xix:5). (2) A declaring of the good qualifications of men (Ps. xxxvii:2); and the fancied excellencies of idols (Dan. v:4). (3) The person or good deeds commended (Deut. x:20; Ps. cxviii:14, and cvi: 2). So God is the *praise* of his people, *i. e.* the object whom they praise (Jer. xvii:14). Magistrates are for the *praise*, commendation, and encouragement of them that do well (Rom. xiii:3).

PRAYER (prâr).

(1) Scriptural Terms. Among the many terms in the original Scriptures to express prayer are the Hebrew words:

(1) *Tef-il-law'* (תְּפִלָּה), in general, supplication to God (Ps. lxv:2; lxxx:4; Is. i:15; Job xvi:17, etc.); also intercession, supplication for another (2 Kings xix:4; Is. xxxvii:4; Jer. vii:16; xi:14).

(2) *Paw-lal'* (פָּלַל), to *judge*, and then *to interpose as umpire, mediator* (Gen. xx:7; Deut. ix:20; 1 Sam. vii:5; Job xlii:8), with the general sense of prayer (Ps. v:2; 1 Sam. i:26; 2 Sam. vii:27, etc.).

The following Greek terms are rendered prayer:

(1) *Deh'ay-sis* (δέησις), prayer for particular benefits.

(2) *Pros-yoo-khay'* (προσεύχή), prayer in general, not restricted as respects its contents.

(3) *Ent'yook-sis* (ἔντευξις, 1 Tim. iv:5), confiding access to God. (Barnes' *Bib. Cyc.*)

Our prayer to God lies in offering our hearty requests to him, either with or without words, with confession of our sins, and thankful acknowledgment of his mercies. It is either private or public, and either relates to the bestowing of good things or the preventing of evil things (Dan. ix). It is to be made for all sorts of men living, but not for the dead, whose state cannot be changed (1 Tim. ii:1, 2). It is to be for things agreeable to the will of God, revealed in his precept or promise (1 John v:14). It is to be performed in Christ's name, with knowledge, faith, repentance, sincerity, fervency, and perseverance (Ps. xvii:1; lxvi:19; Col. iv:12; James v: 15, 16; 1 John v:14).

(2) Forms of Prayer. If persons have the knowledge of God and themselves, forms are not absolutely necessary, although they may be helpful; nor is there any evidence of confinement to forms of words in prayer to be found in Scripture. Our Savior's pattern is not expressed in the same words in both places where it is found; and where it is most full, he only requires us to pray "after this manner" (Matt. vi:9-13; Luke xi:2-4).

The apostles may have used it as a form, in a variety of instances of their prayers mentioned in the Acts, or in their epistles, but no specific use of set terms is mentioned.

It is very likely, however, that the prayers of the first Christians were formed on the model of those of the Jews.

"The main arguments for *forms* of prayer are that they have been of almost universal use; that they guide the worshipers without forcing them to depend on the moods of the leader; where they are used, all know what is to be said and done; they secure provision for unlearned ministers; secure dignity, decency, harmony, and guard against excessive show, arbitrary freedom, improper, absurd, extravagant, confused, and impious utterance, and against weariness and inattention; they unite the hearts and tongues of all worshipers, so that they do not worship by proxy; they unite different ages of the Church and preserve true doctrine and discipline.

"*Extemporaneous* (though not rash and unstudied) prayer is claimed to be more particular than general forms can be. It secures freedom, fervor, spontaneity, and adaptation to the circumstances; it is less formal and monotonous; suits itself to changes in language and opinion."

The blending of fixed forms for the worship of the congregation with the freedom of extemporaneous prayer would seem to be most desirable.

(3) Nature of Prayer. To represent the nature of prayer, it is called an asking (John xv:16); a seeking and knocking (Matt. vii:7); a lifting up of the soul, pouring out of the heart (Ps. xxv:1; lxii:8); a looking up to, and talking with God (Job xv:4; Ps. v:3); a wrestling with God (Rom. xv:30); a taking hold of God (Is. lxiv:7); meditation (Ps. v:1); inquiring (Gen. xxv:22); crying (1 Sam. vii:8); sighing, mourning, groaning, weeping (Ps. vi:6; xii:5; lv:2; Joel ii:17); breathing (Lam. iii:56); supplication, entreaty (Exod. viii:8; Zech. xii:10).

(4) Postures. Sometimes prayer is expressed by the postures used in it, as standing, falling down (Deut. ix:18); bowing the knee (Eph. iii:14); spreading, stretching forth, or lifting up the hands (Exod. ix:29; xvii:11; Job xi:13).

The main thing is the *reverential* frame of mind, which will naturally express itself in one form or other, according to the state of feeling and the customs of the age and country.

(5) Length. The length of prayer is likewise unessential. God looks to the heart. Better few words and much devotion than many words and little devotion (see Matt. vi:7). The prayer of the publican in the temple (Luke xviii:13), and the petition of the penitent thief (Luke xxiii:42), were very short and very effective.

(6) Saints in Prayer. All the great saints of God were fervent and mighty in prayer—Abraham (Gen. xx:17); Jacob (Gen. xxxii:26-31); Moses (Num. xi:2; Deut. ix:19, 20); Joshua (Josh. x:12); Samuel (1 Sam. xii:18); David (all his Psalms); Elijah (1 Kings viii:22; 2 Kings iv:33; xix:15; Jonah ii:2; iv:2; Dan. vi:10, *sq.*; ix:3, *sq.*, etc.). We find also that wherever the patriarchs erected an altar for worship, they did so with the view of calling upon the name of the Lord (Gen. xii:8; xiii:4; xxi:33).

(7) Example of Christ. Our Savior himself often withdrew into a solitary place to pray (Mark i:35; Luke v:16; Matt. xiv:23; xxvi:39).

(8) Prayer at All Times and in All Places. St. Paul (Eph. vi:18; 1 Thess. v:17; 1 Tim. ii:8) directs that believers should pray in all places, and at all times, lifting up pure hands towards heaven, and blessing God for all things, whether in eating, drinking, or any other action; and that everything be done to the glory of God (1 Cor. x:31).

(9) Objections. The objections to prayer proceed from atheistic and fatalistic theories. Prayer implies the existence of God and the responsibility of man, and has no meaning for those who deny either. It is more natural that God, who is infinitely merciful, should answer the prayer of his children than that earthly parents should grant the requests of their children. (See Matt. vii:11.) Yet our prayers were foreseen by him, like all other free acts, and included in his eternal plan. "In spite of all objections, men pray on as by universal instinct. The reply to the objections is that we pray to a living, loving Person, near at hand, knowing our thoughts, able to control all things—One who has declared himself a hearer of prayer, and who has made it a condition on which it seems good to him to put forth his power. The essence of belief in prayer is that the divine mind is accessible to supplication, and that the divine will is capable of being moved. Prayer depends on God's will, but does not determine it. Man applies, God complies; man asks, God grants.

"Prayer has a subjective value. It is necessary to individual piety, produces solemnity, enlightens and quickens the conscience, teaches dependence, gives true views of God, and produces such a change in us as renders it consistent for him to change his course toward us. In the family, prayer intensifies and exacts devotion, secures domestic order, strengthens parental government, and promotes religion. And objectively the Bible and Christian history abound in examples of answered prayer." (Schaff, *Bib. Dict.*

PRAYER, HOURS OF (prâr, ours ŏv).

Prayer is no more confined to a particular hour than to a particular place (comp. John iv:24). We may pray anywhere and at all times, and should pray without ceasing (1 Thess. v:17). Nevertheless, it is good to observe special hours of prayer. The Jews prayed at 9 A. M., 12 M., and 3 P. M. To these were added the beginning and end of night and the time of meals (Ps. lv:17; Dan. vi:10; Luke xviii:1; Acts iii:1; x:3, 9, 30). (See PRAYER.)

PRAYER, LORD'S (prâr, lôrd's). See LORD'S PRAYER.

PRAYERS OF CHRIST (prârz ŏv krīst).

There are several prayers of Jesus recorded in the New Testament: the model prayer for his disciples (Matt. vi:9, 13; Luke xi:2-4); brief thanksgivings (Matt. xi:25, 26; John vi:11; xi:41, 42); the petition in Gethsemane (Matt. xxvi:39); compare the similar petition (John xvii:1, 2); and the exclamations on the cross, "Father, forgive them," "Eli, Eli," "Father, into thy hands." The Lord's Prayer, so-called, is intended for his disciples, who need often to pray for the forgiveness of their sins.

PREACH, PREACHER, PREACHING (prēch, prēch'ĕr, prēch'ing). By preaching is generally understood the delivering of a religious discourse based upon a text of Scripture.

1. Scripture Terms.

1. *Baw-sar'* (Heb. בָּשַׂר, to be cheerful, joyful, Ps. xl:9; Is. lxi:1).

2. *Kaw-raw'* (Heb. קָרָא, to call out, to proclaim, Neh. vi:7; viii:8; comp. Jonah iii:2).

3. *Ko-heh'leth* (Heb. קֹהֶלֶת, an assembler, Eccles. i:2).

4. *Ang-ghel'lo* (Gr. ἀγγέλλω, to announce), in several combinations, as: *εὐαγγελίζω* (*yoo-ang-ghel-id'zo*, to announce good tidings, evangelize, Matt. xi:5; Luke vii:22; Heb. iv:2, 6).

In general "to preach," is loudly to proclaim the will of God, as his appointed heralds (Eph. iii:8). The gospel "is preached to the dead," etc., to mortal men, that they, through the power of God attending it, may, by the quickening influence of the Holy Ghost, live conformably to the image and will of God, in fellowship with him, and to his glory (1 Pet. iv:6).

2. Old Testament Preachers. In the Old Testament Enoch prophesied (Jude 14, 15). We have a very short account of this prophet and his doctrine; enough, however, to convince us that he taught the principal truths of natural and

revealed religion. Conviction of sin was in his doctrine, and communion with God was exemplified in his conduct (Gen. v:24; Heb. xi:5, 6). From the days of Enoch to the time of Moses, each patriarch worshiped God with his family; probably several assembled at new moons, and alternately instructed the whole company.—Noah, it is said, was a *preacher* of righteousness (2 Pet. ii:5; 1 Pet. iii:19, 20). Abraham commanded his household after him to keep the way of the Lord, and to do justice and judgment (Gen. xviii:19); and Jacob, when his house lapsed to idolatry, remonstrated against it, and exhorted them and all that were with him to put away strange gods, and go up with him to Bethel (Gen. x; xxv:2, 3). Melchisedek, also we may consider as the father, the prince, and the priest of his people, publishing the glad tidings of peace and salvation (Gen. xviii; Heb. vii).

Moses was a most eminent prophet and preacher, raised up by the authority of God, and by whom, it is said, *came the law* (John i:17). This great man had much at heart the promulgation of his doctrine; he directed it to be inscribed on pillars, to be transcribed in books, and to be taught both in public and private by word of mouth (Deut. xi:19; vi:9; xxxi:19; xvii:18; Num. v:23; Deut. iv:9). He himself set the example of each; and how he and Aaron sermonized, we may see by several parts of his writings. The first discourse was heard with profound reverence and attention; the last was both uttered and received in raptures (Exod. iv:31; Deut. xxxiii:7, 8). Public preaching does not appear under this economy to have been attached to the priesthood: priests were not officially preachers; and we have innumerable instances of discourses delivered in religious assemblies by men of other tribes besides that of Levi (Ps. lxviii:11). Joshua was an Ephraimite; but being full of the spirit of wisdom, he gathered the tribes of Shechem, and harangued the people of God (Deut. xxxiv:9; Joshua xxiv). Solomon was a prince of the house of Judah, Amos a herdsman of Tekoa; yet both were preachers, and one at least was a prophet (1 Kings ii; Amos vii:14, 15). Shemaiah preached to Rehoboam, etc. (2 Chron. xii:5). Azariah and Hanani preached to Asa and his army (2 Chron. xv:1, *sq.*; xvi:7. Solomon, or the writer of Ecclesiastes, is called a "preacher," as being one qualified and appointed to expound and enforce divine truth (Eccl. i:1; xii:10).

3. New Testament Examples. Our Lord improved the opportunities afforded him by the synagogue discourses to set forth the kingdom. (See SYNAGOGUE.) The apostles were preachers. So was Apollos, Timothy, Titus, and others mentioned in the New Testament. A preacher's life, too, must be correspondent with his instructions, otherwise he becomes guilty of attempting to make his hearers believe that all he says is but a "cunningly-devised fable:" nor can he deserve the name of a preacher, who does not, by frequent and effectual fervent prayer, cry for the blessing of God on his labors; for "Paul may plant, and Apollos may water, but it is God alone that giveth the increase" (1 Cor. iii:7). Since the full establishment of the Christian Church preaching has been regarded as a sacred profession, and has, for the most part, been confined to an appointed and specially trained order of men.

PRECEPT (prē'sĕpt), (Heb. מִצְוָה, *mits-vaw'*, command, divine or human; פִּקּוּד, *pik-kood'*, appointed, *i. e.*, mandate; צַו, *tsav*, or צָוָּי, *tsawv*, injunction; Gr. ἐντολή, *en-tol-ay'*, injunction), a direction, command, rule enjoined by a superior.

PRECIOUS (prĕsh'ŭs).

1. *Khaw-mad'* (Heb. חָמַד, to delight in), expressive of that which is pleasant and desirable (Dan. xi:8). In Gen. xxvii:15; 2 Chron. xxxvi:10 it is rendered goodly.

2. *Khane* (Heb. חֵן, grace, beauty, Prov. xvii:8).

3. *Yaw-kar'* (Heb. יָקַר, to be heavy, costly; indicative of that which is highly esteemed, 1 Sam. xxvi:21; 2 Kings i:13, 14; Ps. lxxii:14; cxxxix:17).

4. *Tobe* (Heb. טוֹב), is used in the broad sense of *good*, both in feeling and action, as joyful, pleasant, gracious, upright, etc.

5. *Meh'ghed* (Heb. מֶגֶד) or *mig-daw-naw'* (מִגְדָּנָה), expresses what is excellent in nature, as the dew, the rain, the fruits of the field, etc. (Deut. xxxiii:13; 1 Sam. iii:1; comp. Cant. iv:16).

6. *Tee-may'* (Gr. τιμή, value, price), in various forms, as: βαρύτιμος (*bar-oo'tim-os*), disposing at a high price (Matt. xxvi:7); ἔντιμος (*en'tee-mos*), held in high esteem, (1 Pet. ii:4); ἰσότιμος (*ee-sot'ee-mos*), "like precious," *i. e.*, equally efficient, faith (2 Pet. i:1 only); τίμιος (*tim'ee-os*, valuable) is used to denote costliness, value, *e. g.*, "precious stones" (1 Cor. iii:12, R. V. "costly"), fruit of the earth (James v:7), faith (1 Pet. i:7), blood of Christ (v:19 and ii:7). (McC. & Str. and Barnes' *Bib. Dict*).

PRECIOUS STONES (prĕsh'ŭs stōns). See AMETHYST; RUBY; SAPPHIRE; etc.

PREDESTINATION (pre-des'tĭ-nā-shŭn). No doctrine of the Bible has been a more fruitful theme of controversy than that of Predestination. The fiercest and most relentless battles of polemics have been waged in defense of the tenets of those holding opposite views. Dr. McClintock says, "The word *election* in the Scriptures has three distinct applications: (1) To the divine choice of nations or communities for the possession of such privileges with reference to the performance of special services. Thus the Jews were a 'chosen nation,' 'the elect.' (2) The divine choice of individuals to a particular office or work. Thus Cyrus was elected of God to bring about the rebuilding of the temple. (3) The divine choice of individuals to be the children of God and therefore heirs of heaven."

Inasmuch as a statement of this doctrine, satisfactory to those holding to the various teachings on this subject, cannot be consistently made, separate articles fairly covering the Calvinistic and Arminian views will be found below.

1. Predestination as Taught in the Confession of Faith of the Presbyterian Church. The statement of the doctrine of Predestination belongs rightly to the Confession of Faith. The defense of the doctrine must be found in the Word of God. Unless the truth is to be found there, any attempted defense will be wholly useless. But if the doctrine be established by the Word no other argument is needed.

(1) The Confession of Faith. The doctrine is stated in chapter iii, of the Westminster Confession and is: "God from all eternity did by the most wise and holy counsel of his own will, freely, and unchangeably ordain whatsoever comes to pass." The doctrine thus stated is guarded by certain declarations which go with it, and are professed on the same authority as the doctrine itself. These guarding statements are, (1) "God is not the author of sin." (2) "Violence is not offered to the will of the creature, nor is the

liberty or contingency of second causes taken away but rather established." Many passages from different parts of the Bible are brought forward in proof of the doctrine, as Ephesians i:11. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:" The decree of God, in relation to angels and men, is considered in different articles of the same general chapter. For fallen angels no redemption has been provided and to them no Savior is offered. "The angels which kept not their first estate, but left their own habitation he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." God magnifies his justice, and judgment, in their everlasting condemnation.

(2) Scripture Teachings. The proof of the predestination of the redeemed to glory is believed to be found in Ephesians i:4, "According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will."

As the elect have been appointed to glory so hath he by the eternal and most free purpose of his will foreordained all the means thereunto. God is wholly free and sovereign in predestination, magnifying his grace, goodness and justice. Men love God because they were first loved by him. They will be saved only in the way that he has appointed. 2 Thess. ii:13, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

The part of Predestination which has respect to the lost is generally called Reprobation. The Confession deals with it thus: "The rest of mankind, God was pleased according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice." It is here that the severest battles have been fought. This doctrine is upheld by the advocates of it in the use of such Scriptures as Matthew xi:25, 26, "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so Father, for so it seemed good in thy sight;" and Romans ix: 17-22, "For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault, for who hath resisted his will? Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor? What if God willing to show, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory." In 1 Peter ii:8, referring to those who rejected Jesus, the Spirit adds, "whereunto also they were appointed."

The Confession makes no attempt to reconcile God's sovereignty with man's free agency, yet both doctrines are emphatically stated. In Romans ix:11, it is said "That the purpose of God, according to election might stand, it was said unto her the elder shall serve the younger."

(3) Summary. The foreknowledge of God implies predetermination. Nothing can be possibly known, unless it is fixed, or determined. But who is it that predetermines, unless it be God?

At the time the Confession was framed there was emphasis laid on God's sovereignty. In later times there has been emphasis laid on the free agency of man. Attempts at revision of the Confession are now being made, to do away with misunderstandings and to end bitter controversies. How far these efforts will succeed cannot now be determined by any of us. W. T. M.

2. Arminians Maintain the Following: **(1) Predestination or Election is not Arbitrary** or absolute, but dependent upon the foreknowledge of God. "Whom he did foreknow, them did he also predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren." The passage is to be read forwards, and not backwards. Arminius denied neither the omnipotence of God nor his free grace; but he maintained that the honor of God was impeached by the doctrine of decrees. He strove, therefore, to establish the free-will of man and the reality of individual guilt.

(2) The Atonement Is Not Limited. It is available for all, even though not applied to all. A restricted atonement is logically involved in the notion of "a definite number which can neither be increased nor diminished." Christ certainly could not die for those whom God *intended* from all eternity to damn, or at any rate, *not* to save.

(3) All Are Sought by the Holy Spirit. The Holy Spirit operates in man that he may have a good will. Without this aid, he is unable to believe or do that which pleases God, but this aid is offered to all and urged upon all. And no one has been rendered by a divine decree impotent to receive it. Total inability, *a divinely created total inability* to accept grace is denied by Arminians.

(4) Salvation of Free Will. Grace although indispensable is not compulsory. Christ stands at the door and knocks. He breaks into no man's soul either violently or by stealth. Augustine taught that grace was irresistible; so did Calvin and his followers. The Dutch demonstrants insisted that this involved coercion; to which their antagonists replied that the mode of this operation was inscrutable. To say, however, that an operation is irresistible is to describe the mode of it. A frequent device of theologians when two propositions are seen to be *incompatible* is to term this incompatibility *inscrutable*.

(5) Final Perseverance of Saints Questioned. Arminians, consequently, regard the final perseverance of all believers as doubtful. If grace is not irresistible, there may be, of course, degrees of faith. Nevertheless faith may become so powerful through grace, as to make the believers perfect in this life. Wesley's Arminianism differed from that of Holland in two respects: (1) It was never involved in the fortunes of a political party. Oldenbarnveld and Grotius, the Dutch leaders, identified their creed with their policy. Again, (2) it was a religious rather than an ethical doctrine. Wesley desired life. This he

saw must come from the Holy Spirit, and be continued by him. Hence Luther's views of assurance and of a union with the Living Christ were constantly proclaimed by the Wesleys in sermon and in hymn. Christian perfection was the result of this union; a result which might be hastened through intenser faith. Wesley's blending of Luther's earliest views with the doctrine of free-will is frequently decried as illogical. But it is certainly not more illogical than Calvin's ascribing a "horrible decree" to a loving God, or than the declaration at Dort, that the Atonement of Christ had "value" for those who could not possibly be included in its "infinite" benefits; the other declaration, that grace could be "irresistible" without "coercing" the will, Calvinistic writers are prone to assert as a logical perfection for their system which is by no means demonstrable.

(6) Arminianism and Augustinism. Arminianism does not differ from Augustinism in affirming the *possibility* of a free will. For Augustine accorded this to Adam, although he denied it finally to Adam's posterity. Nor does it, differ from certain forms of Calvinism in asserting the *existence* of a human will. And yet here lies its only and its fundamental difficulty. Augustinism and Calvinism have numerous perplexities from which Arminianism is entirely free, while sharing with it this great problem. When, however, the freedom of the will is denied, as it is sometimes, in Calvinistic expositions, then such ideas as *guilt, sin, responsibility, blame,* become mere superstitions: terrible as ghosts and evil spirits to those that hold them, but delusions nevertheless. For them the proper thing to say is this: Human creatures are defective. Suffering is never meant as punishment; it is the glaring imperfection of creation. The potter may deplore and destroy his work; but *blame* it justly, never. Its defects are due to the clay, the wheel or the potter. To all three perhaps, unless the potter made both clay and wheel; in that case to him only. The worship of Calvinism as "the logical system" seems to the reasoning Arminian the survival of an idolatry. For it unites in the same system ideas that are utterly incompatible; as for instance, divine goodness with "a horrible decree," individual guilt with total inability to do right, personal righteousness with compulsory holiness, a merited eternity of suffering with an irresistible decree of damnation, an enduring mercy with a decree "to pass over," or in plain words, with an obdurate purpose *not* to save a multitude easily within reach of the almighty arm. C. J. L.

PREFER (prĕ-fēr'), (Heb. שָׂנָה, *shaw-naw'*, Esth. ii:9), to promote a person, to honor.

PREPARATION (prĕp'-à-rā'shŭn), (Gr. παρασκευή, *par-ask-yoo-ay'*, a making ready), is the term used for Friday, because on that day preparation was made and meals cooked for the sabbath.

It might be rendered "fore-Sabbath" (comp. the Greek in Mark xv:42) or "Sabbath-eve" (comp. the German *Sonnabend* for "Saturday") (Matt. xxvii:62; Mark xv:42; Luke xxiii:54; John xix:14, 31, 42).

The "preparation of the Passover," in John xix:14, means the Paschal Friday, or the Friday occurring during the week of the Passover (as in verses 31 and 42). On that Friday (the 15th of Nisan) Christ was crucified.

PRESBYTER (prĕz'bĭ-tēr), (Gr. πρεσβύτερος, *pres-boo'ter-os*), usually occurs in the plural and is universally translated "elders" throughout the New Testament.

(1) Significance. Its primary signification is *"advanced in life," "older than others,"* a *"senior."* Originally therefore the word indicates age, but it came to be used as a term of rank or office. The Hebrew word *zaw-kane*, זָקֵן, which is translated *presbuteros* in the Septuagint, and elders in our English text, had an official signification, certainly as far back as the time of Moses (Num. xi:16). There is no historical fact better established than that the elders or presbyters were an official class among the Jews. Luke calls the great council, "the assembly of the elders of the people" (Luke xxii:66). Wherever there was a synagogue of any importance there was a bench of elders—a kind of local sanhedrim who were rulers over these religious assemblies. The services of these synagogues were the reading of Scripture, prayer and praise, homily and benediction—virtually identical with the services of the Christian churches which succeeded them, indeed the earliest Christian congregations were for some time known as Christian synagogues.

(2) Early Organization. When the disciples multiplied, new organizations became necessary and it was most natural that the apostles should transfer and adopt the office of rule with which they were familiar, just as they transferred and continued the worship with which they were familiar, adding of course the new truth concerning Christ, and the Lord's Supper that embodied it. So in "The Acts of the Apostles," the inspired and only reliable history of this early period—when the Jews are the subject of history, we read of "the elders and scribes," of "the chief priests and elders," of "stirring up the elders," etc. But in the same inspired history, in the immediate connection, when the Christian Church is the subject of history, we read of "ordaining elders in every church," of "the apostles and elders," and of "the elders of the church."

Paul, in his first inspired epistle (1 Thess. v:12) makes it clear that over and above the apostles, there were authorized *officers of rule* in the early Church. (See also Rom. xii:8; Heb. xiii:7-17). Those ruling were "set over the Church in the Lord;" they were enjoined to "rule with diligence;" and the members of the churches were commanded to "remember," and "obey," and "submit to" those who "had the rule over them."

These rulers, exercising government in the early Church by clear apostolic warrant were presbyters, *presbuteroi* or elders (1 Tim. v:17-35). Paul, in his letter to Timothy is not writing of a particular church, but of church government in general. He is not speaking of the elders of a particular church, but of elders in general, and he refers to them as men that rule, and counts those "worthy of double honor" that "rule well." At Miletus Paul charges the elders of the Ephesian Church to "take heed to all the flock in which the Holy Ghost has made them *overseers*"—a clear reference to an office of rule.

(3) Origin of Office. That no New Testament account is given of the origin or institution of this office of eldership is not strange, for the office was no novelty. "Elder," *presbuteros*, in its official sense was a familiar household word with these early disciples. It did not need to be created. As Jews they had been accustomed to ruling elders, or presbyters in their religious assemblies, *i. e.* they "ordained elders in every church."

(4) Elders and Bishops Identical. A further fact is disclosed in the inspired record of the early church, viz., that elders and bishops were

identical. Bishops and presbyters or elders are often mentioned in Scripture, but never together; if they were distinct officers, that they were never named together would be well nigh incredible. The supposition of the identity of bishops and elders suits the whole situation, accounts for the silences and the utterances, and makes a strong case of probability.

But we are not left to probability. Paul charges Titus to ordain presbyters in every city, and says they should be "without reproach" in life and character, "for," he adds, "the bishops must be blameless as God's stewards" (Titus i:5-7).

Again, Peter exhorts the elders to "tend the flock of God, exercising the oversight" (1 Pet. v:1-2). But "the oversight" is the bishopric, *episcopontes,* is the word pointing unmistakably to a bishop's functions. Again Paul charges the Ephesian *elders* to "take heed to all the flock in which the Holy Ghost made them *bishops.*" The two terms apply to the same persons, presbyters and bishops are identical.

There was a plurality of elders in every church. Titus was charged to "ordain elders in every city." We read of "the elders of the Church at Ephesus (Acts xx:17), and the elders of the church at Jerusalem (Acts xv:4), and of the bishops of the church at Philippi (Phil. i:1).

Paul and Barnabas on returning from their first missionary journey were "appointing elders in every church" (Acts xiv:23). These were not diocesan charges, each extending over wide areas, but individual churches, in some cases infant missionary churches, and over each a plurality of bishops were ordained.

(5) Functions of the Presbyters. The functions of the presbyters or elders were varied. They were to exercise the functions of government (Heb. xiii:7-17; Rom. xii:8; Acts xx:28). But over and above this function of rule, they were to "take heed to the flock," "to feed the Church of God" (Acts xx:28), to "watch for souls," "speak the Word of God" (Heb. xiii:7-17), and "to labor in the Word and in teaching" (1 Tim. v:17), in short they were to exercise every function of spiritual oversight: πρεσβύτερος, *pres-bu-ter-os,* indicated dignity, character; ἐπίσκοπος, *ep-is'kop-os,* indicated authority, oversight; but the terms were used interchangeably for the same office.

The presbyters, or elders, or bishops were of equal rank, having a just and true parity. In New Testament teaching there is no trace of official disparity.

(6) Early Distinctions. Unquestionably a distinction was early made between elders. The ever-growing need of the church for a distinctly qualified and recognized body of teachers who should give themselves wholly to "laboring in the Word," soon led to this distinction. But at the first it was simply a distinction of gifts and qualifications and not of office and appointment (1 Tim. v:17).

(7) Method of Choosing. There is no distinct New Testament record of the method by which these presbyters were chosen to official place. But as the elders of the synagogues were chosen by the people, and as the apostles themselves directed the Church at Jerusalem to choose seven men for another spiritual office whom they (the apostles) might appoint over the business, it is fair to infer that the presbyters were first chosen by the church, and then officially appointed and set apart by the apostles. H. J.

PRESBYTERY. An assembly of presbyters. Timothy was set apart by the laying on of hands of the presbytery (1 Tim. iv:14), doubtless this was simply a local bench of elders, resident in the town or vicinity.

PRESBYTERIAN CHURCH (prĕz-bĭ-tē-rĭ-an). A church whose government is by elders or presbyters, as representatives of the people. This is the first and fundamental feature of Presbyterianism. Two other features mark the Presbyterian form of church government, viz., the parity of all her officers of rule and the unity of the church. These three are regarded as essential to the integrity of her governmental system.

The first is based upon the right of the people to a substantial part in the determination of all questions of doctrine, discipline, order and worship.

The second is based upon the New Testament parity of all officers of rule in the early church, and the third is based upon the oneness of the body of Christ, which unity is made visible by the Presbyterian system of graded church courts, passing from the local session to the Presbytery, and thence to the Synod, and thence to the General Assembly, in which latter body the entire church is represented. (See ELDER; EPISCOPACY; BISHOP; ORDINATION.) H. J.

PRESBYTERIAN CHURCH IN THE UNITED STATES.

In dealing with the history of the Presbyterian Churches in America, it will be helpful to note first, the constituent principles of the Presbyterian system of theology, worship and government, the relation of these principles to the formation of the American Republic, and the several Churches which are the exponents of the system.

(1) The Presbyterian System. The doctrine of the divine sovereignty is the controlling idea of the Presbyterian System. By this is meant the absolute control of the universe, with all that it has contained, does and will contain, whether visible things or invisible things by the one supreme, omniscient, omnipresent and omnipotent Spirit, for wise, just, holy and loving ends. This sovereignty, however, does not make God "the author of sin, neither is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."—*Westminster Confession, Chapter III, Section 1.*

The divine sovereignty finds expression in the Presbyterian System in the statement of certain great principles, four of the most important of which are as follows: (*a*) The sovereignty of the Word of God over creed and life. Neither the human reason nor the Church have been vested with power to dictate to men either what they are to believe or how they are to act; this high prerogative belongs alone to God, and his will in all essential matters of belief and practice is contained in the Holy Scriptures, and in them alone. (*b*) The sovereignty of God in salvation; salvation is not of works but of grace; it is not through character but by faith. Faith is the root of character, and works are the outcome of grace. "The principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace."—*Westminster Confession, Chapter XIV, Section 2.* (*c*) The sovereignty under God of the individual conscience in matters of religion, as expressed in the historic declaration, "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything con-

trary to his Word, or beside it, in matters of faith or worship."—*Westminster Confession, Chapter XX, Section 2.* (*d*) The sovereignty of Christ in his Church, "There is no other head of the Church, but the Lord Jesus Christ."—*Westminster Confession, Chapter XXV, Section 6.* This sovereignty of Christ involves the right of all believers to recognition as members of his body, and as entitled to an active share in all Church privileges. As a result of the principles just stated, the Presbyterian Church has formulated what it believes to be a system of theology, church government, ethics and worship, in full harmony with the will of God as revealed in Holy Scripture.

(2) Presbyterian Principles and the American Republic. The predominant influence in the history of mankind has always been that resident in ideas. It is this fact which gives to truth its supreme worth. The ideas above referred to, and which are of the essence of the Presbyterian System, were the controlling ideas of the Protestant Reformation, and found expression in the documents known as the Westminster Standards. These Standards were framed by the world-famous Westminster Assembly of Divines, at London, Great Britain, in 1647. Doctrinally, the system of thought found in them bears the name of Calvinism, from its chief theologian, John Calvin of Geneva. Politically, the system is the chief source of modern republican government. Bancroft speaks of "the political character of Calvinism, which, with one consent, and with instinctive judgment, the monarchs of the day feared as republicanism." The English Calvinists, commonly known as Puritans, early found a home on American shores, and immigrants of the Protestant faith of other nationalities, were their natural allies. The majority of the early Colonists were Calvinists. They brought with them to the new land those doctrinal ideas which exalt in the human mind the sovereignty of God, which bring all lives and institutions to the test of the Holy Scriptures, which teach that the divine being is no respecter of persons, and which lead logically to the conclusion that "all men are born free and equal." Further, the early British settlers, whether Presbyterians or Puritans, were all believers in the Westminster Confession, for that creed was adopted by the Congregationalists in 1648, and by the Baptists, except as to Baptist peculiarities, in 1677. The German and Dutch Calvinists in the Colonies were also in full sympathy with its doctrines. These facts made the principles of the Confession dominant in the formation of the American Republic. Those who maintained them, for one thing, demanded and provided for popular education. The first two European countries to establish free schools were Calvinistic Scotland and Holland, and the first organizers of the public school system in the United States were Calvinists, as they were also the founders of Harvard, Yale, and Princeton Universities. Further, Baptists and Presbyterians, laboring together, aided greatly in securing the absolute separation of Church and State, and that untrammeled religious liberty which is the peculiar glory of American institutions.

Again, Presbyterians fostered and maintained popular representative government. It was the privilege of the American Presbyterian Church, through its General Synod, to be the first body, either ecclesiastical or political, to organize on the American continent a federal Republic. Several of the early American colonies were substantially democracies, but they were independent each of the other. Until the meeting of the Continental Congress in 1774, the only body which exercised control in the majority of the Colonies, and which was a definite American bond of union, was the General Synod of the Presbyterian Church in the United States of America. This Church is the oldest of American Republics, and the federal principles which characterize its government are practically the same as those which control the government of the United States. In brief, it can be said with Bancroft, the historian, that "The Revolution of 1776, so far as it was affected by religion, was a Presbyterian measure. It was the natural outgrowth of the principles which the Presbyterianism of the Old World planted in her sons, the English Puritans, the Scotch Covenanters, the French Huguenots, the Dutch Calvinists, and the Presbyterians of Ulster." This statement finds support in the claim that of the three millions of American Colonists in 1776, nine hundred thousand were of Scotch or Scotch-Irish descent; four hundred thousand were German or Dutch Calvinists, and six hundred thousand were English Puritans.

(3) The Several Presbyterian Churches in the United States. American Presbyterianism as a whole is as diverse in its origin as are the peoples who have blended to form the American nation. There are eleven important denominational Churches in the United States, whether designated as Presbyterian or Reformed, which stand for Presbyterian principles. Of these three are traceable to the influence of immigration from the Continent of Europe; the Reformed Dutch Church, and the Christian Reformed Church, both of which originated in Holland; and the German Reformed Church whose beginnings were in Switzerland and Germany. Four Churches are directly connected with the Secession and Relief movements in the Church of Scotland during the eighteenth century, viz., the United Presbyterian Church, the Synod of the Reformed Presbyterian Church, the General Synod of the Reformed Presbyterian Church, and the Associate Reformed Synod of the South. Whatever of English Presbyterianism there was in the Colonies, and in addition the few French Protestant or Huguenot churches, combined at an early day with Scotch and Scotch-Irish elements to form the Presbyterian Church in the United States, the largest of the Churches. The Cumberland Presbyterian Church and the Presbyterian Church in the United States (South) are branches of the Presbyterian Church in the United States, the first separating in 1810, and the second in 1861. The youngest of the Presbyterian Churches, the Welsh, originated in the Principality of Wales, where the denomination is known as the Welsh Calvinistic Methodist Church. However these Churches may differ in matters of practice and worship, they are substantially one in government, and with the exception of the Cumberland Presbyterian, maintain unmodified the principles of the Presbyterian System, as contained either in the Canons of the Synod of Dort, the Westminster Confession, or the Heidelberg Catechism. The largest of the American Presbyterian Churches is the Presbyterian Church in the United States of America, and its history concisely stated, is given under the following heads:

(4) The Period of Isolated Churches. The earliest American Presbyterian churches were established in New England, Maryland, Delaware and Virginia. John Robinson, the pastor of the Plymouth Pilgrims while in Holland, has left on record the following declaration of Church prin-

ciples—"Touching the ecclesiastical ministry, viz., of pastors for teaching, elders for ruling, deacons for distributing the church's contributions, we do wholly and in all points agree with the French Reformed Churches." The Virginia Puritans were driven out by persecution between 1642 and 1649. The English Presbyterian element in Maryland and the colonies to the northward was strengthened by the advent, from 1660 to 1690, of a large element of Scotch Covenanters. The earliest Presbyterians in New York were the Dutch Calvinists, who founded a church in 1628; English-speaking Presbyterians being first found there in 1643, with the Rev. Francis Doughty as their minister. In 1680, the Presbytery of Laggan, Ireland, in response to a letter from William Stevens, a member of the Council of the Colony of Maryland, sent to the United States the Rev. Francis Makemie as a missionary. His arrival in 1683 was an epoch in the ecclesiastical history of the Colonies. Mr. Makemie became the apostle of American Presbyterianism, giving himself unreservedly to the work of ecclesiastical organization, enduring persecution and daring imprisonment in behalf of the cause which he most worthily represented, and at last succeeding in bringing into organic unity the scattered churches in the Colonies.

(5) The Colonial Presbyterian Church. The first Presbytery of the Church was organized in the year 1705 or 1706. The exact date cannot be determined, owing to the loss of the first pages of the records. The ministers of the judicatory were six in number representing about twenty-two congregations, not including the Presbyterians of Virginia, the Carolinas, and Georgia. The place of meeting was Freehold, N. J. The growth of the country, and especially the increasing number of immigrants from Ireland and Scotland, so added to the numbers of the churches, that in September, 1716, the Presbytery constituted itself into a Synod, with four Presbyteries. In 1729, this General Synod passed what is called the Adopting Act, by which it was agreed that all the ministers under its jurisdiction should declare "their agreement in and approbation of the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of divines at Westminster," and also "adopt the said Confession as the Confession of their faith." In the same year the "Synod denied to the civil magistrate power over the Church," and also the "power to persecute any for their religion." It was the Presbyterian and not the Congregationalist who gave definite ecclesiastical form to the distinctively American and true doctrine of the independence of the Church from control by the state. In 1745 questions of policy as to revivals and education, produced a division in the Church. The "Log College," founded by the Rev. William Tennent, Sr., for the training of ministers, was one of the causes of the contention, and his son, the Rev. Gilbert Tennent, with the celebrated evangelist, the Rev. George Whitefield, were prominent in the controversy. The parties were known as "Old Side" and "New Side," which terms are not in any manner equivalent to the terms "Old School" and "New School" in use a century later. In 1758 the divided bodies reunited upon the basis of the Westminster Standards pure and simple, and at the date of reunion, the Church consisted of ninety-eight ministers, about two hundred congregations and some ten thousand communicants. It was during the period of this division that the "New Side" established the institution now known as Princeton University, for the purpose of securing an educated ministry. In 1768, John Witherspoon was called from Scotland and installed as president of Princeton, and also as Professor of Divinity. This remarkable man exercised an increasing and powerful influence not only in the Presbyterian Church, but through the Middle and Southern colonies. Though Scotch of birth, he was American at heart, and never hesitated to do what he regarded as his duty in political as well as religious affairs. He was one of the leaders in the joint movement of Presbyterians and Congregationalists, effected in 1766, to resist the establishment of the English Episcopal Church as the State Church of the Colonies. He was also a member of the Continental Congress, and the only clerical signer of the Declaration of Independence. Religious forces were among the chief influences operating to secure separation from Great Britain, and the opening of the Revolutionary struggle found the Presbyterian Churches to a man on the side of the colonies. The General Synod called upon the churches to "uphold firmly the resolutions" of Congress, and let it be seen that they were "able to bring out the whole strength of this vast country to carry them into execution." At the close of the war, the Synod congratulated the churches on "the general and almost universal attachment of the Presbyterian body to the cause of liberty and the rights of mankind." No body of Christians has a more honorable record in the development of American institutions, or is more in sympathy with them, than the Presbyterian.

(6) The Constitution of 1788. With the restoration of peace in 1783, the Presbyterian Church, gradually recovered from the evils wrought by war. The need of further organization was deeply felt. The Church had always been independent, having no organic connection with European and British churches of like faith. The independence of the United States, however, had created new conditions for the Christian churches as well as for the American people. Presbyterians were no longer merely tolerated, they were entitled equally with Episcopalians to full civil and religious rights. In view, therefore, of the new conditions, the Synod in May, 1788, adopted a Constitution for the Church containing the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, the Book of Discipline, and the Directory for Worship. Certain changes were made in the Confession, the Catechisms, and the Directory, concerning which it is sufficient to say that they were in the direction of liberty,—of liberty in worship, of freedom in prayer, and above all, of the liberty of the Church from any control by the state. The Form of Government was altogether a new instrument, and established the General Assembly as the governing body in the Church.

The Presbyterian form of government is in all essential things similar to that of the government of the United States of America. Where, in civil government, Americans have the township committee, the county board, the state legislature, and the congress of the United States, the Presbyterian Church has the session of the particular church, the Presbytery, the Synod and the General Assembly. These judicatories further, are representative in the fullest sense, their members being chosen to office by the people. Concerning the Presbyterian Government, one of the Roman Catholic Archbishops of New York, the Rev. John Hughes, wrote: "that for the purposes of popular and political government its organization

is little inferior to that of Congress itself. It acts on the principle of a radiating center, and is without equal or rival among the other denominations of the country." Further, this form of government, as a system of rules, has the privilege of possessing in the Westminster Confession, a statement of the principles for which the Church stands, in which it has the advantage of the nation, the latter possessing no such document. The national constitution is simply a body of regulations, the Presbyterian Constitution contains both principles and regulations.

(7) The Period of the Plan of Union. The first important movement in the Church, after the adoption of the Constitution, was the formation of the Plan of Union with the Congregational Associations of New England, which began with correspondence in 1792, and reached its consummation in the agreements made from 1801 to 1810 between the General Assembly and the Associations of Connecticut and other states. This plan allowed Congregational ministers to serve Presbyterian Churches, and *vice versa;* and also permitted mixed churches and members of both denominations, with the right of representation in Presbytery. It remained in force until 1837, and was useful to both Churches, in relation to the results flowing from the great revivals of religion throughout the country from 1799 to 1802; and also in connection with the cause of both Home and Foreign Missions.

What is known as the Cumberland separation took place during this period. The Presbytery of Cumberland ordained to the ministry persons who, in the judgment of the Synod of Kentucky, were not qualified for the office either by learning or by sound doctrine. The controversies between the two judicatories resulted in the dissolution of the Presbytery by the Synod in 1806, and finally in 1810, in the initial steps in the establishment of what is now known as the Cumberland Presbyterian Church. The growth of the Church during the period (1790 to 1837) was very decided, the membership increasing from eighteen thousand to two hundred and twenty thousand five hundred and fifty-seven. Further, in it, the first Theological Seminary of the Church was founded at Princeton, N. J., (1812), with Archibald Alexander as first professor; the Boards of Home Missions (1816) and of Education (1819) were established, and at its close the Board of Foreign Missions came into existence.

(8) The Period of Division. About the year 1825, the peace of the Church began seriously to be disturbed by controversy respecting the Plan of Union, and the establishment of denominational agencies for missionary and evangelistic work. The Pittsburgh Synod, as early as 1831, founded the Western Foreign Missionary Society, The Foreign Mission work of the Church had previously been accomplished mainly through the American Board of Commissioners for Foreign Missions, located at Boston, Mass., and much of the Home Mission work was done through the American Home Missionary and the American Education Societies. The party standing for denominational agencies and opposed to the Plan of Union, was known as the "Old School" and that favoring the continuance of the Plan as the "New School." Questions of doctrine were also involved in the controversy, though not to so large an extent as those of denominational policy, and led to the trial for heresy of the celebrated Albert Barnes. The "Old School" majority in the Assembly of 1837 brought the matters at issue to a head, by abrogating the Plan of Union, by resolutions against the interdenominational societies, by the excision of the Synods of Utica, Geneva, Genesee and the Western Reserve, and by the establishment of the Presbyterian Board of Foreign Missions. When the Assembly of 1838 met, the "New School" Commissioners protested against the exclusion of the delegates from the four exscinded Synods, organized an Assembly of their own in the presence of the sitting Assembly, and then withdrew. The controversy came before the civil courts through a suit, on the part of the "New School," to determine whether the persons chosen by its Assembly were the legal "trustees of the General Assembly." The final decision in the case was in favor of the "Old School."

From 1838 onward, both branches of the Church grew slowly but steadily, and both made progress in the organization of their benevolent and missionary work. The growth of both was checked, however, by disruption. The New School Assembly of 1857 took strong ground in opposition to slavery, with the result that several Southern Presbyteries withdrew and organized the United Synod of the Presbyterian Church. In May, 1861, the Old School Assembly met at Philadelphia, Pa., with but thirteen commissioners present from the states which had seceded from the Union. Dr. Gardiner Spring of New York offered in the judicatory, resolutions professing loyalty to the federal government, which were passed by a decided majority. The minority of the Assembly, however, while to a large degree in favor of the Union, were actuated by the feeling that an ecclesiastical judicatory had no right to determine questions of civil allegiance. The "Spring Resolutions" were the alleged reason for the organization of the Presbyterian Church in the Confederate States of America, which met in General Assembly at Augusta, Georgia, in December, 1861, was enlarged by union in 1863, with the United Synod above referred to, and upon the cessation of hostilities in 1865 took the name of the Presbyterian Church in the United States. Its members were increased in 1869 and 1874, by the adherence of those portions of the Synods of Kentucky and Missouri, which protested by "declaration and testimony" against the action of the Old School Assembly in the matter of the Christian character of the ministers and members of the Presbyterian Church South.

(9) The Period of Reunion. The first step towards the reunion of the "Old School" and "New School" was taken in 1862 by the establishment of fraternal correspondence between the two Assemblies. A second step was the organization by the "New School" in 1863 of its own Home Mission Work. In 1866, committees of conference with a view to union, were appointed, and on Nov. 12, 1869, at Pittsburgh, Pa., reunion was consummated on the basis of the "Standards pure and simple." In connection with the movement, a memorial fund was raised, which amounted to $7,883,983. From the year 1870 the Church has made steady progress along all lines, and its harmony has been seriously broken only by the controversy (1891-1894) as to the "authority and credibility of Holy Scripture," as a consequence of which Prof. Charles A. Briggs of Union Theological Seminary, New York City, and Prof. Henry P. Smith, of Lane Theological Seminary, Cincinnati, Ohio, were suspended from the ministry, after formal process in Presbytery and final judgment by the General Assembly. Despite this controversy, the Church has doubled membership during the past thirty

years, and numbers now nearly one million communicants. Its contributions for all purposes for the year ending March 31, 1898, were $13,938,561, of which the sum of $3,158,991 was contributed for missionary and benevolent work. The organized work of the Church is conducted through eight Boards: Home Missions, Foreign Missions, Education, Publication and Sabbath-school work, Ministerial Relief, Missions for Freedmen, Church Erection, and Aid for Colleges and Academies.

There have been established two Women's Missionary organizations, the one for Home, the other for Foreign missions, which have been greatly prospered. There are also thirteen Theological Seminaries, located in different parts of the country, and under the supervision of the General Assembly. The future of the Church, judging from the past, will be one of constant progress, and of enlarging membership, influence, resources, and missionary activity.

The Church reports (1901) seven thousand three hundred and eighty-six ministers and nine hundred and sixty-one thousand three hundred and thirty-four communicants.

The denomination stands for great and abiding theological truths, for the rights of the people in church government, and for that true catholicity, which cheerfully accords to others, whatever opinions they may cherish, their full rights of conscience. It illustrates the fact that strength of conviction and true liberality are co-ordinate, not antagonistic things; and that Calvinism is a living power in Christendom. W. H. R.

PRESBYTERIAN CHURCH SOUTH IN THE UNITED STATES.

The Presbyterian Church in the United States of America had, owing to the prevalence of latitudinarian views in theology and ecclesiastical polity, been divided, in 1838, into the Old School, and the New School Churches. The New School Church suffered another divison in 1857, the Southern department, which refused to regard slaveholding as a sin, establishing the Synod of the South.

(1) Organization. The Old School retained its integrity and conservative tone till 1861. But in that year the Assembly, sitting at Philadelphia, was overcome by the prevailing secular and war spirit. It subordinated the kingdom of the Lord Jesus Christ to political ends, and thus violated the constitution of the Church and usurped the prerogatives of the Divine Master. It adopted the Spring Resolutions, wherein it attempted, as Dr. Charles Hodge and his fifty-seven fellow-protestants said, "to decide the political question, to what government the allegiance of Presbyterianism was due," and "to make that decision a condition of membership in the Church."

In consequence of this course, forty-seven Presbyteries in the then Confederate States of America, each for itself, dissolved connection with the Assembly during the summer of 1861. On December 4, 1861, their representatives met in Augusta, Ga., and formed the first General Assembly of the Presbyterian Church South.

(2) Constitution. This constituting Assembly adopted the constitution of the Presbyterian Church in the United States of America as its own constitution; but sloughed off the un-Presbyterian machinery with which the old church conducted its missionary and other operations. For the cumbrous and irresponsible boards of the mother church it substituted the Church itself, God's appointed instrumentality for evangelizing the world, and established the necessary executive committees to carry out the will of the church—small bodies immediately responsible to the General Assembly.

(3) General Address. In a letter "to all the churches of Jesus Christ throughout the earth," this Assembly asserted that the consequences of the proceedings on the part of the recent Philadelphia Assembly—its opening "the door for the worst passions of human nature in the deliberation of church courts"—had justified separation, as had also the *de facto* existence of the Confederate States of America within whose bounds they were. This Assembly also claimed as distinguishing features of its Church, "Witnessing for the non-secular character of the Church and its headship of Christ, or, in other words, for a strict adherence to the constitution," and "the complete organization of the Church, obviating the necessity of boards and societies."

(4) Growth. The numerical growth of the Church has been very rapid. Its seven hundred ministers have become one thousand four hundred and seventy-one, and its seventy thousand communicants two hundred and twenty-one thousand and twenty-two as reported (1901).

Its contributions to home and foreign missions are more than four times as large; and it has kept pace in developing other branches of enterprise. This advance has been made, too, in spite of the exodus of about ten thousand colored communicants, who went, for the most part, to the Northern Presbyterian Church.

This growth is explained by: (1) The Church having taken into organic union with itself many smaller bodies of sound Presbyterians. Thus it took in "the Independent Presbyterian Church (1863), the United Synod of the South (1864), the Presbytery of Patopsco (1867), the Alabama Presbytery of the Associated Reformed Church about the same time, the Synod of Kentucky (1869), the Associated Reformed Presbytery of Kentucky (1870), and the Synod of Missouri (1874). The union with these churches brought in about two hundred and eighty-two ministers, four hundred and eighty churches, and thirty-five thousand six hundred communicants. (2) The energetic use of the evangelistic arm of the Church's service. Particularly, since 1866, presbyterial evangelists have been, in increasing numbers, preaching to the weak and destitute.

In 1880 the Synod of Kentucky entered upon the pioneer enterprise of synodical evangelism. Not less than eight or ten synods have subsequently inaugurated some form of synodical work. Pastors and people have been generally faithful and so preached Christ.

(5) Missions of the Church. The development of the Church's agencies has also been gratifying. Foreign Missions have had a large place in the heart of the Church. It has planted stations in China, Italy, the United States of Colombia, Brazil, Mexico, Greece, Japan, the Congo Free State, Cuba, and Corea. In its several missions it has to-day about one hundred and fifty ordained and unordained missionaries, and can look on a total of three thousand one hundred and fifty-six communicants and an immense effect of a general kind predisposing heathendom to receive Christianity.

Home Missions have also had a large place. The general objects for which the Assembly's Executive Committee has labored, are: (1) To aid feeble churches in support of their pastors and to secure a competency to every laboring minister. (2) To aid in the support of missionaries

and evangelists. (3) To assist weak churches in obtaining suitable edifices in which to worship. (4) To assist laborers in getting from one field to another when they are without the means of doing this of themselves. (5) To raise and disburse an invalid fund. This committee took oversight also of the work among the negroes till 1891 when the Executive Committee of Colored Evangelization was established.

(6) The Ministry. The Church has maintained a highly educated ministry. Its plan for securing such a ministry, styled variously as "a beneficiary or eleemosynary," or "stipendiary" plan, is a good scheme if faithfully carried out by the presbyteries; but seems to be tolerated only because of the necessity for some such scheme. The Church has five good theological schools under its care, one being the Tuscaloosa Institute for negroes, a still greater number of colleges and universities, besides academies.

(7) Publishing Agencies. The Publication Committee, located at Richmond, Va., has done a most important work. A number of able journals advocate the principles and give information concerning the work of the Church.

(8) Adherence to Principles. So much for the growth of the Church. A word now with reference to the way in which it has stood by its principles. The Church has remained true to the Calvinism of its creed. It is, perhaps, more thoroughly Calvinistic than in 1866. The changes in polity have been considerable. They have sprung from a more solid conviction of *jure divino* Presbyterianism, and have resulted in a clearer statement of the ruling elder's rights and duties, and a more adequate and Scriptural exposition of the deacon's duties and relations. It has given a noble testimony to the independence of Church and State. In all its formal and well-considered views of the subject from 1861 to 1870, it testified to the non-secular character of the Church and the headship of Jesus in Zion. During the war it did, indeed, falter in its testimony to the non-secular character of the Church; but its falterings were transient inconsistencies, as formal testimonies of the time show and as sorrow for these missteps, evinced by its implicit and explicit confessions in 1866, 1870 and 1876, show. This Church still holds to an inerrant Bible, and to the approvableness of Bible morals, and opposes womanism in the official work of the Church.

How far these principles shall prevail in the future a prophet is needed to tell. The principle of Church and State ought to prevail; and so, according to the common judgment of our Church, every other one of its principles. Hence it does not ask whether they shall prevail, but whether they *ought* to prevail. Its action should be guided by the right rather than by the achievable.

(9) Condition of Amity. This Church would unite with others in federal union on condition of their receiving evidently *con amore* its own standards. The Assemblies of 1893 and 1894 declined to enter the "Federal Union between the Reformed Churches in the United States holding the Presbyterian system." It has maintained fraternal correspondence with several ecclesiastical bodies of like faith and polity. Owing to the non-secular character of the Dutch Reformed Church, its thoroughly Calvinistic theology and Presbyterian polity, this correspondence developed, in 1875, into a "plan of active co-operation," in publication, home missions, foreign missions and education. In 1889 the Northern Presbyterian Church entered into a similar plan of co-operation with ours. The great body of Southern Presbyterians is profoundly attached to its own principles, and while unchurching no evangelical body, seeks formal external union only on the basis of its own creed. T. C. J.

PRESENCE (prĕz'*e*ns), (Heb. פָּנֶה, *paw-neh'*, face). Jehovah's promise to Moses was "My presence shall go with thee, and I will give thee rest" (Exod. xxxiii:14).

The *presence* is equivalent to the *face* of Jehovah. In Is. lxiii:9 we have the term *the angel of his presence*. Thus the *presence* meant God's *angel* in whom he tabernacled.

PRESENT (prĕz'*e*nt). See GIFT.

PRESENTLY (prĕz'*e*nt-lỹ), (Gr. παρίστημι, *paris'tay-mee*, Matt. xxvi:53, etc.), instantly, immediately.

PRESIDENT (prĕz'ĭ-d*e*nt), (Chald. סָרְכָה, *saw-rake'*, for the Heb. שֹׁטֵר, *sho-tare'*, and used only in Dan., ch. vi). The three chief rulers placed over the satraps of Belshazzar (Dan. vi:7) and continued under Darius. Daniel was one of the three.

PRESS (prĕs). **1.** (Mark ii:4; v:27, 30; Luke viii:19, 45; xix:3, signifies a crowd). To press is to crowd, or throng closely together.

2. (Heb. גַּת, *gath*, wine press or vat), a large trough hewn out of stone, or dug in the earth and walled up (Is. v.2; Matt. xxi:33).

In this the grapes were trodden by men, usually five in number (Job xxiv:11; Lam. i:15; Is. lxiii:2). As it was hard labor slaves were employed in this work (Is. lxiii:1; xvi:10; Jer. xxv:30; xlviii:33). (See WINE PRESS.)

PRESSFAT (prĕs-făt), (Heb. יֶקֶב, *ye'keb*, trough), the vat or large trough into which the juice flowed when pressed out of the grapes (Hag. ii:16).

PRESUMPTION (prē-zŭmp'shŭn) as it relates to the mind, is a supposition formed before examination. As it relates to the conduct or moral action, it implies arrogance and irreverence. As it relates to religion in general, it is a bold and daring confidence in the goodness of God, without obedience to his will.

(1) Presumptuous Sins. *Presumptuous sins* must be distinguished from sins of infirmity, or those failings peculiar to human nature (Eccles. vii:20; 1 John i:8, 9); from sins done through ignorance (Luke xii:48); and from sins into which men are hurried by sudden and violent temptation (Gal. vi:1). The ingredients which render sin presumptuous are knowledge (John xv:22); deliberation and contrivance (Prov. vi:14; Ps. xxxvi:4); obstinacy (Jer. xliv:16; Deut. i:13); inattention to the remonstrances of conscience (Acts vii:51); opposition to the dispensations of Providence (2 Chron. xxviii:22); and repeated commission of the same sin (Ps. lxxviii:17). Presumptuous sins are numerous; such as profane swearing, perjury, theft, adultery, drunkenness, Sabbath-breaking, etc. These may be more particularly considered as presumptuous sins, because they are generally committed against a known law, and so often repeated. Such sins are most heinous in their nature, and most pernicious in their effects. They are said to be a reproach to the Lord (Num. xv:3); they harden the heart (1 Tim. iv:2); draw down judgments from heaven (Num. xv:31); even when repented of, are seldom pardoned without some visible testimony of God's displeasure (2 Sam. xii:10).

(2) Sinning Presumptuously. As it respects professors of religion, as one observes, they sin

presumptuously, (1) when they take up a profession of religion without principle; (2) when they profess to ask the blessing of God, and yet go on in forbidden courses; (3) when they do not take religion as they find it in the Scriptures; (4) when they make their feelings the test of their religion, without considering the difference between animal passions and the operations of the Spirit of God; (5) when they run into temptation; (6) when they indulge in self-confidence and self-complacency; (7) when they bring the spirit of the world into the church; (8) when they form apologies for that in some which they condemn in others; (9) when professing to believe in the doctrines of the Gospel, they live licentiously; (10) when they create, magnify, and pervert their troubles; (11) when they arraign the conduct of God as unkind and unjust (Buck. *Theol. Dict.*)

PRESUMPTUOUS, PRESUMPTUOUSLY (prē-zŭmp'tū-ŭs, prē-zŭmp-tū'ŭs-lȳ), undue boldness or overconfidence, the taking of liberties, etc.

Several words in the original are so rendered:

1. *Zood* (Heb. זוּד, to seethe), in the sense of insolence (Exod. xxi:14; Deut. i:43; xvii:13).

2. *Zade* (Heb. זֵד, arrogant; זָדוֹן, *zaw-done'*, arrogance; Ps. xix:13).

3. *Yawd* (Heb. יָד, hand). In Num. xv:30 "presumptuously."

4. *Tol-may-tace'* (Gr. τολμητής, daring), spoken (2 Pet. ii:10) of those who were self willed, obstinate, licentious and despising authority. (See PRESUMPTION).

PRETENCE (prē-tĕns), (Gr. πρόφασις, *prof'as-is*, show), under color as though they would, etc. (Matt. xxiii:14; Mark xii:40; Phil. i:8).

It is translated *cloak* (1 Thess. ii:5), where Paul says that he never "at any time used flattering words, . . . nor a cloak of covetousness" by which he means he had not used his high office for selfish purposes.

PRETORIUM (prē-tō'rĭ-ŭm), (Gr. πραιτώριον, *prahee-to'ree-on*, Mark xv:16). See PRÆTORIUM.

PREVENT (prē-vĕnt), (Heb. קָדַם, *kàw-dam'*, Ps. xviii:5. cxix:148), to anticipate, to go before, to precede.

(Gr. φθάνω, *fthan'o*, Matt. xvii:25; 1 Thess. iv:15). The word later came to have the meaning of hindrance.

PREY (prā). See SPOIL.

PRICK (prĭk), (Gr. κέντρον, *ken'tron*, Acts ix:5; xxvi:14), to incite, spur, goad.

Figurative. To be *pricked in the heart and reins* is to be inwardly convinced of and distressed for sin (Acts ii:37; Ps. lxxiii:21).

PRIEST, HEBREW PRIESTHOOD (prēst, hē'brū prēst'hŏŏd), (Heb, כֹּהֵן, *ko'hane'*, priest; Sept. Ἱερεύς, *hee-eh-rooce'*; Vul. *sacerdos*).

The English word is generally derived from the New Testament term presbyter (elder), the meaning of which, is, however, essentially different from that which was intended by the ancient terms. It would come nearer, if derived from προΐστημι or προΐσταμαι, 'to preside,' etc. It would then correspond to Aristotle's definition of a priest, τῶν πρὸς τοὺς θεοὺς κύριος, 'presiding over things relating to the gods' (*Polit.* iii, 14), and with the very similar one in Heb. v:1, "every high-priest taken from among men, is constituted on the behalf of men, with respect to *their concerns with God* (τὰ πρὸς τὸν Θεόν), that he may present both gifts and sacrifices for sins.'

The primitive meaning of the Hebrew word is not easily determined, because the verb, in its radical form, nowhere occurs. Gesenius observes: 'In Arabic it denotes to prophesy, to foretell as a soothsayer, and among the heathen Arabs the substantive bore the latter signification; also that of *a mediator* or *middle person*, who interposed in any business, which seems to be its radical meaning, as prophets and priests were regarded as mediators between men and the Deity. In the earliest families of the race of Shem, the offices of priest and prophet were undoubtedly united; so that the word originally denoted both, and at last the Hebrew idiom kept one part of the idea, and the Arabic another' (*Hebraisches und Chaldaisches Handwörterbuch*, Leipz., 1823). It is worthy of remark, that all the persons who are recorded in Scripture as having legally performed priestly acts, but who were not stirctly sacerdotal, come under the definition of a prophet, viz., persons who received supernatural communications of knowledge generally, as Adam, Abraham (Gen. xx:7), Isaac, Jacob, Moses, Job, Samuel, Elijah (comp. Luke i:70). The primary meaning of the Hebrew word is regarded by Kimchi, Castell, Giggeius, Ernesti, Simonis, Tittmann, and Eichhorn, to be, the rendering of honorable and dignified service, like that of ministers of state to their sovereign. Nearly similar is the idea adopted by Cocceius and Schultens, viz., drawing near, as to a king or any supreme authority. The following definition of a priest may be found sufficiently comprehensive:—A man who officiates or transacts with God on behalf of others, statedly, or for the occasion.

1. Garments of Priesthood. The designation and call of Aaron and his sons to the priesthood are commanded in Exod. xxviii:1; and holy garments to be made for Aaron, 'for glory and for beauty' (verse 2), and for his sons (verse 40), by persons originally skillful, and now also inspired for the purpose (verse 3), the chief of whom were Bezaleel and Aholiab (xxxi:2-6). As there were some garments common both to the priests and the high-priest, we shall begin with those of the former, taking them in the order in which they would be put on.

"Breeches" of the Priest.

(1) Fine Linen. The first was 'linen breeches,' or drawers (Exod. xxviii:42). These were to be of fine twined-linen, and to reach from the loins to the middle of the thighs. According to Josephus, whose testimony, however, of course, relates only to his own time, they reached only to the middle of the thigh, where they were tied fast (*Antiq.* iii, 7, 1). Such drawers were worn universally in Egypt. In the sculptures and paintings of that country, the figures of workmen and servants have no other dress than a short kilt or apron, sometimes simply bound about the loins and lapping over in front: other figures have short loose drawers; while a third variety of this article was closely fitted, and extending to the knees. This last sort of drawers seems to have been peculiar in Egypt to the gods, and to the priests, whose attire was often adapted to that of the idols on which they attended. The priests, in common with other persons of the upper classes, wore the drawers under other robes. No mention occurs of the use of drawers by any other class of persons in Israel except the priests, on whom it was enjoined for the sake of decency.

(2) Woven Coat. The *coat of fine linen or cotton* (Exod. xxxix:27) which was worn by

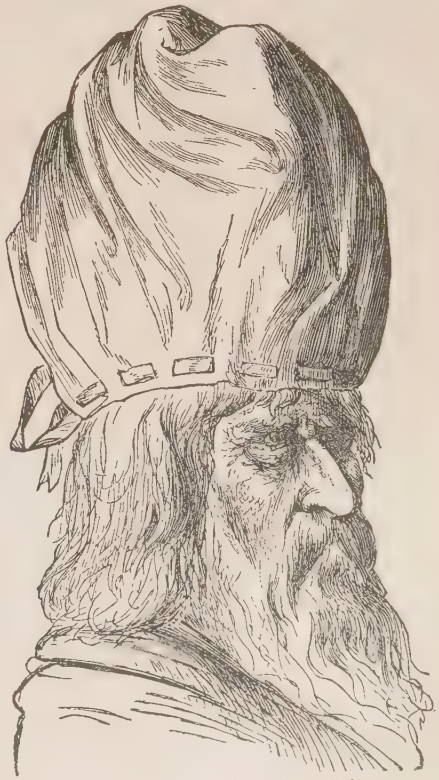
"Broidered Coat" Worn by Priests.

men in general (Gen. xxxvii:3); also by women (2 Sam. xiii:18; Cant. v:3), next to the skin. It was to be of woven work. Josephus states that it reached down to the feet, and sat close to the body; and had sleeves, which were tied fast to the arms; and was girded to the breast a little above the elbows by a girdle. It had a narrow aperture about the neck, and was tied with certain strings hanging down from the edge over the breast and back, and was fastened above each shoulder (*Antiq.* iii, 7, 2). But this garment, in the case of the priests and high-priest, was to *be broidered* (Exod. xxviii:4). A *broidered coat*, by which Gesenius understands a coat of cloth worked in checkers or cells.

(3) The Girdle. (Exod. xxviii:40; Lev. xvi:4). This was also worn by magistrates (Is. xxii:21). The girdle for the priests was to be made 'of fine twined linen, and blue, and purple, and scarlet, of needlework' (Exod. xxxix:29). Josephus describes it as often going round, four fingers broad, but so loosely woven that it might be taken for the skin of a serpent; and that it was embroidered with flowers of scarlet, and purple, and blue, but

Linen Girdle of Priest.

that the warp was nothing but linen. The beginning of its circumvolution was at the breast; and when it had gone often round, it was there tied, and hung loosely down to the ankles while the priest was not engaged in any laborious service, for in that position it appeared in the most



Form of Turban Worn by Hebrew Priests.

agreeable manner to the spectators; but when he was obliged to assist at the offering of sacrifices, and to do the appointed service, in order that he might not be hindered in his operations by its motion, he threw it to the left hand, and bore it on his right shoulder (*Antiq.* iii, 7, 2).

(4) The Cap. The *bonnet, cap,* or *turban* (Exod. xxviii:40; Ezek. xliv:18) was to be of fine linen (xxxix:28). In the time of Josephus it was circular, covering about half the head, something like a crown made of thick linen swathes doubled round many times, and sewed together, surrounded by a linen cover to hide the seams of the swathes, and sat so close that it would not fall off when the body was bent down (*Antiq.* iii, 7, 3).

2. Dress of the High-Priest. The dress of the high-priest was precisely the same with that of the common priests in all the foregoing particulars.

(1) The Robe. In addition to the above he had *a robe, or tunic* (Exod. xxviii:4). This was not a mantle, but a second and larger coat without

High-Priest's Robe with Pomegranates and Golden Bells.

sleeves; a kind of surtout worn by the laity, especially persons of distinction (Job i:20; ii:12, by kings; 1 Sam. xv:27; xviii:4; xxiv:5, 12). This garment, when intended for the high-priest, and then called *'the robe of the ephod,'* was to be of one entire piece of woven work, all of blue, with an aperture for the neck in the middle of the upper part, having its rim strengthened and adorned with a border. The hem had a kind of fringe, composed of tassels, made of blue, purple, and scarlet, in the form of pomegranates; and between every two pomegranates there was a small golden bell, so that there was a bell and a pomegranate alternately all round (Exod. xxviii: 31-35). The use of these bells may have partly been, that by the high-priest shaking his garment at the time of his offering incense on the great day of expiation, etc., the people without might be apprised of it, and unite their prayers with it (comp. Ecclus. xlv:9; Luke i:10; Acts x:4; Rev. viii:3, 4). Josephus describes this robe of the ephod as reaching to the feet, and consisting of one entire piece of woven-work, and parted where the hands came out (John xix:23). He also states that it was tied round with a girdle, embroidered with the same colors as the former, with a mixture of gold interwoven (*Antiq.* iii, 7, 4). It is highly probable that this garment was also derived from Egyptian usage. There are instances at Thebes of priests wearing over the coat a loose sleeveless robe, and which exposes the sleeves of the inner tunic. The fringe of bells and pomegranates seems to have been the priestly substitute for the fringe bound with a blue riband, which all the Israelites were commanded to wear. Many traces of this fringe occur in the Egyptian remains. The use assigned to it, 'that looking on this fringe they should remember the Lord's commandments,' seems best explicable by the supposition that the Egyptians had connected some superstitious ideas with it (Num. xv:37-40).

(2) The Ephod. This is mentioned in Exod. xxviii:4. It was a short cloak covering the shoulders and breast. It is said to have been worn by Samuel while a youth ministering before the Lord (1 Sam. ii:18); by David, while engaged in religious service (2 Sam. vi:14); and by inferior priests (1 Sam. xxii:18). But in all these instances it is distinguished as a linen ephod, but the ephod of the high-priest was to be made of gold, of blue, of purple, of scarlet, and fine twined linen, with cunning work. Though it probably consisted of one piece, woven throughout, it had a back part and a front part, united by shoulder-pieces. It had also a girdle: or rather strings went out from each side and tied it to the body. On the top of each shoulder was to be an onyx stone, set in sockets of gold, each having engraven upon it six of the names of the children of Israel, according to the precedence of birth, to memorialize the Lord of the promises made to them (Exod. xxviii:6-12, 29). Josephus gives sleeves to the ephod (*Antiq.* iii, 7, 5). It may be considered as a substitute for the leopard-skin worn by the Egyptian high-priests in their most sacred duties.

(3) The Breastplate. Then came the *breastplate,* a gorget, ten inches square, made of the same sort of cloth as the ephod, and doubled so as to form a kind of pouch or bag (Exod. xxxix: 9), in which was to be put the URIM and THUMMIM, which are also mentioned as if already known (xxviii:30). The external part of this gorget was set with four rows of precious stones; the first row, a sardius, a topaz, and a carbuncle; the second, an emerald, a sapphire, and a diamond; the third, a ligure, an agate, and an amethyst; and the fourth, a beryl, an onyx, and a jasper,—set in a golden socket. Upon each of these stones was to be engraven the name of one of the sons of Jacob. In the ephod, in which there was a space left open sufficiently large for the admission of this pectoral, were four rings of gold, to which four others at the four corners of the breastplate corresponded; the two lower rings of the latter being fixed inside. It was confined to the ephod by means of dark blue ribands, which passed through these rings; and it was also suspended from the onyx stones on the shoulder by chains of gold, or rather cords of twisted gold threads, which were fastened at one end to two other *larger* rings fixed in the upper corners of the pectoral, and by the other end going round the onyx stones on the shoulders, and returning

and being fixed in the larger ring. The breastplate was further kept in its place by a girdle, made of the same stuff, which Josephus says was sewed to the breastplate, and which, when it had gone once round was tied again upon the seam and hung down. (See BREASTPLATE OF THE HIGH-PRIEST.)

(4) The Mitre. The remaining portion of dress peculiar to the high-priest was the *mitre* (Exod. xxviii:4). The Bible says nothing of the difference beween this and the turban of the common priests. It is, however, called by a different name. It was to be of fine linen (verse 39). Josephus says it was the same in construction and figure with that of the common priest, but that above it there was another, with swathes of blue, embroidered, and round it was a golden crown, polished, of three rows, one above another, out of which rose a cup of gold, which resembled the calyx of the herb called by Greek botanists, *hyoscyamus*. He ends a most labored description by comparing the shape of it to a poppy (iii, 7, 6). Upon comparing his account of the bonnet of the priests with the mitre of the high-priests, it would appear that the latter was conical. The mitres worn by the ancient priests of Egypt afford a substantial resemblance of that prescribed to the Jews, divested of idolatrous symbols, but which were displaced to make way for a simple plate of gold, bearing the inscription, 'Holiness to Jehovah.' This *lamina*, extended from one ear to the other, being bound to the forehead by strings tied behind, and further secured in its position by a blue riband attached to the mitre (Exod. xxviii:36-39; xxxix:30; Lev. viii:9). Josephus says this plate was preserved to his own day (*Antiq.* viii, 3-8; see Reland, *De Spol. Templi*, p. 132). Such was the dress of the high-priest; see a description of its magnificence in corresponding terms in Ecclus. 1:5-16; Josephus had an idea of the symbolical import of the several parts of it. He says, that being made of linen signified the earth; the blue denoted the sky, being like lightning in its pomegranates, and in the noise of its bells resembling thunder. The ephod showed that God had made the universe of four elements, the gold relating to the splendor by which all things are enlightened. The breastplate in the middle of the ephod resembled the earth, which has the middle place of the world. The girdle signified the sea, which goes round the world. The sardonyxes declare the sun and moon The twelve stones are the twelve months or signs of the zodiac. The mitre is heaven, because blue (iii, 7, 7). He appears, however, to have had two explanations of some things, one for the Gentiles, and another for the Jews. Thus in this section, he tells his Gentile readers that the seven lamps upon the golden candlesticks referred to the seven planets; but to the Jews he represents them as an emblem of the seven days of the week (*De Bell. Jud.* vii, 5, 5; Whiston's notes *in loc.*). The magnificent dress of the high-priest was not always worn by him. It was exchanged for one wholly of linen, and therefore white, though of similar construction, when on the day of expiation he entered into the Holy of Holies (Lev. xvi:4, 23); and neither he nor the common priests wore their appropriate dress, except when officiating. It was for this reason, according to some, that Paul, who had been long absent from Jerusalem, did not know that Ananias was the high-priest (Acts xxiii:5). In Ezek. xlii:14; xliv:17-19, there are directions that the priests should take off their garments when they had ministered, and lay them up in the holy chambers, and put on other garments; but these directions occur in a visionary representation of a temple, which all agree has never been realized, the particulars of which, though sometimes derived from known customs, yet at other times differ from them widely. The garments of the inferior priests ap-

High-Priest in his Robes on the Day of Expiation.

Dress of Egyptian Priest.

pear to have been kept in the sacred treasury (Ezra ii:69; Neh. vii:70).

3. Consecration. The next incident in the *history* is, that Moses receives *a command to consecrate* Aaron and his sons to the priests' office (Exod. xxviii:41), in the manner and for the succession below described:

(1) Ceremonies. They were to be washed at the door of the tabernacle of the congregation (xxix:4), where the altar of burnt offering stood (xl:6, 29). Aaron was then robed in his pontifical garments (verses 4-6), and anointed with a profusion of oil (verse 7); whence he was called 'the priest that is anointed' (Lev. iv:3, etc.; Ps. cxxxiii:2). This last act was the peculiar and only distinguishing part of Aaron's consecration; for the anointing of his sons (Exod. xxx:30) relates only to the unction (xxix:21), by a mixture made of the blood of the sacrifice and of the anointing oil, which was sprinkled upon both Aaron and his sons, and upon their garments, as part of their consecration. Hence then Aaron received two unctions. In after times the high-priest took an oath (Heb. vii:23) to bind him, as the Jews say, to a strict adherence to established customs (*Mishna*, tit. *Yoma*, i, 5). The other details of this ceremony of consecration are all contained in one chapter (Exod. xxix), to which we must be content to refer the reader. The entire ceremony lasted seven days, on each of which, all the sacrifices were repeated (Lev. viii:33), to which a promise was added, that God would sanctify Aaron and his sons, that is, declare them to be sanctified, which he did, by the appearance of his glory at their first sacrifice, and by the fire which descended and consumed their burnt-offerings (Lev. ix:23, 24).

(2) Successive Priesthood. Thus were Aaron and his sons and their descendants separated forever, to the office of the priesthood, from all other Israelites. There was consequently no need of any further consecration for them or their de-

High-Priest in his Robes.

scendants. The firstborn son of Aaron succeeded him in the office, and the elder son among all his descendants; a rule which, though deviated from in after times, was ultimately resumed. The next successor was to be anointed and consecrated in his father's holy garments (Exod. xxix:29), which he must wear seven days when he went into the tabernacle of the congregation to minister (verse 30; comp. Num. xx:26-28; xxxv:25), and make an atonement for all things and persons (Lev. xvi:32-34), and for himself (comp. verse 11), besides the offering (vi:20-22). The common priests were required to prove their descent from Aaron. No age was prescribed for their entrance on their ministry, or retirement from it.

4. Duties of the High-Priest. We shall now give a summary of the *duties and emoluments* of the high-priest and common priests re-

Common Priest.

spectively. Besides his lineal descent from Aaron, the high-priest was required to be free from every bodily blemish or defect (Lev. xxi:16-23); but though thus incapacitated, yet, his other qualifications being sufficient, he might eat of the food appropriated to the priests (verse 22). He must not marry a widow, nor a divorced woman, or profane, or that had been a harlot, but a virgin Israelitess (verse 14). In Ezekiel's vision a general permission is given to the priests to marry a priest's widow (xliv:22). The high-priest might not observe the external signs of mourning for any person, or leave the sanctuary upon receiving intelligence of the death of even father or mother (verses 10-12; comp. x:7). Public calamities seem to have been an exception, for Joacim the high-priest, and the priests, in such circumstances ministered in sackcloth with ashes on their mitres (Judith iv:14, 15; comp. Joel i:13). He must not eat anything that died of itself, or was torn of beasts (Lev. xxii:8); must wash his hands and feet when he went into the tabernacle of the congregation, and when he approached the altar to minister (Exod. xxx:19-21, *sq.*). At first Aaron was to burn incense on the golden altar every morning when he dressed the lamps, and every evening when he lighted them, but in later times the common priest performed this duty (Luke i:8, 9); to offer, as the Jews understand it, daily morning and evening, the peculiar meat-offering he offered on the day of his consecration (Exod. xxix); to perform the ceremonies of the great day of expiation (Lev. xvi); to arrange the shew-bread every Sabbath, and to eat it in the holy place (xxiv:9); must abstain from the holy things during his uncleanness (xxii:1-3); also if he became leprous, or contracted uncleanness (verses 4-7). If he committed a sin of ignorance

he must offer a sin-offering for it (iv:3-13); and so for the people (verses 12-22); was to eat the remainder of the people's meat-offerings with the inferior priests in the holy place (vi:16); to judge of the leprosy in the human body or garments (xiii:2-59); to adjudicate legal questions (Deut. xvii:12). Indeed when there was no divinely inspired judge, the high-priest was the supreme ruler till the time of David, and again after the captivity. He must be present at the appointment of a new ruler or leader (Num. xxvii:19), and ask counsel of the Lord for the ruler (verse 21). Eleazar with others distributes the spoils taken from the Midianites (Num. xxxi: 21, 26). To the high-priest also belonged the appointment of a maintenance from the funds of the sanctuary to an incapacitated priest (1 Sam. ii:36, margin). Besides these duties, peculiar to himself, he had others in common with the inferior priests. Thus, when the camp set forward, 'Aaron and his sons' were to take the tabernacle to pieces, to cover the various portions of it in cloths of various colors (iv:5-15), and to appoint the Levites to their services in carrying them; to bless the people in the form prescribed (vi: 23-27), to be responsible for all official errors and negligences (xviii:1), and to have the general charge of the sanctuary (verse 5).

5. Emoluments of the High-Priest. Neither the high-priest nor common priests received 'any inheritance' at the distribution of Canaan among the several tribes (Num. xviii:20; Deut. xviii: 1, 2), but were maintained, with their families, upon certain fees, dues, perquisites, etc., arising from the public services, which they enjoyed as a common fund. Perhaps the only distinct prerogative of the high-priest was a tenth part of the tithes assigned to the Levites (Num. xviii:28; comp. Neh. x:38); but Josephus represents this also as a common fund (*Antiq.* iv, 4, 4).

6. General Duties of the Priests. (1) Besides those duties already mentioned as common to them and the high-priests, they were required to prove their descent from Aaron, to be free from all bodily defect or blemish (Lev. xxi: 16-23); (2) must not observe mourning, except for near relatives (xxi:1-5); must not marry a woman that had been a harlot, or divorced, or profane. (3) The priest's daughter who committed whoredom was to be burnt, as profaning her father (xxi:9). (4) The priests were to have the charge of the sanctuary and altar (Num. xviii:5). (5) The fire upon the altar being once kindled (Lev. i:7), the priests were always to keep it burning (vi:13). (6) In later times, and upon extraordinary occasions, at least, they flayed the burnt-offerings (2 Chron. xxix:34), and killed the Passover (Ezra vi:20). (7) They were to receive the blood of the burnt-offerings in basins (Exod. xxiv:6), and sprinkle it round about the altar, arrange the wood and the fire, and to burn the parts of the sacrifices (Lev. i:5-10). (8) If the burnt sacrifice were of doves, the priest was to nip off the head with his finger-nail, squeeze out the blood on the edge of the altar, pluck off the feathers, and throw them with the crop into the ash pit, divide it down the wings, and then completely burn it (verses 15-17). (9) He was to offer a lamb every morning and evening (Num. xxviii:3), and a double number on the Sabbath (verse 9), and the burnt-offerings ordered at the beginning of months (verse 11), and the same on the Feast of Unleavened Bread (verse 19), and on the day of the First Fruits (verse 26); (10) to receive the meat-offering of the offerer, bring it to the altar, take of it a memorial, and burn it upon the altar (Lev. ii); (11) to sprinkle the blood of the peace-offerings upon the altar round about, and then to offer of it a burnt-offering (iii); (12) to offer the sin-offering for a sin of ignorance in a ruler or any of the common people (iv:22-25); (13) to eat the sin-offering in the holy-place (vi:26; comp. x:16-18); (14) to offer the trespass-offering (verses 6-19; vi:6, 7), to sprinkle its blood round about the altar (vii:2), to eat of it, etc. (verse 6); (15) to eat of the shew-bread in the holy place (xxiv:9); (16) to offer for the purification of women after childbirth (xii: 6, 7); (17) to judge of the leprosy in the human body or garments; to decide when the leper was cleansed, and to order a sacrifice for him (xiv: 3, 4); to administer the rites used at pronouncing him clean (verses 6, 7); to present him and his offering before the Lord, and to make an atonement for him (verses 10-32); to judge of the leprosy in a house (xiv:33-47), to decide when it was clean (verse 48), and to make an atonement for it (verses 49-53); (18) to make an atonement for men cleansed from an issue of uncleanness (xv:14, 15), and for women (verses 29, 30); (19) to offer the sheaf of First Fruits (xxiii:10, 11); (20) to estimate the commutation in money for persons in cases of a singular or extraordinary vow (xxvii:8), or for any devoted unclean beast (verses 11, 12), or for a house (verse 14), or field (xviii:23); (21) to conduct the ordeal of the bitter water (Num. v:12-31). (See JEALOUSY, WATER OF); (22) to make an atonement for a Nazarite who had accidentally contracted uncleanness (vi:13); (23) to offer his offering when the days of his separation were fulfilled (verses 14, 16); (24) to blow with the silver trumpets on all occasions appointed (vi: 13-17), and ultimately at morning and evening service (1 Chron. xvi:6); (25) to make an atonement for the people and individuals in case of erroneous worship (Num. xv:15, 24, 25, 27); (26) to make the ointment of spices (1 Chron. ix:30); (27) to prepare the water of separation (Num. xix:1-11); (28) to act as assessors in judicial proceedings (Deut. xvii:9; xix:7); (29) to encourage the army when going to battle, and probably to furnish the officers with the speech (verses 5-9); (30) to superintend the expiation of an uncertain murder (xxi:5), and to have charge of the law (xxxi:9).

The student will observe the important distinction, that the term *ἱερεύς, hee-eh-rooce', priest,* is never applied to the *pastor of the Christian church;* with which term the idea of a sacrifice was always connected in ancient times. For the theology of the subject, Dr. J. P. Smith's *Discourses on the Sacrifice and Priesthood of Christ,* London, 1842; Wilson on the same subject; Stanley, *Lectures on Jewish Hist.,* ii. 448-477.

J. F. D.

Figurative. (1) Did these priests typify our adored *Priest of good things to come?* How fully attested his divine generation, and his royal descent! How perfect are his person and nature! How free from every corruption and every weakness tending to disqualify him for his work! How solemn his call and consecration by the Holy Ghost, and by his own blood! How sacred his robes of manhood, mediatorial office, and complete righteousness! How extensive his charge to atone for his people; to illuminate, nourish, order, judge, bless, encourage, and purify his church! (2) Were not these priests emblems of *gospel ministers?* They must be divinely called to their work, and qualified with gifts and graces for it, richly furnished with spiritual knowledge,

blameless, sober, temperate, holy, and prudent, wholly given to their work (Ezek. xiii-xiv). (3) Were they not emblems of the *saints?* Their spiritual descent from Jesus is certain and it ought to be evident that they are filled with love for Christ. It is theirs daily to present the incense of prayer and praise, and to present their good works, as shew-bread, accepted in Christ; and to grow in grace and spiritual knowledge, and shine as lights in the world (1 Pet. ii:5, 9; Rev. i:6).

PRIESTHOOD (prēst-hŏŏd).

It denotes (1) the office of a priest (Num. xvi: 10). The anointing of Aaron and his sons was an "everlasting priesthood;" it secured to them and their seed the office of priest for many generations (Exod. xl:15; Num. xxv:13). Christ's "priesthood is unchangeable," as it never passeth from him to another (Heb. vii:24). (2) The execution of this office; and the "iniquity of the priesthood" is what was committed in performing the work of that office (Num. xviii:1). (3) A class of priests: so the saints are a "holy and royal priesthood;" a company of spiritual priests, washed in Jesus' blood, sanctified by his word and Spirit, and all of them kings and priests to God (1 Pet. ii:5, 9). (See PRIEST, HEBREW PRIESTHOOD.)

PRIMOGENITURE (prī-mō-jĕn'ĭ-tûr), (Heb. בְּכֹרָה, *bek-o-raw'*, primogeniture, Gen. xxv:31, 34; xxvii:36; Deut. xxi:17; 1 Chron. v:1). (See BIRTHRIGHT). It occurs in the New Testament only in Heb. xii:16.

PRINCE (prĭnce), (Heb. נָשִׂיא, *na-sik'*), the translation of several Hebrew and Greek words.

1. The fathers who were the heads of the tribes (Exod. xxxiv:31; xxxv:27).

2. Princes of provinces (1 Kings xx:14).

3. Princes mentioned in Dan. vi:1 (see Esth. i: 1) who were succeeded by the officers of Darius Hystaspis.

4. A prince in general is one who, whether as the son of a king or otherwise, is possessed of high rule and authority. (1) When the Hebrews came out of Egypt, they had twelve princes, as referred to above, to govern their twelve tribes. These princes, on twelve several days, offered their oblations for the dedication of the tabernacle. The offering of each was one silver charger of 130 shekels weight, one silver bowl of 70 shekels, both of them full of fine flour mingled with oil, for a meat-offering; one golden spoon of ten shekels, full of incense; one bullock, one ram, and one lamb, for a meat-offering; one kid

COURSES OF PRIESTS.

From Ayre's *Treasury of Bible Knowledge.*

In David's reign. 1 Chron. xxiv.	In List in Ezra ii; Neh. vii.	In Nehemiah's time. Neh. x.	In Zerubbabel's time. Neh. xii.
1. Jehoiarib. 1 Chron. ix: 10; Neh. xi: 10			Joiarib
2. Jedaiah	Children of Jedaiah		Jedaiah
3. Harim	Children of Harim	Harim	Rehum (Harim, 15)
4. Seorim			
5. Malchijah	Children of Pashur, 1 Chron. ix: 12	Malchijah	
6. Mijamin		Mijamin	Miamin (Miniamin, 17)
7. Hakkoz		Meremoth, son of Hakkoz. Neh. iii: 4	Meremoth
8. Abijah		Abijah	Abijah
9. Jeshuah	House of Jeshua (?) Ezra ii: 36; Neh. vii: 39		
10. Shecaniah		Shebaniah	Shechaniah (Shebaniah, 14)
11. Eliashib			
12. Jakim			
13. Huppah			
14. Jeshebeab			
15. Bilgah		Bilgai	Bilgah
16. Immer	Children of Immer	Amariah	Amariah
17. Hezir			
18. Aphses			
19. Pethahiah			
20. Jehezekel			
21. Jachin. Neh. xi:10; 1 Chron. ix:10			
22. Gamul			
23. Delaiah			
24. Maaziah		Maaziah	Maadiah (Moadiah, 17)

POST-EXILIAN COURSES

Which cannot be identified with original ones.

Neh. x.	Neh. xii.	Neh. xi; 1 Chron ix.	Neh. x.	Neh. xii.	Neh. xi; 1 Chron. ix.
Seraiah	Seraiah	Seraiah (?)	Ginnethon	Ginnetho	
Azariah	Ezra	Azariah	Baruch		
Jeremiah	Jeremiah		Meshullam		
Pashur			Shemaiah	Shemaiah	
Hattush	Hattush			Sallu	
Malluch	Malluch			Amok	
Obadiah	Iddo	Adaiah (?)		Hilkiah	
Daniel				Jedaiah (2)	

for a sin-offering; and two oxen, five rams, five he-goats, and as many lambs, for a peace-offering (Num. i:5-16; vii:12-89). (2) Ten princes of the congregation, along with Joshua and Eleazar, were appointed to divide the land of Canaan westward of Jordan (Num. xxxiv:17-19). David had twelve princes, who commanded the standing militia in their respective months; and Solomon had twelve princes, who provided for his family. (3) David's princes contributed largely towards the expenses of building the temple. Jehoshaphat's were active in reforming the country; and those of Joash active in corrupting it with idolatry. Hezekiah's princes were active in his reformation, and gave to the people for offerings at the solemn passover, 1,000 bullocks and 10,000 sheep. Josiah's princes did much the same (1 Chron. xxix:6-8; 2 Chron. xvii, xix, xxiv:17, 18; xxx, xxxiv, xxxv). After Josiah's death, some of the princes were furious persecutors of Jeremiah and other prophets; and some of them were not (Jer. xxvi, xxxvi-xxxviii).

Figurative. (1) The "princes" and "thousands of Judah" denote the same thing, the governor being put for the governed, or whole body (Mic. v:2; Matt. ii:6). (2) God is called the "Prince of the host," and "Prince of princes;" he rules over all, and in a peculiar manner was the governor of the Jewish nation (Dan. viii:11, 25). (3) Jesus Christ is the "Prince of the kings of the earth;" in his person he surpasseth every creature in excellency; and he bestows rule and authority on men as he sees meet (Rev. i:5). (4) He is the "Prince of life:" as God, he is the author and disposer of all life, temporal, spiritual, and eternal; as Mediator, he purchases, bestows, and brings men to everlasting happiness (Acts iii:15). (5) He is the "Prince of peace;" he is the "God of peace;" he purchased peace between God and men; made peace between Jews and Gentiles; he left peace to his disciples and people; and he governs his church in the most peaceable manner (Is. ix:6). (6) Angels are called "chief princes," and "principalities;" how excellent their nature! how high their station! and how great their influence in ruling the world! (Dan. x:13). (7) The devil is called a "principality," the "prince of this world," and of the power of the air; he is the head of such angels as rove about in the air to do mischief (John xii:31; Eph. ii:2). (8) The apostles, ministers, and saints, are called "princes;" spiritually descended from, and authorized by Jesus, the King of saints, and who is over his holy hill of Zion: how dignified their state, and how great their influence on the government of the world, especially in what relates to the church! (Ps. xlv:16). (9) The Hebrew priests are called the "princes of the sanctuary," because they ruled in and managed the affairs of it (Is. xliii:28).

PRINCESS (prĭn'sĕs), the wife or daughter of a king. Jerusalem is so called, because the capital city of Judea, and a principal city in that part of the world (Lam. i:1).

PRINCIPALITIES (prĭn'sĭ-păl'ĭ-tĭz), (Gr. ἀρχή, *ar-khay'*, first, and so rule, magistracy).

The term denotes (1) Royal state, or the attire of the head marking the same (Jer. xiii:18). (2) Chief rulers (Tit. iii:1). (3) Good angels (Eph. i:21; iii:10). (4) Bad angels (Eph. vi:12; Col. ii:15).

PRINCIPLES (prĭn'sĭ-p'lz), the rudiments of any art or science (Gr. στοιχεῖον, *stoy-khi'on*, Heb. v:12). In Heb. vi:1 (Gr. ἀρχή, *ar-khay'*).

(1) The "first principles of the oracles of Christ" are such truths as must be understood and believed, in order to introduce us into a further acquaintance with divine truth; such as, that in everything we ought to make the glory of God, and the enjoyment of him, our chief end, and make his word the standard of all we believe and do in religion. (2) This includes the belief that there is one God who has purposed, created, and does preserve and govern all things; that man having fallen from his happy state of holiness and covenant friendship with God, is absolutely incapable of recovering himself, but his salvation must be purchased with Jesus' blood, and graciously applied by his Holy Spirit: that being united to Christ, and justified, adopted, and sanctified, we must perfect holiness in the fear of God, walking in all the commandments and ordinances of the Lord blameless (Heb. v:12).

PRINT (prĭnt). **1.** (Heb. חָקָה, *khaw-kaw'*, to carve, delineate), used in the expression, "Thou settest a print upon the heels of my feet" (Job xiii:27).

2. (Gr. τύπος, *too'pos*, a mark), a figure formed by a blow, a scar (John xx:25). See MARK.

In general it denotes a deep and observable mark (John xx:25). According to the Jews, the marks upon men's bodies, prohibited in the law, were made by cutting the flesh, and filling the incision with stibium, ink, or other colors (Lev. xix:28).

PRINTED (prĭnt'ĕd), (Job xix:23), i. e., recorded in a roll or book. (See WRITING).

PRISCA (prĭs'kȧ). See PRISCILLA.

PRISCILLA (pris-sĭl'lȧ), (Gr. Πρίσκιλλα, *pris'killah*, little old woman), or Prisca, wife of Aquila, and probably like Phœbe, a deaconess.

She shared the travels, labors, and dangers of her husband, and is always named along with him (Rom. xvi:3; 1 Cor. xvi:19; 2 Tim. iv:19). (See AQUILA.)

PRISON, PRISONER (prĭz'n, prĭz'nēr). As, according to the Mosaic Law, trial followed immediately after apprehension, and imprisonment was not used as a punishment, we hear very little of prisons among the Hebrews until the times of the kings.

During the passage through the wilderness two persons were put "in ward" (Lev. xxiv:12; Num. xv:34), and from Gen. xxxvii:24 and Jer. xxxviii:6-11, it appears that the dry well or pit was used as a place of confinement or detention. Under the kings the prison formed a part of the palace (1 Kings xxii:27; 2 Chron. xvi:10; Jer. xxxii:2), and the same was the case under the Herods, (Luke iii:20; Acts xii:4). The Romans used the tower of Antonia, in Jerusalem, and the prætorium, in Cæsarea, as prisons (Acts xxiii:10, 35). Also the sacerdotal authorities had a prison in Jerusalem (Acts v:18-23; viii:3; xxvi:10). (See PUNISHMENTS.)

Figuratively. To a prison is compared whatever tends to restrict liberty, and render one disgraced and wretched, as (1) A low, obscure, and afflicted condition (Eccles. iv:14). (2) The state of restraint wherein God keeps Satan from seducing mankind (Rev. xx:7). (3) The state of spiritual thraldom in which sinners are placed (Is. xlii:7). (4) The grave, out of which men cannot move, and in which they are shut up as evil-doers (Is. liii:8). Perhaps, in allusion to this, David calls the cave in which he was as if one buried alive, "*a prison*" (Ps. cxlii:7). (5) Hell, where sinners are confined (1 Pet. iii:19).

Such as are shut up in any of these, or are in a captive condition, are called *"prisoners"* (Job iii: 18; Ps. lxix:33; Is. xlix:9). (6) Paul was a *"prisoner of Christ,"* in bonds and imprisonment for his adherence to Christ's truths (Eph. iii: 1). (7) The Jews in Babylon and those sinners invited to Jesus Christ, are *"prisoners of hope;"* the promise secured deliverance to the former; it offers deliverance to the latter (Zech. ix:12).

PRIVILY, TO PUT AWAY (prĭv'ĭ-lĭ), (Matt. i:19). See DIVORCE.

PRIVY (Heb. סָתַר, *khaw-dar'*, Ezek. xxi:14), informed of a secret matter. (Gr. *συνείδω*, *sun-i'do*, Acts v:2), cognizant of a secret.

PRIZE (prīz), (Gr. *βραβεῖον*, *brab-i'on*, award), a reward bestowed on victors (1 Cor. ix:24; Phil. iii: 14) in the public games of the Greeks. (See GAMES).

Figurative. The *"prize"* of the high calling of God in Christ Jesus, is everlasting happiness in heaven. It is the reward that God in Christ promises graciously to give to his people, to encourage them in their spiritual race and warfare; and which he for Jesus' sake gives them, after they have finished their course (Phil. iii:14).

PROBATION (prō-bā'shŭn). A term used in Christian morals and theology to denote that state of man in this life in which his character is formed and developed in action preparatory to judgment.

For developed views bearing upon this subject, see articles on PREDESTINATION; PERSEVERANCE; ESCHATOLOGY; INTERMEDIATE STATE.

PROCHORUS (prŏk'o-rŭs), (Gr. *Πρόχορος*, *prohk'-or-os*, chorus leader), one of the seven first deacons of the Christian church (Acts vi:5). Nothing is known of him.

PROCLAMATION (prŏk'là-mā'shun), the rendering of several Hebrew words, all meaning *to call*, to *cry aloud* (Jer. xxxiv:8, 9; Jonah iii:5, 7); giving public notice of the will of a superior, by a herald, or crier (Dan. v:29).

PROCONSUL (prō-kŏn'sŭl).

A Roman officer appointed to the government of a province with consular authority. He was chosen out of the body of the senate; and it was customary, when any one's consulate expired, to send him as a proconsul into some province. He enjoyed the same honor with the consuls, but was allowed only six lictors with the fasces before him. The proconsuls decided cases of equity and justice, either privately in their palaces, where they received petitions, heard complaints, and granted writs under their seals, or publicly in the common hall, with the formalities generally observed in the courts at Rome. These duties were, however, more frequently delegated to their assessors, or other judges of their own appointment. As the proconsuls had also the direction of justice, of war, and of the revenues, these departments were administered by their lieutenants, or *legati*, who were usually nominated by the senate. The office of the proconsuls lasted generally for one year only, and the expense of their journeys to and from their provinces was defrayed by the public. After the partition of the provinces between Augustus and the people, those who presided over the provinces of the latter were especially designated proconsuls, for whom it appears to have been customary to decree temples (Suet. *Aug.*). Livy (viii and xxvi) mentions two other classes of proconsuls: those who, being consuls, had their office continued beyond the time appointed by law; and those who, being previously in a private station, were invested with this honor either for the government of provinces, or to command in war. Some were created proconsuls by the senate without being appointed to any province, merely to command in the army, and to take charge of the military discipline; others were allowed to enter upon their proconsular office before being admitted to the consulship, but having that honor in reserve.

When the Apostle Paul was at Corinth, he was brought before Gallio, the proconsul of Achaia, one of the provinces of Greece, of which Corinth was the chief city, and arraigned by the Jews as one who 'persuadeth men to worship God contrary to the law' (Acts xviii:13); but Gallio refused to act as a judge of such matters, and 'drave them from the judgment-seat' (verse 16). G. M. B.

PROFANE (prō-fān), (Heb. from חָלַל, *khaw-lal'*, to open, give access to; Gr. *βεβηλόω*, *beb-ay-lŏ'o*, to desecrate). To profane is to *make common*, to *defile*. It has various shades of meanings.

(1) *Profane* persons are such as defile themselves by shameful actions, particularly a contempt of things sacred (Lev. xxi:7; Ezek. xxi: 25). (2) Esau rendered himself *profane* by despising his birthright, and the promise of the Messiah annexed thereto (Heb. xii:16). (3) To *pollute* things is to defile them; and to *profane* is to use them as base or common (Lev. xxii: 15; Ezek. xxiv:21). (4) God and his name are *profaned*, or *polluted*, when anything by which he makes himself known, as his authority, ordinances, etc., are used in an irreverent manner, and to promote some sinful end of error or wickedness (Lev. xviii:21; Ezek. xiii:9). (5) God's sabbaths, sanctuary, ordinances and statutes are *profaned* when not used in the manner he requires, but to promote sinful or idolatrous purposes (Lev. xxi:12 and xxii:7; Neh. xiii:17; Ps. lxxxix:39; Ezek. xx:13; Zeph. iii:4; Jer. vii:30). (6) The Jewish priests *profaned the Sabbath*, and were blameless; they killed their sacrifices on it, as if it were a common day (Matt. xii:6). (7) The Jews *profaned* their fruit trees when on the fifth year they ate their fruit as a common food (Deut. xx:6; Jer. xxxi:5). (8) The high priest *profaned himself* when, by defiling himself for his deceased relations, he degraded his character and made himself appear as a common person (Lev. xxi:4). (9) A woman *profaned* herself, when, by becoming a prostitute, she rendered herself common, base, and contemptible (Lev. xix:7). (10) A priest's daughter *profaned her father*, when by her lubricity she brought a stain on his character.

PROFESS (prō-fĕs), to declare openly and solemnly (Deut. xxvi:3; Matt. vii:23).

PROFESSION (prō-fĕsh'ŭn).

The act of openly and boldly avowing belief in and adherence to the truths of the gospel (Heb. iii: 1, and iv:14, and x:23). Timothy *professed a good profession;* in his baptism and ordination, and in his preaching of the gospel, he solemnly avowed his belief of, and resolved adherence to, the precious and useful truths of God. (1 Tim. vi:12).

PROGNOSTICATORS (próg-nŏs'tĭ-kā'tĕrs), (Heb. מוֹדִעִים לְחֳדָשִׁים, making known as to the months).

The phrase 'monthly prognosticators' occurs in the Authorized Version of Is. xlvii:13, where the prophet is enumerating the astrological superstitions of the Chaldæans. In the later Hebrew the word denotes a 'seer,' or 'prophet;' and to express

the sense in which it is employed in this text, a better word than prognosticator could not well be chosen. The original, Hebrew, might perhaps be more exactly rendered, as by Dr. Henderson, 'prognosticators at the new moons.' It is known that the Chaldæan astrologers professed to divine future events by the positions, aspects, and appearances of the stars, which they regarded as having great influence on the affairs of men and kingdoms; and it would seem, from the present text, that they put forth accounts of the events which might be expected to occur from month to month, like our old almanac makers. Some carry the analogy further, and suppose that they also gave monthly tables of the weather; but *such* prognostications are only cared for in climates where the weather is uncertain and variable; while in Chaldæa, where (as we know from actual experience) the seasons are remarkably regular in their duration and recurrence, and where variations of the usual course of the weather are all but unknown, no prognosticator would gain much honor by foretelling what every peasant knows.

PROLONG (prō-lŏng'), (Heb. מָשַׁךְ, *maw-shak'*, Ezek. xii:25), to continue, to postpone.

PROMISE (prŏm'ĭs), (Hebrew, some form of אָמַר, *aw-mar'*, to say, or דָּבַר, *daw-bar*, to speak; Gr. ἐπαγγελία, *ep-ang-el-ee'ah*, announcement).

1. An engagement to bestow some benefit (2 Pet. ii:19); so God's promise is his declaration of his readiness to bestow his favors on men (1 Kings viii:56).

2. The good thing promised; so the Holy Ghost, in his saving and miraculous operations, is the promise of the Father (Acts i:4). Eternal life in heaven is called *the promises;* it is the thing promised in many of them (Heb. vi:12). The promise to the Jews and their seed, and everyone called by the gospel, is God's offer and engagement to be their God, and to make them his people (Acts ii:39).

(1) How Made. The promises of God are either *absolute, i.e.* their fulfillment depends on no condition to be performed by us; and, to manifest the exceeding riches of God's grace, these are generally directed to men, as sinful, guilty, polluted, hard-hearted, poor, ungodly, etc. (1 Tim. i:15; Is. i:18; xliii:25 and lv:6, 7; Zech. xiii:1, 8, 9; Ezek. xxxvi:25-29; Is. xlvi:12, 13; Ps. lxxii:12-14; Jer. xxx:22 and xxxi:33); and some of them, as the promises of Christ's incarnation and death, have properly no condition at all; or *conditional* when the fulfillment depends on some act or quality in us.

(2) To What They Pertain. Some promises relate to outward things; as health, strength, food, raiment, peace, comfort, success to men and to their seed (Prov. iii:7, 8; Ps. ciii:5 and xxxvii:3; Job xi:18, 19; Prov. iii:24; Ps. cxxviii:2, 3; Deut. x:18; Job v:24; Ps. xci:10 and cxxi:8; Deut. xxviii:4, 5, 12; Ps. i:3; ciii:17; cii:28; xlv:16 and xxxiv:12, 13; Is. lvii:1; Prov. x:7, 22; Ps. xxiii:5, 6; Job xxii:24-26; Deut. viii:10; Joel ii:26; Gen. xii:2; Deut. xxvi:11). Some promises relate to God's preventing, moderating, and shortening afflictions, supporting them under, and delivering them from afflictions, and bringing good out of them (Ps. cxxi:7; Job v:19; Is. xxvi:8; Jer. xlvi:28; Ps. xxv:3; Mark xiii:19, 20; Gen. xv:1; Ezek. xi:16; Ps. xxxvii:24; 1 Cor. xii:9; Is. xliii:2; Ps. xli:3; Deut. vii:15; Exod. xxiii:25; Matt. xix:29; x:39; and v:11, 12; 1 Pet. iv:19; Ps. xii:5 and lxviii:5; Jer. xxxiii:3; Is. xxvii:9; Ps. xcvii:11; Zech. xiii:9). But the principal promises relate to spiritual good things; as, union to Christ (Hos. ii:19, 20; Is. liv:5); of the Spirit (Ezek. xxxvii:27; Prov. i:25); justification (Is. i:18; xlii:25; xliv:22) and (xlv:24, 25); adoption (Jer. iii:19; 2 Cor. vi:18); sanctification, change of heart, and life (Ezek. xi:19, 20) and (xxxvi:26, 27); spiritual knowledge (Prov. ii:3-6; Jas. i:5); faith (John vi:37; Eph. ii:8); repentance (Rom. xi:26; Ezek. xvi:62, 63) and (xx:43); love to God (2 Thess. iii:5; Deut. xxx:6); filial fear of God (Hos. iii:5; Jer. xxxii:39, 40); new obedience (Deut. xxx:8); hope (2 Thess. ii:16; Rom. xv:4); peace and joy (Is. lvii:18, 19) and (xxvi:3; Ps. lxiv:10) and (xcvii:11, 12); and unfailing perseverance in a state of grace (Jer. xxxii:39, 40; John iv:11; xvi:19) and (x:27, 28); a happy death (Rev. xiv:13); and eternal happiness (Is. xxxv:10; 2 Tim. iv:8). Some promises are permanent, fulfilling in every age; and others are periodical, fulfilled in certain particular periods: and thus are *prophecies,* as they foretell what is future; but *promises,* as they secure the bestowal of good.

PROPER (prŏp'ĕr), (Heb. סְגֻלָּה, *seg-ool-law'*, 1 Chron. xxix:3), (Lat. *proprius,* one's own, hence possessions, property); (Gr. ἀστεῖος, *as-ti'os,* Acts i:19), peculiarly fit, becoming, or characteristic.

PROPERTY (prŏp'ĕr-tў), (Lev. xxv.23, 28, 34; Deut. xxiv:19-21). See LAW OF MOSES.

PROPHECY (prŏf'e-sў), (Gr. προφητεία, *pro-fa-ti'ah,* an interpretation, a foretelling).

Prophecy is a foretelling of such events as could be known only to God. It is beyond dispute that there is a Power which governs the world by the exercise of his will; governments are born and nations rise to supremacy, and when they have answered the purpose for which they were permitted to exist, their authority is transferred to others who, in their order, have missions to perform. This will explain the rise and fall of kingdoms and governments in all ages. The nature of prophecy and its bearing upon this exercise of divine authority is considered below. The fulfillment of prophecy is an unimpeachable evidence of the divine inspiration of the prophet. It is an unquestionable proof of the authenticity of the Holy Scripture. "We have also a more sure word of prophecy" (1 Pet. i:19). If we find events predicted long before they occurred; if they were so clearly described that, when completed, the description applies determinately to the subject; and if they were related by persons entirely unconcerned in the events, and who at the time of uttering such predictions reasonably expected to be removed from the stage of human activity prior to the time of the fulfillment, it is thereby clearly demonstrated that a Power superior to humanity has been pleased to impart the counsels, which are referred to in such predictions. One clear instance will justify this conclusion, and this one has been selected from the prophet Daniel, because its coincidence with history is unquestionable; but other prophecies are capable of similar *enumerative demonstration.* The events, cited in the following table, are prefigured by different emblems, though to the same purpose, in other parts of this prophet; and it is not improbable that they refer to the heraldic insignia of the nations which they concern.

INSTANCES OF PROPHECY COMPARED WITH HISTORY.

Prophecy of Four Kingdoms Represented by Four Beasts.	*Corresponding Events in Their Historical Order.*
THE FIRST BEAST.	ASSYRIAN EMPIRE.
1. A lion,	1. The Babylonian empire;
2. having eagle wings;	2. Nineveh, etc., added to it—but
3. the wings were plucked;	3. Nineveh was almost destroyed at the fall of Sardanapalus.
4. it was raised from the ground,	4. Yet this empire was again elevated to power,
5. and made to stand on the feet, as a man;	5. and seemed to acquire stability under Nebuchadnezzar,
6. and a man's heart [intellect] was given to it.—*Daniel*, ch. iv.	6. who laid the foundation of its subsequent policy and authority.
THE SECOND BEAST.	PERSIAN EMPIRE.
1. A ram	1. Darius, or the Persian power,
2. which had two horns,	2. composed of Media and Persia,
3. both high,	3. both considerable provinces,
4. but one higher than the other.	4. Media the most powerful; yet this most powerful
5. The highest came up last;	5. Median empire, under Dejoces, rose after the other;
6. the ram pushed north, west, and south,	6. and extended its conquests under Cyrus over Lydia, etc., west, over Asia, north, over Babylon, etc., south, and
7. did as he pleased, and became great.	7. ruling over such an extent of country was a great empire.
THE THIRD BEAST.	GRECIAN EMPIRE.
1. A he-goat	1. Alexander, or the Greek power,
2. came from the west,	2. came from Europe (west of Asia)
3. gliding swiftly over the earth;	3. with unexampled rapidity of success;
4. ran unto the ram in the fury of his power,	4. attacked Darius furiously, and
5. smote him,	5. beat him—at the Granicus, Issus, etc.;
6. brake his two horns,	6. conquered Persia, Media, etc.;
7. cast him on the ground,	7. ruined the power of Darius,
8. stamped on him, and	8. insomuch that Darius was murdered, etc.
9. waxed very great;	9. Alexander overran Bactriana to India,
10. when he was strong his great horn was broken, and	10. but died at Babylon in the zenith of his fame and power;
11. instead of it came up four notable ones	11. his dominions were parceled among Seleucus, Antigonus, Ptolemy, Cassander (who had been his officers);
12. toward the four winds of heaven;	12. in Babylon, Asia Minor, Egypt, Greece.
13. out of one of them a little horn waxed great	13. Antiochus the Great, succeeded by Antiochus Epiphanes,
14. toward the south and east,	14. conquered Egypt, etc.,
15. which took away the daily sacrifice, and cast down the sanctuary, etc.—*Daniel*, ch. viii: 3-12.	15. and endeavored utterly to subvert the Jewish polity; polluting their temple-worship and sacrifices to the utmost of his power.

The principal considerations involved in this important subject may be arranged under the following heads:

1. The Nature of Prophecy, and Its Position in the Economy of the Old Testament. Divine inspiration is only the general basis of the prophetic office, to which two more elements must be added:

Inspiration was imparted to the prophets in a *peculiar form*. This appears decisively from Num. xii:6, *sq.*, which states it as characteristic of the prophet, that he obtained divine inspiration in *visions* and *dreams*, consequently in a state extraordinary and distinguished from the general one. This mode was different from that in which inspirations were conveyed to Moses and the apostles.

Generally speaking, everyone was a prophet to whom God communicated his mind in this peculiar manner. Thus *e. g.* Abraham is called a prophet (Gen. xx:7), not, as is commonly thought, on account of general revelations granted him by God, but because such as he received were in the special form described; as indeed in ch. xv it is expressly stated that divine communications were made to him in *visions* and *dreams*. The body of the patriarchs are in the same manner called prophets (Ps. cv:15). When the Mosaic economy had been established, a new element was added; the prophetic gift was after that time regularly connected with the prophetic office, so that the latter came to form part of the idea of a prophet. Thus Daniel's work was not placed in the collection of prophetical books, because though eminently endowed with prophetic gifts, he still had not filled the prophetic office. Speaking of office, we do not of course mean one conferred by men, but by God; the mission to Israel, with which the certainty of a continued, not temporary, grant of the *gift of prophecy* was connected.

That the Lord would send such prophets was promised to the people by Moses, who by a special law (Deut. xviii:1) secured them authority and safety. As his ordinary servants and teachers, God appointed the priests: the characteristic

mark which distinguished the prophets from them was inspiration; and this explains the circumstance that, in times of great moral and religious corruption, when the ordinary means no longer sufficed to reclaim the people, the number of prophets increased. The regular religious instruction of the people was no part of the business of the prophets; their proper duty was only to rouse and excite. The contrary, viz., that part of the regular duty of the prophets was to instruct the people, is often argued from 2 Kings iv:23, where it is said that the Shunammite on the Sabbaths and days of new moon used to go to the prophet Elisha; but this passage applies only to the kingdom of Israel, and admits of no inference with respect to the kingdom of Judah. As regards the latter, there is no proof that prophets held meetings for instruction and edification on sacred days. Their position was here quite different from that of the prophets in the kingdom of Israel. The agency of the prophets in the kingdom of Judah was only of a subsidiary kind.

On the contrary, the priesthood in the kingdom of Israel had no divine sanction, no promise; it was corrupt in its very source; to reform itself would have been to dissolve itself; the priests there were the mercenary servants of the king, and had a brand upon their own consciences. Hence in the kingdom of Israel the prophets were the regular ministers of God; with their office all stood or fell, and hence they were required to do many things besides what the original conception of the office of a prophet implied.

In their labors, as respected their own times, the prophets were strictly bound to the Mosaic law, and not allowed to add to it or to diminish aught from it; what was said in this respect to the whole people (Deut. iv:2; xiii:1) applied also to them. We find, therefore, prophecy always takes its ground on the Mosaic law, to which it refers, from which it derives its sanction, and with which it is fully impressed and saturated. There is no chapter in the prophets in which there are not several references to the law. The business of the prophets was to explain it, to lay it to the hearts of the people, to evidence its divine sanction, and to preserve vital its spirit. It was, indeed, also their duty to point to future reforms, when the ever-living spirit of the law would break its hitherto imperfect form, and make for itself another: thus Jeremiah (iii:16) foretells days when the ark of the covenant shall be no more, and (ch. xxxi:31) days when a new covenant will be made with the house of Israel and with the house of Judah. But for their own times they never once dreamed of altering any, even the minutest and least essential precept, even as to its form; how much less as to its spirit, which even the Lord himself declares (Matt. v:18) to be immutable and eternal.

As to prophecy in its circumscribed sense, or the foretelling of future events by the prophets, some expositors would explain all predictions of special events; while others assert that no prediction contains anything but general promises or threatenings, and that the prophets knew nothing of the particular manner in which their predictions might be realized. Both these classes deviate from the correct view of prophecy; the former resort often to the most arbitrary interpretations, and the latter are opposed by a mass of facts against which they are unable successfully to contend; *e. g.*, when Ezekiel foretells (xii:12) that Zedekiah would try to break through the walls of the city and to escape, but that he would be seized, blinded, and taken to Babylon. (See also the foregoing table showing instances of fulfillment of prophecy in history.)

Some interpreters misunderstanding passages like Jer. xviii:8; xxvi:13, have asserted with Dr. Köster (p. 226, *sq.*) that all prophecies were conditional; and have even maintained that their revocability distinguished the *true predictions* from *soothsaying*. But beyond all doubt when the prophet pronounces the divine judgments he proceeds on the assumption that the people will not repent, an assumption which he knows from God to be true. Were the people to repent the prediction would fail; but because they will not, it is uttered *absolutely*. It does not follow, however, that the prophet's warnings and exhortations are useless. These serve 'for a witness against them;' and besides, amid the ruin of the mass, individuals might be saved. Viewing prophecies as conditional predictions nullifies them. The sphere of action of the prophets was absolutely limited to Israel.

2. Duration of Prophetic Office. Although we meet with cases of prophesying as early as the age of the patriarchs, still the roots of prophetism among the Israelites are properly fixed in the Mosaic economy. Moses instilled into the congregation of Israel those truths which form the foundation of prophecy, and thus prepared the ground from which it could spring up. In the time of Moses himself we find prophesying growing out of those things which through him were conveyed to the minds of the people. The main business of Moses was not that of a prophet; but sometimes he was in the state of prophetic elevation. In such a state originated his celebrated song (Deut. xxxii), which Eichhorn justly calls the Magna Charta of prophecy; and his blessings (Deut. xxxiii). Miriam, the sister of Aaron, is called a prophetess (Exod. xv:20; comp. Num. xii:2, 6), when she took a timbrel and sang to the Lord, who had overthrown the enemy of the children of Israel. The seventy elders are expressly stated to have been impelled by the spirit of God to prophesy. In the age of the Judges, prophecy, though existing only in scattered instances, exerted a powerful influence. Those who would deny this, in spite of the plain evidence of history, do not consider that the influential operation of prophets, flourishing in later times, requires preparatory steps. 'Now only,' says Ewald justly, 'we are able to perceive how full of strength and life was the ground in which prophecy, to attain such an eminence, must have sprung up.' The more conspicuous prophetic agency begins with Samuel, and the prophets' schools which he founded. From this time to the Babylonian Exile, there happened hardly any important event in which the prophets did not appear as performing the leading part. About a hundred years after the return from the Babylonian Exile, the prophetic profession ceased. The Jewish tradition uniformly states that Haggai, Zechariah, and Malachi were the last prophets.

3. Manner of Life of the Prophets. The prophets went about poorly and coarsely dressed (2 Kings i:8), not as a mere piece of asceticism, but that their very apparel might teach what the people ought to do; it was a '*sermo prophcticus realis.*' Compare 1 Kings xxi:27, where Ahab does penance in the manner figured by the prophet: 'And it came to pass, when Ahab heard these words, that he rent his clothes, and put sackcloth upon his flesh, and fasted.'

(1) Unostentatious. Generally the prophets were not anxious to attract notice by ostentatious display; nor did they seek worldly wealth,

most of them living in poverty and even want (1 Kings xiv:3; 2 Kings iv:1, 38, 42). The decay of the congregation of God deeply chagrined them (comp. Micah vii:1, and many passages in Jeremiah).

(2) Persecution. Insult, persecution, imprisonment, and death, were often the reward of their godly life. The author of the Epistle to the Hebrews says (ch. xi:37): 'They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goat-skins, being destitute, afflicted, tormented' (comp. Christ's speech, Matt. xxiii: 29, *sq.*; 2 Chron. xxiv:17, *sq.*). The condition of the prophets, in their temporal humiliation, is vividly represented in the lives of Elijah and Elisha in the books of the Kings; and Jeremiah concludes the description of his sufferings in the 20th chapter, by cursing the day of his birth.

(3) Type of Christ. Repudiated by the world in which they were aliens, they typified the life of him whose appearance they announced, and whose spirit dwelt in them. They figured him, however, not only in his lowness, but in his elevation. The Lord stood by them, gave evidence in their favor by fulfilling their predictions, frequently proved by miracles that they were his own messengers, or retaliated on their enemies the injury done them. The prophets addressed the people of both kingdoms: they were not confined to particular places, but prophesied where it was required. For this reason they were most numerous in capital towns, especially in Jerusalem, where they generally spoke in the temple.

(4) Themes. Sometimes their advice was asked, and then their prophecies take the form of answers to questions submitted to them (Is. xxxvii; Ezek. xx; Zech. vii). But much more frequently they felt themselves inwardly moved to address the people without their advice having been asked, and they were not afraid to stand forward in places where their appearance, perhaps, produced indignation and terror. Whatever lay within or around the sphere of religion and morals, formed the object of their care. They strenuously opposed the worship of false gods (Is. i:10, *sq.*), as well as the finery of women (Is. iii:16, *sq.*). Priests, princes, kings, all must hear them—must, however, reluctantly, allow them to perform their calling as long as they spoke in the name of the true God, and as long as the result did not disprove their pretensions to be the servants of the invisible king of Israel (Jer. xxxvii:15-21).

(5) Schools of the Prophets. There were institutions for training prophets; the senior members instructed a number of pupils and directed them. These schools had been first established by Samuel (1 Sam. x:8; xix:19); and at a later time there were such institutions in different places, as Bethel and Gilgal (2 Kings ii:3; iv: 38; vi:1). The pupils of the prophets lived in fellowship united, and were called 'sons of the prophets:' whilst the senior or experienced prophets were considered as their spiritual parents, and were styled fathers (comp. 2 Kings ii:12; vi:21). Samuel, Elijah, and Elisha are mentioned as principals of such institutions. From them the Lord generally chose his instruments. Amos relates of himself (vii:14, 15), as a thing uncommon, that he had been trained in no school of prophets, but was a herdsman, when the Lord took him to prophesy unto the people of Israel. At the same time, this example shows that the bestowal of prophetic gifts was not limited to the school of the prophets. Women also might come forward as prophetesses, as instanced in Miriam, Deborah, and Huldah, though such cases are of comparatively rare occurrence. We should also observe that only as regards the kingdom of Israel we have express accounts of the continuance of the schools of prophets. What is recorded of them is not directly applicable to the kingdom of Judah, especially since, as stated above, prophecy had in it an essentially different position. We cannot assume that the organization and regulations of the schools of the prophets in the kingdom of Judah should have been as settled and established as in the kingdom of Israel. In the latter, the schools of the prophets had a kind of monastic constitution: they were not institutions of general education, but missionary stations; which explains the circumstance that they were established exactly in places which were the chief seats of superstition. The spiritual fathers traveled about to visit the training schools; the pupils had their common board and dwelling, and those who married and left, ceased not on that account to be connected with their colleges, but remained members of them. The widow of such a pupil of the schools of prophets, who is mentioned in 2 Kings iv:1, *sq.*, considered Elisha as the person bound to care for her. The offerings which, by the Mosaic law, were to be given to the Levites, were by the pious of the kingdom of Israel brought to the schools of the prophets (2 Kings iv:42). The prophets of the kingdom of Israel stood in a hostile position to the priests. These points of difference in the situation of the prophets of the two kingdoms must not be lost sight of; and we further add, that prophecy in the kingdom of Israel was much more connected with extraordinary events than in the kingdom of Judah: the history of the latter offers no prophetical deeds equaling those of Elijah and Elisha.

4. Symbolic Actions of the Prophets. In the midst of the prophetic declarations symbolic actions are often mentioned, which the prophets had to perform. The opinions of interpreters on these are divided. Some assert that they always, at least generally, were really done; others assert that they had existence only in the mind of the prophets, and formed part of their visions. The latter view, which was espoused by Calvin, is proved to be correct by a considerable number of such symbolic actions as are either impossible, or inconsistent with decorum.

Thus Hosea relates (i:2-11) of himself 'that the Lord had ordered him to take a wife of whoredoms, for the land had committed great whoredom, departing from the Lord;' and that he then had taken Gomer, by whom he had several children. That this is not to be taken as a real fact is proved by Hengstenberg's *Christologie*, (vol. iii), where it is shown that the prophet intended only symbolically to depict the idolatrous disposition of his nation. Another symbolic action of Jeremiah prefigures the people's destruction. He says (xiii:1-10) he had been by the Lord directed to get a linen girdle, to put it on his loins, to undertake a long tour to the Euphrates, and to hide the girdle there in a hole of the rock. He does so, returns, and after many days the Lord again orders him to take the girdle from the place where it was hidden, but 'the girdle was marred and good for nothing.' In predicting the destruction of Babylon and a general war (xxv:12-38), he receives from the Lord a wine-cup, to cause a number of kings of various nations, among whom the sword would be sent, to drink from it till they should be overcome. He

then goes with this cup to the kings of Egypt, Arabia, Persia, Media, and many other countries. When the prophet Ezekiel receives his commission and instructions to prophesy against the rebellious people of Israel, a roll of a book is presented to him, which he eats by the direction of the Lord (Ezek. ii:9; iii:2, 3). He is next ordered to lie before the city of Jerusalem on his left side three hundred and ninety days; and when he had accomplished them, on his right side forty days. He must not turn from one side to the other, and he is ordered to bake with dung of man the bread which he eats during this time (Ezek. iv:4, 8, 12). Isaiah is ordered to walk naked and barefoot, for a sign upon Egypt and Ethiopia (Is. xx:2, 3). Many other passages of this kind might be adduced from the books of the prophets, which compel us to admit that they state internal, not external facts. This may also further be supported by other reason. In the records of the prophets, their seeing the Lord, hearing him speak, and addressing him, are, no doubt, inward acts. Why, then, not likewise their symbolic representations? The world in which the prophets moved was quite different from the ordinary one; it was not the sensible, but the spiritual world. Vision and symbolic action are not opposed; the former is the general class, comprehending the latter as a species. We must, however, not refer all symbolic actions to internal intuition; at least of a false prophet we have a sure example of an externally performed symbolic action (1 Kings xxii:11), and the false prophets always aped the true ones (comp. Jer. xix:1, *sq.*). Inward actions were sometimes, when it was possible and proper, materialized by external performance; they are always at the bottom, and form the regular, natural explanation of the symbolic actions of the prophets. To attain the intended object, external performance was not always required; the internal action was narrated, and committed to writing. It made a naked statement more intuitive and impressive, and by presenting the subject in a concentrated form, it was preferable to external performance, which could only take place when the sphere of internal action was circumscribed and did not extend over long periods of time.

5. False Prophets Distinguished. As Moses had foretold, a host of false prophets arose in later times among the people, who promised prosperity without repentance, and preached the gospel without the law. The writings of the prophets are full of complaints of the mischief done by these impostors. Jeremiah significantly calls them 'prophets of the deceit of their own heart;' *i. e.* men who followed the suggestions of their own fancy in prophesying (Jer. xxiii:26; comp. verse 16, and ch. xiv:14). All their practices prove the great influence which true prophetism had acquired among the people of Israel. But how were the people to distinguish true and false prophets? In the law concerning prophets (Deut. xviii: 20; comp. xiii:7-9), the following enactments are contained:

(1) In the Name of Other Gods. The prophet *who speaks in the name of other gods—i. e.* professes to have his revelations from a God different from Jehovah—is to be considered as false, and to be punished capitally; and this even though his predictions should come to pass.

(2) Failure of Predictions. The same punishment is to be inflicted on him who speaks in the name of the true God, but *whose predictions are not accomplished.* These enactments established a peculiar right of the prophets. He who prophesied in the name of the true God was, even when he foretold calamity, entitled to be tolerated, until it happened that a prediction of his failed of accomplishment. He might then be imprisoned, but could not be put to death, as instanced in Jeremiah (xxvi:8-16), who is apprehended and arraigned, but acquitted: 'Then said the princes and the people unto the priests and the prophets, This man is not worthy to die, for he has spoken to us in the name of the Lord our God.' Ahab is by false prophets encouraged to attack Ramoth-gilead, but Micaiah prophesied him no good; on which the king becomes angry, and orders the prophet to be confined (1 Kings xxii:1-27): 'Take Micaiah and put him in prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.' Micaiah answers (verse 28) 'If thou return at all in peace, the Lord has not spoken by me.' Until the safe return of the king, Micaiah is to remain in prison; after that, he shall be put to death. The prophet agrees to it, and the king goes up to Ramoth-gilead, but is slain in the battle.

(3) In Accordance with Law. From the above two criteria of a true prophet flows the third, that *his addresses must be in strict accordance with the law.* Whoever departs from it cannot be a true prophet, for it is impossible that the Lord should contradict himself.

(4) No Prosperity without Repentance. In the above is also founded the fourth criterion, that *a true prophet must not promise prosperity without repentance;* and that he is a false prophet, 'of the deceit of his own heart, who does not reprove the sins of the people, and who does not inculcate on them the doctrines of Divine justice and retribution.'

In addition to these negative criteria, there were positive ones to procure authority to true prophets. First of all, it must be assumed that the prophets themselves received, along with the divine revelations, assurance that these were really divine. Any true communion with the Holy Spirit affords the assurance of its divine nature; and the prophets could, therefore, satisfy *themselves* of their divine mission. There was nothing to mislead and delude them in this respect, for temporal goods were not bestowed upon them with the gift of prophesying. Their own native disposition was often much averse to this calling, and could be only conquered by the Lord forcibly impelling them, as appears from Jer. xx:8, 9; 'Since I spake, the word of the Lord was made a reproach unto me, and a derision daily. Then I said, I will not make mention of him, nor speak any more in his name: but his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.' Now, when the prophets themselves were convinced of their divine mission, they could in various ways prove it to others, whom they were called on to enlighten.

6. True Prophets Distinguished. **(1) Evidence of the Spirit.** To those who had any sense of truth, the Spirit of God gave evidence that the prophecies were divinely inspired.

(2) Personal Conviction. The prophets themselves utter their firm conviction that they act and speak by divine authority, not of their own accord (comp. Jer. xxvi:12, etc.). Their pious life bore testimony to their being worthy of a nearer communion with God, and defended them from the suspicion of intentional deception; their sobriety of mind distinguished them from all fanatics, and defended them from the suspicion of self-delusion; their fortitude in suffering for truth

proved that they had their commission from no human authority.

(3) Fulfillment. Part of the predictions of the prophets referred to proximate events, and their accomplishment was divine evidence of their divine origin. Whoever had been once favored with such a testimonial, his authority was established for his whole life, as instanced in Samuel. Of him it is said (1 Sam. iii:19): 'The Lord was with him, and let none of his words fall to the ground (*i. e.* fulfilled them); and all Israel knew (from this) that Samuel was established to be a prophet of the Lord.' Of the divine mission of Isaiah no doubt could be entertained after, for instance, his prophecies of the overthrow of Sennacherib before Jerusalem had been fulfilled. The credentials of the divine mission of Ezekiel were certified when his prediction was accomplished, that Zedekiah should be brought to Babylon, but should not see it, for the king was made prisoner and blinded (Ezek. xii:12, 13); they were further confirmed by the fulfillment of his prediction concerning the destruction of the city (Ezek. xxiv). Jeremiah's claims were authenticated by the fulfillment of his prediction that Shallum, the son of Josiah king of Judah, should die in his prison, and see his native country no more (Jer. xxii: 11, 12).

(4) Attested by Miracles. Sometimes the divine mission of the prophets was also proved by miracles, but this occurred only at important crises, when the existence of the kingdom of Israel was in jeopardy, as in the age of Elijah and Elisha.

(5) Testimony to Divine Mission of Other Prophets. Those prophets whose divine commission had been sufficiently proved, bore testimony to the divine mission of others. It has been observed above, that there was a certain gradation among the prophets; the principals of the colleges of prophets procured authority to the 'sons' of prophets. Thus the deeds of Elijah and Elisha at the same time authenticated the hundreds of prophets whose superiors they were. Concerning the relation of the true prophets to each other, the passage 2 Kings ii:9 is remarkable; Elisha says to Elijah, 'I pray thee, let a double portion of thy spirit be upon me.' Here Elisha, as the firstborn of Elijah in a spiritual sense, and standing to him in the same relation as Joshua to Moses, asks for a double portion of his spiritual inheritance, alluding to the law concerning the hereditary right of the lawfully begotten firstborn son (Deut. xxi:17). This case supposes that other prophets also of the kingdom of Israel took portions of the fullness of the spirit of Elijah. It is plain, then, that only a few prophets stood in immediate communion with God, while that of the remaining was formed by mediation. The latter were spiritually incorporated in the former, and on the ground of this relation, actions performed by Elisha, or through the instrumentality of one of his pupils, are at once ascribed to Elijah, *e. g.* the anointing of Hazael to be king over Syria (1 Kings xix:15; comp. 2 Kings viii: 13); the anointing of Jehu to be king over Israel (1 Kings xix:16; comp. 2 Kings ix:1, *sq.*); the writing of the letter to Joram, etc. Thus in a certain sense it may be affirmed that Elijah was in his time the only prophet of the kingdom of Israel. Similarly of Moses it is recorded, during his passage through the desert, that a portion of his spirit was conveyed to the seventy elders. The history of the Christian church itself offers analogies; *e. g.*, look at the relation of the second-class reformers to Luther and Calvin.

7. Promulgation of Prophetic Declarations. **(1) Before the People.** Usually the prophets promulgated their visions in public places before the congregated people. Still some portions of the prophetic books, as the entire second part of Isaiah and the description of the new temple (Ezek. xl-xlviii), probably were never communicated orally. In other cases the prophetic addresses first delivered orally were next, when committed to writing, revised and improved.

(2) Written in Books. Especially the books of the lesser prophets consist, for the greater part, not of separate predictions, independent of each other, but form, as they now are, a whole, that is, give the quintessence of the prophetic labors of their authors.

(3) Reference to Earlier Works. There is evidence to prove that the later prophets sedulously read the writings of the earlier, and that a prophetic canon existed before the present was formed. The predictions of Jeremiah throughout rest on the writings of earlier prophets, as Kuper has established in his *Jeremias librorum sacrorum interpres atque vindex,* Berlin, 1837. Zechariah explicitly alludes to writings of former prophets; 'to the words which the Lord has spoken to earlier prophets, when Jerusalem was inhabited and in prosperity' (Zech. i:4; vii:7, 12).

(4) Preservation of Books. In consequence of the prophets being considered as organs of God, much care was bestowed on the preservation of their publications. Ewald himself cannot refrain from observing (p. 56), 'We have in Jer. xxvi:1-19 a clear proof of the exact knowledge which the better classes of the people had of all that had, a hundred years before, happened to a prophet, of his words, misfortunes, and accidents.'

The collectors of the Canon arranged the prophets chronologically, but considered the whole of the twelve lesser prophets as one work, which they placed after Jeremiah and Ezekiel, inasmuch as the three last lesser prophets lived later than they. Daniel was placed in the Hagiographa, because he had not filled the prophetic office. The collection of the lesser prophets themselves was again chronologically disposed; still Hosea is, on account of the extent of his work, allowed precedence of those lesser prophets, who, generally, were his contemporaries, and also before those who flourished at a somewhat earlier period.

8. Literature. Of considerable eminence is the treatise by Ewald on prophecy, which precedes his work on the prophets, published in 1840 at Stuttgart. But to the important question whether the prophets enjoyed supernatural assistance or not, an explicit answer will here be sought for in vain. His view of the subject is in the main that of the Rationalists, though he endeavors to veil it: the Spirit of God influencing the prophets is in fact only their own mind worked up by circumstances; their enthusiasm and ecstasy are made to explain all. Sherlock, *Discourses on the Use and Intent of Prophecy,* 8vo, 1755; Hurd, *Introd. to the Study of the Prophecies,* etc., 8vo, 1772; Apthorp, *Discourses on Prophecy,* 2 vols. 8vo, 1786; Davidson, *Discourses on Prophecy* (in which are considered its Structure, Use, and Inspiration), 8vo, 1824; Smith, (J. Pye), *Principles of Interpretation as Applied to the Prophecies of Holy Scripture,* 8vo, 1829; Brooks, *Elements of Prophetical Interpretation,* 12mo, 1837; Horne, *Introduction,* vol. ii, p. 534; iv, p. 140; Alexander, *Connection of the Old and New Testaments,* Lect. iv-vii, pp. 168-382, 8vo,

1841; F. D. Maurice, *Prophets and Kings of the O. T.*, 1853; Taylor, *The Spirit of Heb. Poetry*, 1862; Thomas Arnold, *Arnold's Works*, i. 373-456; Stanley, *Lectures on the Jewish Ch.*, 1863; R. P. Smith, *Messianic Interpretation*, 1862. (See PROPHECY IN THE OLD TESTAMENT.)

E. W. H.

PROPHECY IN THE OLD TESTAMENT.

"Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i:21).

The importance of this subject cannot well be overestimated, for a proper conception of it is necessary to a clear understanding of the very basis of Christianity.

This fact has been so fully recognized that Christian scholars in all ages have found this a profitable and an almost inexhaustible field for research. It was to the prophecies concerning the Messiah that the apostles appealed in presenting the claims of the Christ to the Jewish world. It was to "the law and the prophets" that the Master himself often referred.

In both the Old and the New Testament the prophet is the divine messenger who communicates to man the revelation which he has received from God. Peter and Paul and John are "among the prophets" as well as Isaiah, Jeremiah, and Ezekiel, while our Lord himself stands at the head of the glorious company.

(1) The Claim of Inspiration. Every believer of God's word must admit the claim to inspiration which is made by the prophets of both the Old and the New Covenants. They stood as did Moses of old between God and humanity. They were not in this position "by will of man" but it was a duty which was laid upon them by the Most High.

Amos says: *"I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit. And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel"* (Amos vii:14).

Often the message given them was in direct opposition to their own wishes; often they were compelled to utter denunciations upon their own people.

It is true that the mission of God's messengers is not limited to the foretelling of events. The broad, original meaning of the word makes the prophet a man of the times whose primary object was religious instruction, — the moral and spiritual culture of his fellowmen; he was a reformer, a preacher of righteousness, and the stern reprover of sin. He was also the interpreter of history, but nevertheless the element of prediction is a most prominent and essential feature of Old Testament prophecy.

(2) Fulfillment the Test. Not only this but the fulfillment of his predictions was made the test by which the seer must stand or fall.

Moses says: *"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously"* (Deut. xviii:22). Jeremiah also says: *"When the word of the prophet shall come to pass, then shall the prophet be known that the Lord truly sent him"* (Jer. xxviii:9). Jehovah revealed to these men his purposes concerning their own people and those of other nations. *"Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets"* (Amos iii:7).

There was often a condition made in connection with a prophecy as in the words of the Master when he said: *"Except ye repent ye shall all likewise perish"* (Luke xiii:3).

In the case of Nineveh there was no condition in the denunciation, but when the people repented and turned to God he averted the evil which had been foretold.

According to the visions of Amos the main point in the particular revelation given to him was the coming destruction of the Northern Kingdom. This disaster was twice averted in answer to the prayers of the prophet, but became inevitable on account of the obduracy of the people. Amos denounced their wickedness and exhorted them to repentance, but in vain, and at last the high places of Isaac were made desolate, and the sanctuaries of Israel were laid waste.

The test which God's prophets accepted for themselves we may well use, and the number of definite predictions found in the Old Testament which have been accurately fulfilled are of the greatest interest. Only a very few of these can be cited but we may refer by way of illustration to the following instances.

(3) Illustrations. Ancient Babylon was "the glory of kingdoms, the beauty of the Chaldees' excellency." Her strength and grandeur, her splendor and luxury have furnished a theme for many writers both sacred and profane, but her complete desolation was foretold in the most definite terms, the prophet giving even the name of the leader of the invading host (Is. xiv:1-5).

Amos predicted with great precision the fate of Amaziah, the priest of Bethel, and also that of his family; he also described the coming and severity of the Assyrian captivity.

Isaiah declares that before a certain unborn child shall come to years of discretion, great distress shall come upon the kingdom of Judah, while its enemies, Ephraim and Damascus, shall be destroyed (Is. vii:16).

Jeremiah foretells the death of Hananiah within the year, and he also predicts that the Babylonian exile, although inevitable, shall be of limited duration, extending over a period of only seventy years (Jer. xxviii:15-17, also xxv:12 and xxix:10). Ezekiel in Babylon predicted the siege of Jerusalem and described many specific events in connection therewith (Ezek. xxi:18; xxii:3-15).

Idumea and Moab as well as Nineveh and Babylon live in both prophecy and history. But the most important of Old Testament predictions are those which relate to the Messiah.

(4) Messianic Predictions. He is described even in Genesis as "the seed of the woman" who should bruise the serpent's head (Gen. iii:15). The time of his coming was foretold as being before the destruction of the second temple (Mal. iii:1). We are told that he should be born of a virgin (Is. vii:14).

He was to be the son of Isaac and not of Ishmael (Gen. xvii:19).

A messenger was to be sent before him preaching in the wilderness (Is. xl:3).

He was to be born in Bethlehem (Mic. v:2). He was to be rejected by the Jews (Is. liii:1-2). He was to be the Corner Stone in Zion (Is. xxviii:16). (See also Acts iv:11.)

It was foretold that he should ride into Jerusalem on the foal of an ass (Zech. ix:9). The prophet said that he would be sold for thirty pieces of silver (Zech. xi:12).

It was also said that he would be wounded in his hands (Zech. xiii:6).

He was to be "despised and rejected of men,"

"wounded for our transgressions," "oppressed and afflicted," "taken away by oppression and judgment," R. V., "numbered with transgressors." "buried in a rich man's tomb," to bear "the sin of many," and make "intercession for transgressors." (See Is. liii.)

He was to receive "vinegar and gall" (Ps. lxix:21).

His enemies were to part his garments and cast lots for his vesture (Ps. xxii:18).

The personal character of the Messiah was also foretold by the prophets. For example:

"Righteousness shall be the girdle of his loins and faithfulness the girdle of his reins."

"He had done no violence, neither was there any deceit in his lips" (Is. liii:9).

"He shall feed his flock like a shepherd: he shall gather the lambs with his arms and carry them in his bosom" (Is. xl:11).

These are only a few out of the many definite descriptions of the Messiah and these pertain to the historic Christ.

In reference to the broader field of Messianic prophecy, Prof. W. R. Betteridge says: "The most noble, the most characteristic part of Old Testament prophecy is in its essence, predictive prophecy. I mean the so-called Messianic prophecy, which I use in the broader sense of the term, as including all prophecies, concerning the completion of the kingdom of God and the redemption and glorification of his people, whether this looked for consummation is represented as being brought about by the royal deliverer from David's house, or is regarded as being the direct work of Jehovah himself.

The retention of the term "Messianic" may be further justified by the fact that whether expressly mentioned or not, it is nevertheless true that the person of Messiah is the central figure of the glorious kingdom of the future. Messianic prophecy forms a part of all forms of Biblical literature. History and poetry alike contain allusions to the coming glory, but these are in the main, only foreshadowings. Messianic prophecy in its highest beauty and splendor is chiefly confined to the prophetical books.

But this glowing picture of future redemption has its darker counterpart which stands even more distinctly in the foreground of the prophet's picture of the coming age. "All of the prophets without exception are heralds of doom . . . . In other words the orbit of predictive prophecy is not a circle but an eclipse, with judgment and restoration as its focal points . . . . An Amos, a Hosea, an Isaiah proclaim with certainty the approaching punishment not from his conviction that sin must be punished, but from divine revelation. Similarly each one of them bases his faith in the ultimate restoration of at least a fragment of the people, not on his conception of the indissoluble bond between Jehovah and his people, but upon the promise which Jehovah has given him." (See W. R. Betteridge, *Bib. Sac.*, Jan. 1897.)

A proper conception of the fulfillment of prophecy cannot be obtained by a study of the prophets alone. Many of their statements can be understood only in the light of New Testament teaching. The apostles and other New Testament writers recognized the fulfillment of prophecy in the life and mission, in the suffering and death, in the resurrection and the ascension of the Lord Jesus Christ. His hand holds the key of many mysteries, the great lines of prophecy center in him, and the dark places of the earth must be illumined by the Sun of Righteousness. (For table showing chronology of the prophets and periods of prophecy, see APPENDIX, p. 44.)

PROPHETIC MESSAGES MENTIONED IN THE HISTORICAL BOOKS OF THE OLD TESTAMENT.

(From Barnes' *Bib. Dict.*)

PROPHET.	TO WHOM ADDRESSED.	WHERE RECORDED.
Aaron	Pharaoh	Exod. vii: 1, sq.
Unnamed	Israelites	Judg. vi: 8-10.
Man of God	Eli	1 Sam. ii: 27-36.
Jehovah	Samuel	1 Sam. iii: 11-14.
Samuel	Israelites	1 Sam. vii: 3.
Samuel	Saul, at Gilgal	1 Sam. xiii: 13, 14.
Samuel	Saul, after sparing Amalek	1 Sam., ch. xv.
Nathan	David, respecting temple	2 Sam., ch. vii.
Nathan	David, after his adultery	2 Sam., ch. xii.
Gad	David, respecting census	2 Sam., ch. xxiv.
Ahijah the Shilonite	King Jeroboam	1 Kings xi: 29-39.
Shemaiah	King Rehoboam	1 Kings xii: 21-24; 2 Chron. xi: 2-4.
Man of God	Altar of Jeroboam	1 Kings xiii: 1, 2.
Ahijah	Wife of Jeroboam	1 Kings xiv: 5-16.
Jehu, son of Hanani	King Baasha	1 Kings xvi: 1-4.
Unnamed	King Ahab	1 Kings xx: 13, 14, 22, 28.
Pupil of the prophets	King Ahab	1 Kings xx: 35, sq.
Elijah	King Ahab	1 Kings xxi: 17-26.
Micaiah, son of Imlah	Ahab and Jehoshaphat	1 Kings xxii: 8, 14, sq.; 2 Chron., ch. xviii
Elisha	Jehoram and Jehoshaphat	2 Kings iii: 11, sq.
Pupil of Elisha	Jehu	2 Kings ix: 1-10.
Amassa (Heb. מַשָּׂא, A.V. "burden")	Concerning house of Ahab	2 Kings ix: 25, 26.
Jehovah	Jehu	2 Kings x: 30.
Jonah	Jeroboam II, indirectly	2 Kings xiv: 25.
General message	Israel	2 Kings xviii: 13.
Isaiah	King Hezekiah	2 Kings, xix, xx.
Unnamed prophets	Israel	2 Kings xxi. 10-15.
Huldah, wife of Shallum	King Josiah	2 Kings xxii: 14, sq.; 2 Chron., ch. xxxv.
Shemaiah	Rehoboam	2 Chron. xii: 5-8.
Azariah, son of Oded	King Asa	2 Chron. xv: 1-7.
Hanani	King Asa	2 Chron. xvi: 7-9.
Jahaziel, the Asaphite	The National Assembly	2 Chron. xx: 14-17.
Eliezer, son of Dodavah	King Jehoshaphat	2 Chron. xx: 37.
Elijah, by letter	King Jehoram	2 Chron. xxi: 12-15.
Zechariah, son of Jehoiada	Israel, in reign of Joash	2 Chron. xxiv: 20.
Man of God	King Amaziah	2 Chron. xxv: 7-9.
Unnamed	King Amaziah	2 Chron. xxv: 15, 16.
Oded	Pekah and army	2 Chron. xxviii: 9-11.

TABLE OF THE PROPHETICAL BOOKS.

Names.	Date of Ministry.	Kings of Judah.	Kings of Israel.	Subjects of Prophecy.
I. Prophets of Israel:				
Jonah	783-742 B. C.	Uzziah (Azariah)	Jeroboam II	The Fall of Nineveh.
Amos	760-746	Uzziah (Azariah)	Jeroboam II	The Sins of Israel.
Hosea	748(?)-734	Uzziah, Jotham, Ahaz, Hezekiah	Jeroboam II to Hoshea	The Sins of Israel.
II. Early prophets of Israel:				
Joel*	756(?)	Uzziah	Jeroboam II	The Plagues upon Judah.
Isaiah	704-719(?)	Uzziah, Jotham, Ahaz, Hezekiah	Zachariah to Hoshea	The Kingdom of God.
Micah	738-719	Jotham, Ahaz, Hezekiah.	Hoshea	The Captivity and Christ
III. Later prophets of Judah:				
Nahum	Between 664-607	Josiah		The Fall of Nineveh.
Zephaniah	639-590	Josiah		The Captivity of Judah.
Jeremiah	628-583	Josiah, Jehoahaz, Jehoiakim		The Captivity of Judah.
Habakkuk	600(?)-590	Jehoiachin		The Chaldæan Invasion.
IV. Prophets of the Captivity:		*Kings of Babylon.*		
Daniel	605-536 about	Nebuchadnezzar to Cyrus		The Great Empires.
Ezekiel	592-570	Nebuchadnezzar		The Captivity and Return.
Obadiah	586	Nebuchadnezzar		The Destruction of Edom.
V. Post-Exilic prophets:				
Haggai	520	Darius I		The Rebuilding of the Temple.
Zechariah	520	Darius I		The New Israel.
Malachi	432 about	Artaxerxes I		Reformation and the Messiah.

* Many of the leading scholars place Joel much later, even as late as 500 B. C.

PROPITIATION (prŏ-pĭsh'ĭ-ā'shŭn), (Gr. *ἱλασμός, hil-as-mos'*), that which appeases, propitiates (1 John ii:2; iv:10). This word is used in the LXX as the translation of the Hebrew word כַּפֹּרֶת (*kap-po'reth*), a covering.

It is the averting the punishment due to any one, by undergoing the penalty in the room of the guilty. Jesus Christ is called the "propitiation," or Atonement, as his complete righteousness satisfies all the demands of the law and justice for all our transgressions (Rom. iii:25; 1 John ii:2). As it respects the bloodless propitiatory sacrifice of the mass, little need be said to confute such a doctrine. Indeed, it is owned in the church of Rome, that there is no other foundation for the belief of it than an unwritten tradition. There is no hint in the Scripture of Christ's offering his body and blood to his Father at his institution of the eucharist. It is also a manifest contradiction to St. Paul's doctrine, who teaches, that, without shedding of blood, there is no remission; therefore there can be no remission of sins in the mass. The sacrifice of Christ, according to the same apostle, is not to be repeated. A second oblation would be superfluous; consequently the pretended true and proper sacrifice of the mass must be superfluous and useless.

Buck.

PROSELYTE (prŏs'ĕ-līt), (Gr. *προσήλυτος, pros-ay'loo-tos*, a newcomer), the name applied in the New Testament and the Septuagint to converts from heathenism to Judaism.

In the Old Testament such persons are called strangers, *advenæ*, and settlers, *incolæ*. For the reception and treatment of these, provision was made in the law of Moses (Exod. xii:48; xvii:8; Num. xv:15, etc.); and the whole Jewish state was considered as composed of the two classes, Jews, and strangers within their gates, or proselytes. In later years this distinction was observed even to the second generation.

(1) Jewish. It has been customary to make a distinction between two classes of Jewish proselytes, the one denominated proselytes of the gate, and the other proselytes of the covenant, or of righteousness. Under the former have been included those converts from heathenism who had so far renounced idolatry as to become worshipers of the one God, and to observe, generally, what have been called the seven Noachic precepts, viz., against idolatry, profanity, incest, murder, dishonesty, eating blood, or things strangled, and allowing a murderer to live, but had not formally enrolled themselves in the Jewish state. The latter is composed of those who had submitted to circumcision, and in all respects become converts to Judaism. The accuracy of this distinction, however, has been called in question by several, especially by Lardner, whose arguments appear decisive of the question (*Works*, vol. vi, pp. 522-533; vol. xi, pp. 313-324, 8vo, edit. 1788). That there were, in later times especially, many among the Jews who had renounced the grosser parts of heathenism without having come over entirely to Judaism, is beyond all doubt; but that these were ever counted *proselytes* admits of question. Certain it is that the proselytes mentioned in the New Testament were all persons who had received circumcision, and entered the pale of the Jewish community.

(2) Rites. The rites by which a proselyte was initiated are declared by the Rabbins to have been, in the case of a man, three, viz., *circumcision, baptism,* and a *freewill sacrifice;* in the case of a woman the first was of necessity omitted. As to the first and last of these, their claim to be regarded as accordant with the ancient practice of the Jews has been on all hands admitted without scruple; but it has been matter of keen question whether the second can be admitted to have been practiced before the Christian era. The substance of much learned discussion on this head we shall attempt summarily to state.

(3) Baptism. There is no *direct* evidence that this rite was practiced by the Jews before the second or third century of the Christian era; but the fact that it was practiced by them then necessitates the inquiry: when and how did such a custom arise among them? That they borrowed it from the Christians is an opinion which, though supported by De Wette (in his Treatise *De Morte*

Christi expiatoriâ), cannot be for a moment admitted by any who reflect on the implacable hatred with which the Jews for many centuries regarded Christianity, its ordinances, and its professors. Laying aside this view, there are only two others which have been suggested. The one is that proselyte baptism was practiced among the Jews from a period long anterior to the birth of Christ; the other is that the custom of baptizing proselytes arose gradually out of the habit which the Jews had of purifying by ablution whatever they deemed unclean, and came to be raised for the first time to the importance of an initiatory ordinance after the destruction of the temple service, and when, in consequence of imperial edicts, it became difficult to circumcise converts. This latter opinion is that of Schneckenburger (*Ueb. das Alter d. Jüd. Proselytentaufe,* Berlin, 1828), and has been espoused by several eminent German scholars. To us, however, it appears exceedingly unsatisfactory. The single fact adduced in support of it, viz., the difficulty of circumcising converts in consequence of the imperial edicts against proselytism is a singularly infelicitous piece of evidence; for, as the question to be solved is, how came the later Rabbins to prescribe *both* baptism and circumcision as initiatory rites for proselytes? —it is manifestly absurd to reply that it was because they could only baptize and could not circumcise: such an answer is a contradiction, not a solution of the question. Besides, this hypothesis suggests a source of proselyte baptism which is equally available for that which it is designed to supersede; for, if the practice of baptizing proselytes on their introduction into Judaism had its rise in the Jewish habit of ablution, why might not this have operated in the way suggested, two hundred years before Christ as well as two hundred years after Christ? And in fine, this hypothesis still leaves unremoved the master difficulty of that side of the question which it is designed to support, viz., the great improbability of the Jews adopting for the first time subsequently to the death of Christ a religious rite which was well known to be the initiatory rite of Christianity. Assuming that they practiced that rite before, we can account for their not giving it up simply because the Christians had adopted it; but, trace it as we please to Jewish customs and rites, it seems utterly incredible that *after* it had become the symbol and badge of the religious party which of all others, perhaps, the Jews most bitterly hated, any consideration whatever should have induced them to *begin* to practice it. On the other hand we have, in favor of the hypothesis that proselyte baptism was practiced anterior to the time of our Lord, some strongly corroborative evidence. We have, in the first place, the unanimous tradition of the Jewish Rabbins, who impute to the practice an antiquity commensurate almost with that of their nation. (2) We have the fact that the baptism of John the Baptist was not regarded by the people as aught of a novelty, nor was represented by him as resting for its authority upon any special divine revelation. (3) We have the fact that the Pharisees looked upon the baptism both of John and Jesus as a mode of proselyting men to their religious views (John iv: 1-3), and that the dispute between the Jews and some of John's disciples about purifying was apparently a dispute as to the competing claims of John and Jesus to make proselytes (John iii:25, *sq.*). (4) We have the fact that on the day of Pentecost Peter addressed to a multitude of persons collected from several different and distant countries, Jews and proselytes, an exhortation to 'Repent and be baptized' (Acts ii:38), from which it may be fairly inferred that they all knew what baptism meant, and also its connection with repentance or a change of religious views. (5) We have the fact that, according to Josephus, the Essenes were in the habit, before admitting a new convert into their society, of solemnly and ritually purifying him with waters of cleansing (*De Bell. Jud.* ii. 8. 7), a statement which cannot be understood of their ordinary ablutions before meals (as Mr. Stuart proposes in his *Essay on the Mode of Baptism,* p. 67); for Josephus expressly adds that even after this lustration two years had to elapse before the neophyte enjoyed the privilege of living with the Proficients. And (6) we have the mode in which Josephus speaks of the baptism of John, when, after referring to John's having exhorted the people to virtue, righteousness, and godliness, as preparatory to baptism, he adds, 'For it appeared to him that baptism was admissible not when they used it for obtaining forgiveness of some sins, but for the purification of the body when the soul had been already cleansed by righteousness' (*Antiq.* xviii. 5. 2); which seems to indicate the conviction of the historian that John did not *introduce* this rite, but only gave to it a peculiar meaning.

On these grounds we adhere to the opinion that proselyte baptism was known as a Jewish rite anterior to the birth of Christ. (See BAPTISM.)

See the work of Dr. Halley on the *Sacraments,* Lond. 1844, p. 114. ff. He, with other writers, contends for the antiquity of Jewish proselyte baptism.

For opposite views, see Moses Stuart, *Bib. Rep.* No. X.

From the time of the Maccabees the desire to make proselytes prevailed among the Jews to a very great extent, especially on the part of the Pharisees, whose intemperate zeal for this object our Lord pointedly rebuked (Matt. xxiii:15). The greater part of their converts were females, which has been ascribed to the dislike of the males to submit to circumcision. Josephus tells us that the Jews at Antioch were continually converting great numbers of the Greeks (*De Bell. Jud.* vii. 3. 3), and that nearly all the women at Damascus were attached to Judaism (*Ibid.* ii. 20. 2; comp. *Antiq.* xvii:11; xx:2; *De Bell. Jud.* 2, 18, etc.; Tacit. *Hist.* 5, 5; Dion Cass. 37, p. 21. See Jahn, *Archæologie,* iii, 215 *sq.*; Horne's *Introduction,* vol. iii, p. 265 *sq.*) W. L. A.

PROSEUCHA (prŏs'ū-ka), (Gr. προσευχή, *pros-yoo-kay'*, prayer), a word signifying 'prayer,' and always so translated in the Auth. Version.

It is, however, applied, *per meton.,* to a place of prayer,—a place where assemblies for prayer were held, whether a building or not. In this sense it seems also to be mentioned in Luke vi: 12, where it is said that our Savior went up into a mountain to pray, and continued all night ἐν τῇ προσευχῇ τοῦ Θεοῦ, which can hardly bear the sense our translators have put upon it, 'in prayer to God.' This is admitted by Whitby and others, who infer, from the use of parallel phrases, such as 'the mount of God,' 'the bread of God,' 'the altar of God,' 'the lamp of God,' etc., which were all things consecrated or appropriated to the service of God, that the phrase might here signify 'an oratory of God,' or a place that was devoted to his service, especially for prayer.

That there really were such places of devotion among the Jews is unquestionable. They were mostly outside those towns in which there were no synagogues, because the laws or their administrators would not admit any.

They appear to have been usually situated near a river, or the seashore, for the convenience of ablution (Joseph. *Antiq.* xiv. 10, 23). Josephus repeatedly mentions *proseuchæ* in his *Life,* and speaks of the people being gathered in the *proseucha* (*Vita,* sec. 44, 46). Sometimes the proseucha was a large building, as that at Tiberias (*l. c.* sec. 54), so that the name was sometimes applied even to synagogues (Vitringa, *Synag. Vet.* p. 119). But, for the most part, the proseuchæ appear to have been places in the open air, in a grove, or in shrubberies, or even under a tree, although always, as we may presume, near water, for the convenience of those ablutions which with the Jews always preceded prayer, as, indeed, they did among the pagans, and as they do among the Moslems at the present day. The usages of the latter exhibit something answering to the Jewish proseuchæ, in the shape of small oratories, with a niche indicating the direction of Mecca, which is often seen in Moslem countries by the side of a spring, a reservoir, or a large water jar, which is daily replenished for the use of travelers. (See Jennings, *Jewish Antiquities,* pp. 379-382; Prideaux's *Connection,* ii. 556.)

PROSTITUTION, SACRED (prŏs'tĭ-tū-shŭn, sā'krĕd).

(1) In Babylonia. According to Herodotus, every woman born in Babylonia was obliged by law, once in her life to submit to the embrace of a stranger. Those who were gifted with beauty of face or figure soon completed this offering to Venus, but of the others some had to remain in the sacred enclosure for several years before they were able to obey the law.

(2) In Armenia. Strabo relates that in Armenia the sons and daughters of the leading families were consecrated to the service of Anaitis for a longer or shorter period. Their duty was to entertain strangers, and those females who had received the greatest number were on their return home the most sought after in marriage.

(3) In Phoenicia. The Phœnician worship of Astarte was no less distinguished by sacred prostitution, to which was added a promiscuous intercourse between the sexes during certain religious fêtes.

(4) Probably in Egypt. Some writers deny that sacred prostitution was practiced in Egypt, but the great similarity between the worship of Osiris and Isis and that of Venus and Adonis renders the contrary opinion highly probable. On their way to the fêtes of Isis at Bubastis the female pilgrims executed indecent dances when the vessels passed the villagers on the banks of the river. These obscenities, says Dufour, were such only as were about to happen at the temple, which was visited each year by seven hundred thousand pilgrims who gave themselves up to incredible excesses. Strabo asserts that a class called *pellices* were dedicated to the service of the patron deity of Thebes, and they "were permitted to cohabit with anyone they chose."

(5) In India. Sir John Lubbock says the life led by the courtezans attached to the Hindu temples is not considered shameful, because they continue the old custom of the country under religious sanction.

The ease with which any doctrine or practice, however absurd or monstrous, will be accepted, if it possesses a religious sanction, would alone account for the respect entertained for religious prostitutes.

(6) A Hospitable Custom. The Hindus have a custom widely spread of providing for a guest a female companion, who is usually the wife or daughter of the host.

Such a connection with a stranger is even permitted among peoples who are otherwise jealous preservers of female chastity.

This custom of sexual hospitality is said to have been practiced by the Babylonians in the time of Alexander, although according to the historian, parents and husbands did not decline to accept money in return for favors thus accorded.

In Armenia also strangers alone were entitled to seek sexual hospitality in the sacred enclosures at the temple of Anaitis. Dufour says, "it may be surprising that the inhabitants of the country were so impressed with a worship in which their *women* had all the benefit of the mysteries of Venus." "However," he adds, "the worship of Venus was in some sort stationary for the women, nomadic for the men, seeing that the latter could visit in towns the different fêtes and temples of the goddesses, profiting everywhere in these sensual pilgrimages by the advantages reserved to guests and to strangers."

(7) The Ambition of Oriental Women. In the East, the great aim of woman's life is marriage and bearing children. We have a curious reference to this fact in the lament of Jephthah's daughter, which appears to have been occasioned less by her death than by the recorded fact that "she knew no man." (See JEPHTHAH'S VOW.)

(8) Worship of the Goddess of Fecundity. In Babylonia sexual union was in the nature of an offering to the goddess of Fecundity, and a life of prostitution in the service of the goddess might well come to be viewed as pleasing to her and deserving of respect at the hands of her worshipers. Sacred prostitution is only remotely connected, if at all, with communal marriage. The only association between them is the sexual hospitality to strangers, which the former was established to supply; but the association is only apparent, as the providing of that hospitality is perfectly consistent with the recognition of female chastity and is quite independent of any ideas entertained as to marriage.

(9) Propriety of Relations in the Heroic Age. Mr. Gladstone says, "in the earliest heroic ages the intercourse between husband and wife was thoroughly natural, full of warmth, dignity, reciprocal deference, and substantial if not conventional delicacy."

The same writer further says: "The relation of youth and maiden generally is indicated with extreme beauty and tenderness in the *Iliad;* and those of the unmarried woman to a suitor or probable spouse are so portrayed in the case of the incomparable Nausicaa as to show a delicacy and freedom that no period of history or state of manners can surpass. (Sir John Lubbock's *Origin of Civilization,* 3d ed., p. 96, *sq.*) (See ASHTORETH; QUEEN OF HEAVEN.)

PROTESTANT EPISCOPAL CHURCH (prŏt'ĕs-tant ĕ-pĭs'kŏ-pal chûrch).

1. Relations and Organization. Before the American Revolution the organization now designated by the above title was known as "The Church of England in the American Colonies." It is a very curious fact that the name which has come to be official was never formally adopted by the organization itself. The first use of the title was in 1779, in Maryland, where a law was passed by the colonial government recognizing the identity of "The Protestant Episcopal Church" with the Church of England. In 1789 a Constitution was

adopted which provided that there should be a General Convention of "The Protestant Episcopal Church." The name by that time had become quite firmly fixed, although never formally adopted. It has never been regarded by all persons as a particularly appropriate title. It seems to suggest the idea of a sect, growing up in modern times, whereas this Church is a branch of the historic church. It traces its origin through the Church of England back to the days of the Apostles.

In the Preface to the Prayer Book adopted in 1790, it is stated that "the Protestant Episcopal Church is indebted, under God, for her first foundation and long continuance of nursing care and protection to the Church of England," and that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship, or further than local circumstances may require." Whatever, then, is the history of the Church of England in the preceding centuries is also a part of the history of this church, and whatever arguments may be cited for the apostolicity of the Church of England may be cited for this church. No one knows when Christianity was introduced into England, but the church was early established there, so early that three English bishops were at the Council of Arles in A. D. 314, and in A. D. 325 English bishops attended the Council of Nice.

This independent branch of the Catholic Church in England resisted the gradual encroachments of the later Roman mission under Augustine, but was finally brought into subjection to the Roman obedience. Many protests were made from time to time against the usurpation of power over the English Church by the Roman bishops, but they were ineffectual until the reign of Henry the Eighth. His quarrel with the Pope led to the overthrow of the usurped dominion which the Roman See had exercised over the English people and their church, and the overthrow of this power in England facilitated the Reformation. In 1534 the Convocation of Canterbury declared that "the Roman bishop hath no greater jurisdiction given him by God in this kingdom than any other foreign bishops." Other like declarations followed, and at length the Church of England emerged from the subjection and the errors to which she had so long reluctantly yielded. No new church was established at the time of the Reformation in England. There was simply a return to what was historic, and so this Protestant Episcopal Church traces its origin back through the Church of England and finds itself a branch of that church which began with the Apostles. It is historically connected with the church which existed in the very first ages of Christianity. It is impossible to understand the spirit of the Episcopal Church and its attitude unless this much of its history is considered, for it places a high value upon its lineage. It regards its historic continuity as one mark of its divine origin.

In addition to this the Episcopal Church, in its older form as the Church of England, can claim to have been the oldest religious organization in this country. Englishmen were the discoverers of the mainland of North America, and there is reason to believe that the Cabots had English chaplains on their first voyages, as the younger Cabot did on the later voyages, so that the earliest Christian services held on this continent were after the manner of the Church of England. When the later English explorers turned their attention to establishing colonies in this new world they declared their purpose "to carry God's Word into those very mighty and vast countries." It is true that they failed in making lasting settlements, but their struggle was not in vain, for they drove the Spaniards from our northern coast, and opened the way for the later permanent English settlements. The first buildings for religious services in New England and in Virginia were those of the English Church.

In 1697 and in 1701 two societies were formed in England which had much to do with the spread of the Gospel in this new world. The older of the two was "The Society for Promoting Christian Knowledge." Its aim was to supply the colonists with Bibles, Prayer Books, church histories, sermons and other good books. It still exists as the S. P. C. K., after two hundred years of active labors. The other, still in existence and known popularly as the S. P. G., sent out missionaries to different parts of the new country and paid their stipends, either wholly or in part. At the outbreak of the American Revolution there were two hundred and fifty Church of England clergymen in this country, of whom seventy-seven were missionaries of the S. P. G. After one hundred and fifty years of colonial life the parishes and missions of the English Church had extended from the chief towns and settlements on the seaboard to many new places. Its greatest strength, however, was in the middle and southern states, where the prejudices against it were not so strong as in Puritan New England.

The great defect of the English Church in this country in the colonial period was the entire lack of the Episcopate. No bishops were sent here, although repeated requests had been made to the mother Church to consecrate bishops for America. An Episcopal Church without bishops is somewhat like an army without general officers. The Episcopate implies leadership, consolidation and aggressive work. There were many difficulties in the way of securing bishops, and their lack here made it necessary to send candidates for confirmation and ordination to England. For two centuries no man was confirmed or ordained, and no church edifice was consecrated on these shores. Among the reasons for the failure to supply bishops for the colonies was the steady opposition made by many who were not churchmen, and the fact that, at the time, bishops were not only officers of the church, but also officials of the state, church and state being united. Their coming here was dreaded by many, and opposed openly by some, as involving political complications.

When the colonies separated from the mother country their independence carried with it the independence of the Church in the Colonies. It became free from the control of the mother Church. Movements were at once made to adapt the Church to the new conditions brought about by the success of the Revolution. Changes were made in the Prayer Book, a Constitution was adopted, and steps were taken to secure the Episcopate. The first bishop, however, was secured before any formal responsive action was taken by the English Church. As soon as the war ended, Connecticut elected Dr. Samuel Seabury as bishop, and sent him to England for consecration. Not caring to wait the slow permission of the government to authorize the English bishops to set him apart to this high office, he proceeded to Aberdeen in Scotland, where, in 1784, he was consecrated by the non-juror bishops then residing in that country. Two years later, 1786, a law passed the British parliament permitting the consecra-

tion of Dr. White, of Pennsylvania, and Dr. Provoost, of New York, without requiring them to take the usual oath of allegiance to the British government.

The American Prayer Book, being a revision of the Prayer Book of the Church of England, was set forth in 1789, and in the same year a Constitution was adopted. Thus with bishops of its own, with a service book adapted to its needs, and with a Constitution providing for the union and communion of its different parts in this country, this church began its career as an independent organization. While it became independent, however, it did not lose its links of connection with the English Church through which, as has been seen, it is connected with the church of the first Christian centuries.

2. History, Etc. Its history since 1789 may be divided into two parts. The first extends to 1820 and may be called The Period of Recuperation. It had to recover from the disintegration occasioned by the Revolution. The second part of its history runs from 1821, when the Missionary Society was formed, down to the present. This may well be called The Period of Growth and Development. It took a quarter of a century for the Church to recover from the calamities brought upon it by the war. Its valuable lands in some sections had been forfeited, its buildings had fallen into decay, numbers of its parishes had been broken up, and many of its clergy and people were scattered. The most bitter prejudices had been excited against it because of its English origin and because of the attitude of many of its adherents before and during the great conflict. It is a mistake, however, to suppose that all of its members were opposed to the Revolution, for some of the leading patriots, and a majority of the signers of the Declaration of Independence were churchmen. Only gradually, however, did this church convince the American people that it was not un-American, and still more gradually did it establish the fact that it was worthy of confidence as an exponent of the simple religion of the Divine Master.

Its successes have been won in the face of most decided opposition, but it has grown from a condition of contempt and obscurity to one of prominence and usefulness. Very worthy of notice is the fact that when it realized its mission to the world outside of its hereditary membership it began to make firm strides forward. The organization of its missionary society thus marks its determination to adapt itself to the needs of all sorts and conditions of men and to become a helpful factor in American life and progress.

It has not been the popular religion of the land, nor is it so to-day in many sections. In fact it is still well-nigh unknown in some parts of the country. But with the growing intelligence of the American people and the decay of old prejudices, and especially with the new life pervading every part of the organization, making it earnest and aggressive for good wherever it goes, it awakens attention and wins favor. Our American people are beginning to see that the Episcopal Church has been of great value to this nation, and that it possesses most important features which demand respect and affection. Among these matters which have never been as fully considered as they deserve are the following:

(1) The Way for the American Revolution was Paved by This Church. Said Bishop Meade: "The vestries, who were the intelligence and moral strength of the land, had been slowly fighting the battles of the Revolution for one hundred and fifty years. They objected to the arbitrary appointment of ministers, and those old controversies had as much to do with loosening the bonds between England and the Colonies as did the town meeting in New England." Said W. C. Rives, of Virginia: "Without denying to other religious bodies their full and glorious share in the early struggles for political liberty in Virginia, the leaders and chief actors were members of the Established Church."

(2) Many Churchmen Were Patriots. Allusion has already been made to the fact that the majority of the signers of the Declaration of Independence were members of this church. They were representative men and men of influence. Washington, the leader of our forces, was a churchman, and the placing the command in his hands gave a national character to a movement which otherwise might have been but a sectional struggle.

(3) The Influence of Churchmen was felt in the Molding of the Civil Government. It is largely due to the wisdom and conservative spirit of these men that our civil government was so wisely planned, so generous and so comprehensive. Not only in that formative period of new national life, but ever since, much has been due to churchmen. They have been the friends of true refinement and education, lovers of liberty and honor, and so have vindicated the claims of culture as opposed to money making and the greed for place and power.

(4) For a Simple Faith and a Sober Piety. In days when great whirlwinds of religious excitement swept over the land it held up the truth that religion is character. The views of Christian nurture for which it contended have been gradually adopted by other religious bodies. Much, too, that is now commendable in the improved conditions of religious life, can be traced to the influence of this Church. It surely deserves credit for better styles of architecture, for better music, for the observance of sacred seasons other than Sunday, and for many measures of benevolent activity whereby the condition of once neglected classes has been improved. In a word, the Episcopal Church has become a strong and wholesome influence for truth and righteousness in this land.

3. Stand for Church Unity. One unique distinction belongs to it, and that is the stand it has taken in favor of Church unity. It has always prayed in its appointed services that "all who profess and call themselves Christians may be led into the way of truth and hold the faith in unity of spirit, in the bond of peace and in righteousness of life." Whenever it celebrates the sacrament of Holy Communion, the prayer is offered that God "would inspire continually the universal church with the spirit of truth, unity, and concord, that all who profess thy holy name may live in unity and godly love."

One of the most important steps in the religious history of modern times was taken in 1886, when its bishops set forth four simple propositions as in their judgment, essential to the reunion of Christians. These are as follows:

I. The Holy Scriptures as the revealed Word of God.

II. The Apostles' Creed as the Baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian Faith.

III. The Two Sacraments: Baptism and the Supper of the Lord, ministered with the unfailing use of Christ's words of institution and of the elements ordained by Him.

IV. The Historic Episcopate locally adapted, in the methods of its administration, to the varying needs of the nations and peoples called of God into the unity of his Church.

Nothing more liberal could be suggested, if anything is to be retained as essential. Rites, customs, fasts, festivals, usages, however dear to churchmen, are not even mentioned as essential to unity. Surely this Church has earned the distinction of being willing to ignore much that is precious to it for the sake of a united Christendom. The setting forth of these four simple propositions has not yet awakened the interest which might have been expected from the various Christian bodies. In some instances there has been the hasty, almost petulant, expression of a disinclination to consider the subject in a broad and generous way. In some there has been the renewal of the old incredulity as to reunion. The fact is that this whole matter of Christian unity has not yet taken very strong hold of many Christian people, and there is yet much educative work to be done before it will receive the consideration it deserves.

4. Principles, Etc. In the meantime the generous attitude of the Episcopal Church has drawn the attention of many to the principles of the organization itself. As they examine it, what do they find?

(1) It Reveres the Word of God. Nearly three-fifths of the Prayer Book are taken from the Bible, and two-fifths of the worship at each service are in the words of the Scriptures. The books of the Divine Library are not regarded as a mere mass of ancient literature, but as containing a revelation from God to man of things pertaining to salvation, and especially a revelation of the promised Deliverer, the incarnate Lord. The humblest member of this Church may know for himself what God has revealed, for the old truths are so constantly repeated that the teachings of the Church and the teachings of the Scriptures must ever coincide. "Holy Scripture containeth all things necessary to salvation," says the sixth of the thirty-nine articles, and in one of the Collects we pray that we may read, mark, learn, and inwardly digest what God has caused to be written for our learning.

(2) A Simple Faith. Its position is that man is a religious being, and has needs that can be supplied only by religion. It claims that the principles of religion have been clearly revealed through the incarnation of the Son of God; and that by the life of faith in Christ and discipleship of him man attains excellence here and is prepared for highest happiness hereafter. In other words, this Church clings to the old creeds—the Apostles' and the Nicene. These two are "simple, unelaborated and unargued statements of facts." No hindrance is put to free discussion, but the facts must be received. There is nothing in them contrary to reason, although there is much that we, with our present powers, may not be able to explain. We are not compelled to explain anything. We may hold theories, but may not press them, as if religion were mere theological propositions, for after all there is something higher even than human reason. There is such a thing as the spiritual assimilation of truth, the growth of conviction in the soul, the inworking of the Spirit of God through whom spiritual verities make their indelible impression upon the religious nature.

The Church's faith is simple. It draws the distinction between matters of opinion and matters which must be received as essential. Of the latter there are but few, and they are summed up in these two creeds. What this Church deems to be essential to a right faith is contained within the few lines of these old symbols of the early Church. There are other truths which the Church teaches, but not in the same way. They are not pressed as necessary, however desirable, to be received. The Church presses the truths in the creeds because they relate to the very heart of religion, and that is Christ, the revealer of God, the friend and brother of man, the incarnate Lord.

(3) Honors the Sacraments. There is no doubt that Christ appointed Baptism and the Lord's Supper; nor is there any doubt that he intended them to be continued.

(*a*) *Baptism.* The first sacrament, whatever else it does, brings the soul into the midst of spiritual influences, and the second strengthens the spiritual life begun in the soul. In baptism we become members of Christ, that is, of his body the Church, and there is brought about that change which is called regeneration. It is not of necessity a moral change, for that is conversion, but regeneration, in the sense in which the word is to be understood, is the being born again into new conditions, coming into new possibilities, being admitted to a new environment. There has been much needless perplexity in trying to give accurate definitions of regeneration, and the perplexity has been increased when regeneration and conversion have been confounded. It is enough to think of regeneration as a change of condition, that is the being called into a state of salvation. It is not a moral change of the spiritual nature, but it makes man capable of a moral change and renders spiritual growth possible. Baptism is thus highly valued. It is not thought of as a meaningless ceremony, nor as a superstitious charm, but as a sacrament. divinely appointed as the channel of grace and blessing.

This Church administers this sacrament to infants. It finds no prohibition in the Scriptures, or in the nature of the Sacrament. It knows from history that the baptism of infants appears to have been usual in the early centuries, and it sees many advantages in its early administration. Surely the Christian Church was intended to be as generous as the Jewish, and the latter received children by circumcision into covenant relation with God. Surely our Lord's receiving the little children when he was here on earth suggests this formal consecration of children to him now that he may bless them. Surely if none but adults were to be baptized there would have been some express prohibition of children, and some clearer and less confusing statements in Scripture than that such and such households were baptized, for a household suggests the presence of children. Surely a usage which began so early, and which has so extensively prevailed, demands something very strong and positive to indicate that it is not in accordance with the Lord's will. We know of nothing to create even a doubt as to the propriety of infant baptism.

As there has been much needless perplexity over infant baptism, so there has been much over the *mode of baptism.* Some claim that there is but one valid mode, and that is by immersion.

This Church adopts two methods, immersion and pouring, and regards each as equally valid. The symbolic relation between baptism and burial is retained whether water is poured on the body, or the whole body is immersed, for the symbolic burial of a dead body, with the Church's ritual, is the scattering of earth upon the remains as the words "earth to earth," etc., are uttered. In such a case the symbolism is satisfied with less than the filling in of the grave.

Then, too, we cannot find anything in history to show that immersion was the only method. It may have been the method very frequently used, but some of the oldest pictorial representations show the administrant in the act of pouring water on the head of the candidate, even after both had gone down into the water. Nor can the matter be settled by texts of Scripture and the meaning of Greek prepositions, for the equivalent words for baptism sometimes mean immersion and sometimes pouring. And so this Church accepts any baptism as valid if water be used with the words of the formula given by our Lord: "In the name of the Father and of the Son and of the Holy Ghost."

(*b*) *The Holy Communion.* This Church teaches that it was "ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby," and that in it "our souls are strengthened and refreshed by the body and blood of Christ, as our bodies are by the bread and wine." There is agreement with all Christians, in regarding this sacrament as a means whereby Christ is remembered, according to his own command, but besides this, this Church thinks of it as subserving other purposes. The communion becomes the chief means of grace whereby spiritual nourishment is imparted to the believing soul. In this sacrament they feed on him by faith. Then, too, it becomes the significant appeal to God to behold the sacrifice which his Son offered for sinful men. They show the Lord's death "till he come," when, with these elements, they keep this feast, and seek mercy and blessing in the name of the Crucified.

Finally the communion becomes a bond of fellowship between Christ and believing souls, and between all those who acknowledge him as Lord. They have communion with him and with all his people. This Church makes no effort to explain the mysteries connected with this sacrament. It rejects as unsatisfactory the view that the Lord's Supper is solely a help to memory, and refuses on the other hand to accept the view that there is an actual change in the elements whereby the bread and wine become veritable flesh and blood. It believes in a presence of the Lord in the sacrament, but it is spiritual and only perceptible by the spiritual nature of those who come by faith. It believes in the sacredness of the observance and teaches reverence and holy awe, as it bids men prepare themselves to draw near to the Lord's table. It encourages frequent receptions of the communion in that it makes provision for frequent celebrations and calls men to the oft receiving of it while they are in health.

The ritual of this sacrament allows room for great simplicity and also for great elaboration, and consequently we find many variations in the details as we compare parish with parish. But, however it is celebrated, it becomes the sacrament of blessing, and men who come to it with faith go from it with uplifted mind and heart.

(4) The Apostolic Order of the Ministry. The ministry of this Church consists of three ranks, bishops, priests and deacons, and it declares that these three orders of ministers have always existed in Christ's Church. It further declares its unwillingness to regard any man as a lawful bishop, priest, a deacon *in this Church*, unless he has been episcopally set apart. This declaration of the Church brings before us what is often spoken of as "The Historic Episcopate," and draws a line of separation between it and the surrounding Protestant bodies. It makes a distinction between the ministers of this Church and other ministers. It asserts a difference. Its own ministers have had Episcopal ordination. These other ministers have not had it, and therefore, whatever else they may be elsewhere, they are not received as ministers of this Church, because this Church follows the method of the early centuries in ordination. If they are received they must be Episcopally ordained.

If this position seem to be harsh, it must be remembered that no judgment is expressed as to their right to officiate in their own denominations. Nothing is said as to their piety and attainments. It is simply declared that not being Episcopally ordained they are not Episcopal ministers. Admitting now that they are not Episcopally ordained, does this invalidate their right to preach the Gospel and to do the work of Christ? Upon this point this Church utters no judgment whatever. The proving of their commission is with them. This Church simply says that it will cling to that which was apostolic, and which has come down to the present. In its judgment of what is best for the Church at large, it proposes that all shall accept the Historic Episcopate with whatever local and special adaptations may be possible.

When we ask for some clear definition of what is meant by the Historic Episcopate, we find ourselves in the region of controversy. The constituted authorities have not adopted any definition thus far, and there are diversities of view among Episcopalians as to what is really contained in Episcopacy, what is the difference between the being and the well-being of the Church, what is apostolic succession and many like points. There is, however, agreement among all in this Church (and the view is shared by many outside of it) that as a fact in history, there have always been the three orders in the Christian Church. If so, there come two questions: As they have always been, why should they not continue? And is there not some way by which non-Episcopal ministers may become united with this Historic Episcopate?

This Church has virtually left this matter of the Historic Episcopate in the shape indicated by these two questions. It has not put it into any dogmatic form. Its own members are not yet agreed upon its definitions. Perhaps there are as many divergent views in the Episcopal Church on some questions arising from a consideration of the Historic Episcopate as are held outside of the Church. This point, while it emphasizes the clear historic fact, suggests that many of the connected questions need not be settled in advance of the union which it advocates. Inasmuch as many of its own members differ in their explanation of the Historic Episcopate, may it not be sufficient for others outside to accept the one fact that Episcopacy was primitive, and that it provides a bond of union?

There have always been these three orders of ministers. The bishops have always exercised

supervisory powers in the Church. Can we not all get back to this old way and so become one?

It is a mistake to suppose that the Episcopal Church, in urging the acceptance of the Historic Episcopate, is urging all bodies of Christians to become "Episcopalians" in the sense of being absorbed in the present organization, and of adopting everything as it now stands in that organization. Christian Unity does not mean merely a larger Protestant Episcopal Church. Attention has already been called to the fact that this Church has expressed itself willing to leave out of consideration much that is precious. For example, it would not insist upon the use of vestments or the same liturgical services. It would not make all parishes alike. It would recognize a diversity of "uses," leaving all persons free to adopt what they thought best, provided, of course, that the substance of the faith be kept entire.

There would be no crystallization of the Church into any one form. There would be variety, diversity, commensurate with the different judgments of its adherents, always, however, within the lines of loyalty to the truth. There would be no greater attempt to secure a uniform interpretation of the Historic Episcopate than there would be to have one definition of inspiration in accepting the Holy Scriptures as the Word of God, or one explanation of the Sacraments, or one interpretation of every article of the creed.

The generous character of this Church is indicated in the view which is held as to what constitutes membership in the Christian body. It does not rebaptize them if they have been already baptized with water in the name of the Father and of the Son and of the Holy Ghost. It recognizes all such baptized persons as already members of Christ's body—the Church.

Then note how it refers, in most courteous terms, to "the different religious bodies of Christians in these states as being at liberty to model and organize their respective churches." Of course it uses the word "churches" here without invalidating its own claim to be a branch of the historic church, for later on it defines what it believes to be essential to the integrity of this Church as a branch of the historic church.

If it appears exclusive and unsympathetic because it will not permit the ministrations of ministers who have not been episcopally ordained, it must be remembered that it stands by this law to retain episcopacy as one of the valuable features which have been transmitted to the present from the Apostolic Age. It is evident that it has no more right to relinquish or to undervalue episcopacy, than it has to give up the observance of the Lord's Day. It must transmit the office, and that for which it stands, to the next generation as it has come down to this from past generations. The disposition of this Church towards other bodies of Christians is kindly and sympathetic, and among no other body is there found to-day so much that is tolerant and generous.

It is true that not all of its own members really understand the true position of their Church towards all who profess and call themselves Christians, and it is also true that sometimes views are expressed which seem to be arrogant and repellent, but they are the views of individuals or of parties, not of the Church as a body.

(5) Individual and Church Teaching. There is always to be made a distinction between what men teach as individuals, and what is set forth by the Church in its collective capacity. No man, no party, no combination of men or of parties, can speak for the Church with authority. What they deliver is simply their view of the Church's teachings. As has already been noted, this Church holds a very simple faith—a few facts clustering around our Savior, Christ—which it sets forth as essential. Besides this it announces a number of truths as important to be received, but does not press them as vital like the others. It also allows much range of interpretation of the truths it delivers. But the Church can make no change in any essential principles of the Christian faith. They never become antiquated. There is no new gospel to be delivered. There is ever but one faith, one Lord, one baptism, one God and Father of all. The Church does not attempt to set forth new doctrines, for the religion of Christ is not a discovery or an invention of man's. It is a revelation to man. Holding to essentials men may be loyal to the Church, even though they differ as to non-essential points. They may adopt different usages, and hold even opposite opinions. Hence there are parties and schools of thought. It is a tolerant Church. A stranger casting his lot in with it finds in himself certain tendencies of thought and feeling which may incline him to favor one school of thought or another, or to ally himself with others who in some way express his present views, but his future studies and broader experiences may bring him closer to others. It must never be forgotten, however, that the Church itself is broader and more generous than all the parties in it, and the Church's generous attitude is an appeal to each to cultivate a like spirit towards all who call Christ their Lord and who seek to serve him. It is the fervent prayer of many that this Church may become a bond of union between all who profess and call themselves Christians, and thus be helpful in the realization of the purpose of Christ that "they all may be one." G. W. S.

PROVENDER (prŏv'ĕn-dĕr), (Heb. מִסְפּוֹא, *mis-po'*, collected; בָּלַל, *baw-lal'*, to mix; food for beasts).

The Hebrews' "provender" seems to have been a mixture of chopped straw and barley, or of oats, beans, and peas (Gen. xxiv:25; xlii:27; xliii:24; Judg. xix:19; Is. xxx:24).

PROVERB (prŏv'ĕrb), (Heb. מָשָׁל, *maw-shawl'*, to be like).

The proverb of the Eastern people was primarily "a similitude." It might be a saying requiring interpretation (Prov. xvii:7), or a parable (Mal. iii:3). There are many sayings of this type in the book of Job (xxviii:8).

The Hebrew word (חִידָה, *khee-daw'*), has the meaning of a conundrum, something enigmatical (Hab. ii:6).

PROVERBS, THE BOOK OF (prŏv'ĕrbs).

That Solomon was the author of the Book of Proverbs has never been questioned. Some have indeed thought that he composed a part only of the Proverbs included in that book, and collected the others from various sources. It is probable, indeed, that he availed himself of any sayings already current which he regarded as useful and important. Whether he ever made any *collection* of his proverbs in writing is, however, doubtful. From the twenty-fifth chapter to the end, we are expressly informed, was written out and added to the previous portion, by order of King Hezekiah. The divine authority of the book is sufficiently proved by the quotations made from it in the New Testament (Rom. xii:16; Heb. xii:5, 6; 1 Pet. iv:8; 1 Thess. v:15).

(1) Characteristics of Proverbial Style. The characteristics of the proverbial style (in the more restricted sense of the word) are, according to Bishop Lowth (1) Brevity; (2) Obscurity; (3) Elegance. The first of these is, however, the only one that can be considered at all universal. Many of the Proverbs of Solomon can hardly lay claim to elegance, according to the most liberal application of the term, and comparatively few of them are at all obscure as to meaning. The same remark applies with even greater force to the proverbs of every day life, *e. g. Time and tide wait for no man. Haste makes waste. We must make hay while the sun shines. A fool and his money are soon parted.* We should be rather inclined to name, as a characteristic of the proverb, a *pointed* and sometimes *antithetical* form of expression; and this, in addition to *brevity* or *sententiousness,* constitutes perhaps the only universal distinction of this species of composition. Conciseness indeed enters into the very essence of the proverb; and this fact is probably indicated by the word itself; *proverbia, for,* or *instead of words, i. e.* one word for many.

We were about to adduce examples from the book of Proverbs, of these two excellencies—sententiousness and point—but it is impossible to select, where almost every verse is an illustration. Nor should it be forgotten that the structure of the Hebrew language admits of a much higher degree of excellence in this particular than is possible in the English tongue. We give two examples taken at random. *'A man's heart deviseth his way: but the Lord directeth his steps.'* Here are twelve words; in the original seven only are employed. *'When a man's ways please the Lord he maketh even his enemies to be at peace with him.'* Eighteen words; in the Hebrew eight.

From what has been said of the characteristics of the proverbial or parabolic style, it is obvious that it possesses peculiar advantages as a medium of communicating truth. The proverb once heard remains fixed in the memory. Its brevity, its appositeness, its epigrammatic point, often aided by antithesis or paronomasia, not only ensure its remembrance, but very probably its recurrence to the mind at the very time when its warning voice may be needed. It utters in a tone of friendly admonition, of gentle remonstrance, of stern reproof, or of vehement denunciation, its wholesome lesson in the ear of the tried, the tempted, and the guilty. Such words are emphatically 'as goods and as nails fastened in a sure place.'

(2) Probable Reason for Use. But Solomon must have had other reasons for selecting it, peculiar to the age and country in which he lived. The Hebrews have been called a nation of children. The mode of teaching by aphorisms is especially adapted to men in an early stage of culture, who have not yet learned to arrange and connect their various *knowledges* into a system. Accordingly we find this mode of writing employed in the most remote ages; and *wise sayings,* maxims, apophthegms, constitute a large part of the early literature of most nations. Especially is this true of the Oriental nations. The fondness of the people of the East for parables, enigmas, allegories, and pithy sayings, has itself become a proverb. It is recorded as a proof of the wisdom of Solomon, that 'he spoke three thousand proverbs' (1 Kings iv:32); and Solomon himself says, that in his time, such sayings formed the chief study of the learned. A wise man will seek—

'To understand a proverb and the interpretation;
The words of the wise and their dark sayings.'

Recent travelers in the East assure us that this reverence for proverbs still exists there; and that nothing gives a man so much advantage in an argument as the ability to quote one of them on his side. We may therefore conclude that the wise king could have found no better mode of impressing truth on the minds of his countrymen than the one he has here chosen.

(3) Style and Contents. Let us examine more particularly the style and contents of the book.

(a) As to its style, we find it to be marked by those characteristics which distinguish the *poetry* of the Hebrews from their prose compositions. Of these, one of the most obvious and important is what, since Bishop Lowth's day, has been termed *parallelism.* This consists in a certain resemblance or correspondence, either as to thought or form, or both, between the members of a period. The two most simple kinds of parallelism, and the only two we shall notice here, are when the period contains but two members, and the last either repeats the thought contained in the first, or presents an antithetical assertion, beginning generally with the adversative *but.* The first kind of parallelism is called by Lowth *synonymous,* the second *antithetic.* The following passage is a beautiful example of synonymous parallelism:—

'My son, if thou wilt receive my words,
And hide my commandments with thee;
So that thou incline thine ear to wisdom,
And apply thy heart to understanding;
Yea, if thou criest after knowledge,
And liftest up the voice for understanding.
If thou seekest her as silver,
And searchest for her as for hid treasures;
Then shalt thou understand the fear of the Lord,
And find the knowledge of God.'
Prov. ii:1-5.

As an instance of antithetic parallelism, take these verses:

'The fear of the Lord prolongeth days;
But the years of the wicked shall be shortened.
The hope of the righteous shall be gladness;
But the expectation of the wicked shall perish.
The way of the Lord is strength to the upright;
But destruction shall be to the workers of iniquity.' Prov. x:27-29.

(b) It will be perceived that there is a continuity in the former of these passages, which does not belong to the latter.

In fact the first nine chapters of the book of Proverbs are remarkably distinguished from the remainder, and constitute a sort of proem or exordium to the work. This portion was probably committed to writing, while the disconnected aphorisms which compose the greater part of the remaining portion were only *uttered.* It is a continuous discourse, written in the highest style of poetry, adorned with apt and beautiful illustrations, and with various and striking figures. The personification of Wisdom in these chapters is universally regarded as one of the most beautiful examples of prosopopœia to be found in the Bible, and possesses an indescribable grace and majesty. What can be finer than the passage ch. viii:22-31,

where many eminent critics are of opinion that the Son of God is to be understood as speaking.

'Wisdom is better than rubies,
And no precious things compare with her.

'I, Wisdom, dwell with prudence,
And find out knowledge of wise counsels.

'The fear of Jehovah is to hate evil;
Pride, haughtiness, and an evil way,
And a perverse mouth, do I hate.

'Counsel is mine, and reflection;
I am understanding; I have strength.

'By me kings reign,
And princes decree justice;
By me princes rule,
And nobles, even all the judges of the earth.

'I love them that love me;
And they that seek me early shall find me.

'Riches and honor are with me.
Yea, enduring riches and righteousness.

'My fruit is better than gold, yea than refined gold;
And my increase than choice silver.'

'I walk in the way of righteousness,
In the midst of the path of rectitude;
To ensure abundance to those that love me,
And to fill their storehouse. . . .

'Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors!
For whosoever findeth me findeth life;
And shall obtain favor from Jehovah.'
(Prov. viii:11-21, 34, 35.)

(c) In the next chapter the word Wisdom has a feminine termination; and Wisdom and Folly are personified as females. The contrast between their respective pretensions and invitations may be made more evident than it is in our version by arranging the passages in apposition to each other.

Wisdom hath builded her house,
She hath hewn out her seven pillars,
She hath killed her beasts,
She hath mingled her wine,
She hath also furnished her table,
She hath sent forth her maidens,
She crieth upon the highest places of the city,
'Whoso is simple let him turn in hither.'

To him who wanteth understanding she saith:

'Come, eat of my bread;
And drink of the wine I have mingled.
Forsake the foolish and live;
And go in the way of understanding;
For by me thy days shall be multiplied,
And the years of thy life shall be increased;
Folly is clamorous;
She is simple and knoweth nothing.
She sitteth at the door of her house,
On a seat in the high places of the city,
To call passengers who go right on their ways;
Whoso is simple let him turn in hither.'

To him who wanteth understanding she saith:

'Stolen waters are sweet,
And bread eaten in secret is pleasant.'
But he knoweth not that the dead are there.
And that her guests are in the depths of the grave.

(d) At the tenth chapter a different style commences. From ch. x to ch. xxii:17, is a series of pithy, disconnected maxims, on various subjects, and applicable to the most diverse situation. From ch. xxii:17 to ch. xxv. a style resembling that of the exordium, though inferior in elegance and sublimity, prevails; and at the twenty-fifth chapter the separate maxims recommence. These compose the remainder of the book, with the exception of the thirtieth chapter, which is ascribed to Agur, and the thirty-first, which is said to be the advice given to king Lemuel by his mother. Who these persons are is not known. The supposition that Lemuel is another name of Solomon does not appear to be supported by proof.

(e) The thirtieth chapter affords an example of another species of writing closely allied to the proverb, and equally in favor among the Orientals. It is that of riddles or enigmas, designed to exercise the wit and ingenuity of the hearer, and to impart instruction through the medium of amusement.

Of this kind is the riddle proposed by Samson (Judg. xiv:12-18). The seventeenth chapter of Ezekiel contains a very beautiful riddle or parable, in which the king of Babylon is spoken of under the figure of a great eagle with spreading wings. Many of the symbolical acts enjoined by God upon the prophets, which perhaps appear to modern readers of Scripture extremely childish and ridiculous, are of the same nature; and thus, however unsuited to our times, were perfectly well adapted to impress and interest the Hebrews (*e. g.* Jer. xiii:1-11; xviii:1-6; xxiv:1-10). Sometimes these riddles assumed the form of a brief narration, and were called fables or parables. See the beautiful fable related by Jotham to the men of Shechem; and the touching story of the one ewe-lamb of the poor man, by which Nathan reproved David.

(f) But to return to Agur and his riddles. The introductory verses at first view appear obscure, from the absence of any apparent connection with what follows. But the explanation given by Herder appears satisfactory. 'The sage Agur,' he says, 'is to discourse lofty sentiments to his pupils; but he begins with modesty, that too exalted wisdom may not be expected from him.' How shall he who confesses that he is not versed in human wisdom, be supposed to possess that knowledge which belongs to the holy? Wisdom for man consists in obeying 'every word of God' (verse 5).

(g) We subjoin Herder's version of one of these riddles, with the accompanying remarks:

FOUR SMALL BUT VERY ACTIVE THINGS.

Four things are little on the earth,
But wiser than the wisest.
The ant race are a people without strength,
Yet they prepare their meat in summer.
The conies are a feeble race,
Yet build their houses in the rocks.
The locusts have no king to rule them,
Yet all of them go forth by bands;
The lizard—one may seize it with his hand,
And yet it dwells in royal palaces.

The whole comparison was perhaps made on account of the last, where an animal of that sort (which, in warm climates, lives in the walls, and

is very annoying) made its appearance; for the Orientals are fond of such conceits and involved propositions, especially in company, and they often, indeed, assemble for the purpose of enjoying them.

(h) The concluding chapter, containing the counsels addressed to King Lemuel by his mother, needs no elucidation. It presents a beautiful picture of female excellence in an age and country where modesty, industry, submission, and the domestic and matronly virtues, were esteemed the only appropriate ornaments of woman.

If we turn our attention to the maxims which compose the greater part of the book of Proverbs, we shall find enough to excite our wonder and admiration. Here are not only the results of the profoundest human sagacity, the counsels and admonitions of the man who excelled in wisdom all who went before, and all who came after him, but of such a man writing under divine inspiration. And how numerous, how various, how profound, how important are his instructions!

(i) These directions are adapted to the wants of every class and rank of men, and to every relation of life. The rich and the poor, the learned and the ignorant, the master and the servant, the monarch and the subject, may here find the counsels they need. 'Apples of gold in baskets of silver' are fit emblems of such prudent and wholesome counsels clothed in such an attractive garb.

(5) Authors. (1) The proverbs of Solomon (chapters x-xxii:16), a collection of various maxims of an ethical and practical nature.

(2) A connected series with precepts on justice and prudence (Prov. xxii:17; xxiv:22).

(3) Unconnected proverbs of various wise men (Prov. xxiv:23-34).

(4) Another collection of Proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out (Prov. xxv-xxix).

(5) The words of Agur, the son of Jakeh (Prov. xxx:1-33). Ancient interpreters take "Agur" to be a symbolic name of Solomon, like "Koheleth;" but then he would not be called the son of Jakeh. Probably the real name of some Hebrew sage.

(6) The words of Lemuel the king, the prophecy that his mother taught him (Prov. xxxi:1-9). "Lemuel" is perhaps a symbolical name for Solomon—*i. e.*, he who is turned to God.

On the whole subject of Proverbs, Rev. James M. Gray, D. D., says:

"The book does not readily lend itself to any logical analysis, but has been divided into five parts, as follows: Part 1, superscription, chapter i, verses 1-6; part 2, chapter i:7 to chapter ix, forms 'a connected didactic poem in which wisdom is praised and youth exhorted to devote itself to her;' part 3, chapters x-xxiv, is a collection of single proverbs and detached sentences illustrating principles of worldly prudence; part 4 is distinguished from the rest of the book not so much by the character of its contents as the fact that it is a collection of Solomon's proverbs copied out or edited by the men or the court of Hezekiah's time; part 5 includes chapters xxx-xxxi, and contains 'Words of Agur,' and the 'Words of King Lemuel,' in the latter of which is found a remarkable acrostic in praise of the virtuous woman. Who these last-named authors were is not known, and indeed some have assumed that their names were merely symbolical. It is important to note the sense in which the word 'wisdom' is used in Proverbs as distinguished from Ecclesiastes. In the last-named it means what we understand by science, but here it signifies piety or religion. In one instance at least, chapter viii, Wisdom is personified, and evidently applies to Christ."

The value of the book for devotional purposes is well expressed by Dr. Bridges in his commentary, who says, 'While other Scriptures show us our high calling, this instructs us minutely how to walk in it," or as the Bible Hand Book says, "This book is for practical ethics what the Psalms are for devotion."

(6) Literature on Proverbs. The literature of the book of Proverbs is contained chiefly in the following works (besides the preliminary dissertations in the various Commentaries):—Melanchthon, *Explicatio Provv.* 1555; Mercer, *Comment. in Provv. Salom.;* Geiero, *Provv. Salom.* 1669; Schultens, *Proverbia Salom.* 1748; Hirtz, *Vollst. Erklär. der Sprüche Salom.* 1768; Hunt, *Observations on the Book of Proverbs,* 1775; Hodgson, *On the Book of Proverbs,* 1778; Jager, *Observatt. in Provv. Salom. Versionem Alexand.* 1788; Lawson, *Exposition of Proverbs,* 1821; Umbreit, *Philol. Krit. u. Philosoph. Comm. ü. d. Sprüche Salom.* 1826. There are also translations, mostly with note, by J. D. Michaelis, 1778; Doederlein, 1786; Streunsee, 1783; Kleuker, 1786; Reichard, 1790; Ziegler, 1791; Muntinghe, 1800, 1802; Dahler, 1810; Holden, 1819; Gramberg, 1828; Böckel, 1829; and Ewald, in his *Poetischen Bücher,* vol. iv. (See also Conant, *The Book of Proverbs,* 1869; Muenscher, *The Book of Proverbs,* 1866.) E. W. H.

PROVIDENCE (prŏv'ĭ-dens), (Lat. *providentia,* foreseeing).

The word Providence is derived from the Latin (*providentia, pro-videre*), and originally meant *foresight.* The corresponding Greek word, πρόνοια, *pro-noy-ya,* means *forethought.* By a well-known figure of speech, called metonymy, we use a word denoting the means by which we accomplish anything to denote the end accomplished; we exercise care over anything by means of foresight, and indicate that care by the word foresight. On the same principle the word Providence is used to signify the *care* God takes of the universe. As to its inherent nature *it is the power which God exerts, without intermission, in and upon all the works of his hands.* In the language of the schoolmen, it is a continual creation (*creatio continua*). But defined as to its visible manifestations, it is God's preservation and government of all things. As a thing is known by its opposites, the meaning of Providence is elucidated by considering that it is opposed to fortune and fortuitous accidents.

Providence, considered in reference to all things existing, is termed by Knapp *universal;* in reference to moral beings, *special;* and in reference to holy or converted beings, *particular.*

1. Divine Acts. Providence is usually divided into three divine acts: preservation, co operation, and government.

(1) Preservation. By preservation is signified the causing of *existence* to continue.

(2) Co-operation. Co-operation is the act of God which causes the *powers* of created things to remain in being. It is not pretended that the existence and the powers of things are ever separated, but only that they are distinguishable in mental analysis. Co-operation varies with the nature of the objects towards which it is exercised.

(3) Government. Government, as a branch of Providence, is God's controlling all created things so as to promote the highest good of the whole.

2. Proofs. Among the proofs of divine Providence may be reckoned the following:—

(1) Analogous to Argument for Creation. One argument in proof of Providence is analogous to one mode of proving a *creation.* If we cannot account for the existence of the world without supposing its coming into existence, or beginning to be, no more can we account for the world *continuing* to exist, without supposing it to be *preserved;* for it is as evidently absurd to suppose any creature *prolonging* as *producing* its own being.

(2) Love of God. A *second* proof of Providence results from the admitted fact of *creation.* Whoever has made any piece of mechanism, therefore takes pains to preserve it. Parental affection moves those who have given birth to children to provide for their sustentation and education. It is both reasonable and Scriptural to contemplate God as sustaining the universe because he made it. Thus David, having premised that the world was made by God, immediately descends to the course of his Providence (Ps. xxiii: 6; comp. ver. 13). The creation also evinces a Providence by proving God's right to rule, on the admitted principle that every one may do what he will with his own.

(3) Divine Perfection. A *third* proof of Providence is found in the *divine perfections.* Since, among the divine perfections, are all power and all knowledge, the non-existence of Providence, if there be none, must result from a want of will in God. But no want of will to exercise a Providence can exist, for God wills whatever is for the good of the universe, and for his own glory; to either of which a Providence is clearly indispensable. God therefore has resolved to exercise his power and knowledge so as to subserve the best ends with his creation.

(4) Prevalence of Order. A *fourth* proof of God's Providence appears in the *order* which *prevails* in the universe. We say the order which *prevails,* aware of the occasional apparent disorder that exists, which we have already noticed, and shall soon treat of again. That summer and winter, seed-time and harvest, cold and heat, day and night, are fixed by a law, was obvious even to men who never heard of God's covenant with Noah. Accordingly the ancient Greeks designated the creation by a word which means *order* (κόσμος). But our sense of order is keenest where we discern it in apparent confusion. The motions of the heavenly bodies are eccentric and intervolved, yet are most regular when they seem most lawless. They were therefore compared by the earliest astronomers to the discords which blend in a harmony, and to the wild starts which often heighten the graces of a dance. Modern astronomy has revealed to us so much miraculous symmetry in celestial phenomena, that it shows us far more decisive proofs of a Ruler seated on the circle of the heavens, than were vouchsafed to the ancients.

(5) Present Operation of Law. A *fifth* proof of a Providence is furnished by the fact that so many men are here rewarded and punished according to a righteous law. The wicked often feel compunctious visitings in the midst of their sins, or smart under the rod of civil justice, or are tortured with natural evils. With the righteous all things are in general reversed. The miser and envious are punished as soon as they begin to commit their respective sins; and some virtues are their own present reward. But we would not dissemble that we are here met with important objections, although infinitely less, even though they were unanswerable, than beset such as would reject the doctrine of Providence. It is said, and we grant, that the righteous are trodden under foot, and the vilest men exalted; that the race is not to the swift, nor the battle to the strong; that virtue starves, while vice is fed; and that schemes for doing good are frustrated, while evil plots succeed. But we may reply (1) The prosperity of the wicked is often apparent, and well styled *a shining misery.* Who believes that Nero enthroned was happier than Paul in chains? (2) We are often mistaken in calling such or such an afflicted man good, and such or such a prosperous man bad. (3) The miseries of good men are generally occasioned by their own fault, since they have been so foolhardy as to run counter to the laws by which God acts, or have aimed at certain ends while neglecting the appropriate means. (4) Many virtues are proved and augmented by trials, and not only proved, but produced, so that they would have had no existence without them. Many of David's noblest qualities would never have been developed but for the impious attempts of Saul. Job's integrity was not only tested, but strengthened, by Satan being permitted to sift him as wheat. Patience, experience, and hope were brought as ministering angels to men, of whom the world was not worthy, through trials of cruel mockings and scourgings. (5) The unequal distribution of good and evil, so far as it exists, carries our thoughts forward to the last judgment, and a retribution according to the deeds done in the body, and can hardly fail of throwing round the idea of eternity a stronger air of reality than it might otherwise wear. All perplexity vanishes as we reflect that, 'He cometh to judge the earth.' (6) Even if we limit our views to this world, but extend them to all our acquaintance, we cannot doubt that the *tendencies,* though not always the effects, of vice are to misery, and those of virtue to happiness. These tendencies are especially clear if our view embraces a whole lifetime, and the clearer the longer the period we embrace. The Psalmist (Ps. lxxiii.) was at first envious at the foolish, when he saw the prosperity of the wicked; but as his views became more comprehensive, and he understood their end, his language was, 'How are they brought into desolation as in a moment! they are utterly consumed with terrors!' The progressive tendency of vice and virtue to reap each its appropriate harvest is finely illustrated by Bishop Butler—best of all perhaps in his picture of an imaginary kingdom of the good, which would peacefully subvert all others, and fill the earth. Indeed, as soon as we leave what is immediately before our eyes, and glance at the annals of the world, we behold so many manifestations of God, that we may adduce as

(6) Historic Evidence. A *sixth* proof of Providence the *facts of history.* The giving and transmission of a revelation, it has been justly said,—the founding of religious institutions, as the Mosaic and the Christian,—the raising up of prophets, apostles, and defenders of the faith,—the ordering of particular events, such as the Reformation,—the more remarkable deliverances noticed in the lives of those devoted to the good of the world, etc.—all indicate the wise and benevolent care of God over the human family. But the historical proof of a Providence is perhaps strongest where the wrath of man has been made to praise God, or where efforts to dishonor God have been constrained to do him honor.

(7) Basis of Religion. As a *seventh* ground for believing in Providence, it may be said that Providence is the necessary basis of all religion.

For what is religion? One of the best definitions calls it the belief in a superhuman Power, which has great influence in human affairs, and ought therefore to be worshiped. But take away this *influence in human affairs,* and you cut off all motive to worship. To the same purpose is the text in Hebrews: 'He that cometh to God must believe that he is, and that he is a rewarder of such as diligently seek him.' If then the religious sentiments thrill us not in vain,—if all attempts of all men to commune with God have not always and everywhere been idle,—there must be a Providence.

(8) Common Consent. In the *eighth* place, we may advert for a moment to the proof of Providence from the common consent of mankind, with the single exception of atheists. The Epicureans may be classed with the atheists, as they are generally thought to have been atheists in disguise, and a god after their imaginations would be, to all intents and purposes, no god. The Stoics were also atheists, believing only in a blind fate arising from a perpetual concatenation of causes contained in nature. The passages acknowledging a Providence in Cicero, Seneca, Plutarch, and all the ancient moralists, are numerous and decisive, but too accessible or well known to need being quoted.

(9) Proved by the Scriptures. In the *last* place, the doctrine of Providence is abundantly proved by the Scriptures. Sometimes it is declared that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will; as much as to say that nothing can withstand his power. Again, lest we may think some things beneath his notice, we read that *he numbereth the hairs of our heads, careth for lilies and disposeth all the lots which are cast.* The care of God for man is generally argued *a fortiori,* from his care for inferior creatures. One Psalm (xci) is devoted to show the providential security of the godly; another (xciii) shows the frailty of the man; and a third (civ) the dependence of all orders in creation on God's Providence for food and breath. In him, it is elsewhere added, we live, and move, and have our being. He, in the person of Christ sustaineth all things by the word of his power, and from him cometh down every good and perfect gift. But nowhere perhaps is a providence so pointedly asserted and so sublimely set forth as in some of the last chapters of Job; and nowhere so variously, winningly, and admirably exhibited as in the history of Joseph.

J. D. B.

PROVINCE (prŏv'ĭns), (Heb. מְדִינָה, *med-ee-naw',* district ruled by a judge).

In the Old Testament this word appears in connection with the wars between Ahab and Benhadad (1 Kings xx:14, 15, 19). It is termed a country, or part of a kingdom or empire (Ezra iv:15). The Romans called those places "provinces," which they had conquered and reduced under their form of civil government (Acts xxv:1).

PROVOCATION (prŏv'ô-kā'shŭn), (bitterness, anger, strife).

The word is generally used to designate the ungrateful, rebellious spirit and consequent conduct of the Israelites (Ps. xcv:8; Neh. ix:18, 26; Heb. iii:8, 15). The idolatrous offerings of the Hebrews were a *provocation* to Jehovah (Ezek. xx:28). Jerusalem was a provocation to God, because of the much sin there committed (Jer. xxxii:31).

The friends of Job were a *provocation* to him. He was wearied and angry with seeing and hearing them sneer at him, and charge him with hypocrisy; and even in the night, the grief thereat restrained his eyes from closing in sleep (Job xvii:12).

PRUDENCE, PRUDENT (prū'dens, prū'dent), the translation of several Hebrew and Greek words; in all of which there is the underlying of *intelligence, understanding.*

(1) Prudence is the act of suiting words and actions according to the circumstance of things, or rules of right reason. Cicero thus defines it: "*Est rerum expetendarum fugiendarum scientia.*" "The knowledge of what is to be desired or avoided." Grove thus: "Prudence is an ability of judging what is best in the choice both of ends and means." Mason thus: "Prudence is a conformity to the rules of reason, truth, and decency, at all times, and in all circumstances. It differs from wisdom only in degree; wisdom being nothing but a more consummate habit of prudence: and prudence a lower degree or weaker habit of wisdom."

(2) It is divided into, (a) *Christian* prudence, which directs to the pursuit of that blessedness which the Gospel discovers by the use of Gospel means. (b) *Moral* prudence has for its ends peace and satisfaction of mind in this world, and the greatest happiness after death. (c) *Civil* prudence is the knowledge of what ought to be done in order to secure the outward happiness of life, consisting in prosperity, liberty, etc. (d) *Monastic,* relating to any circumstances in which a man is not charged with the care of others. (e) *Economical* prudence regards the conduct of a family. (f) *Political* refers to the good government of a state (comp. 2 Chron. ii:12; Prov. viii:12; Eph. i:8).

PRUNING-HOOK (prūn'ĭng-hōōk). See VINE.

PSALMS, BOOK OF (sämz, bōōk ŏv), (Heb. תְּהִלִּים, *teth-il-lim,* "praises").

This collection of sacred poetry received its name (Gr. Ψαλμοί, *Psalms*), in consequence of the *lyrical* character of the pieces of which it consists, as intended to be sung to stringed and other instruments of music. In the editorial note (Ps. lxxii:20) we find the preceding compositions (Ps. i.-lxxii.) styled *Prayers of David,* because many of them are strictly prayers, and all are pervaded by the spirit and tone of supplication. The Psalms reveal all types of religious experience. They deal with historical events, personal and biographical incidents, give reflections, consider problems, and arise often out of particular incidents.

1. Titles. All the Psalms, except thirty-four, bear superscriptions. According to some there are only twenty-five exceptions, as they reckon a title in all the Psalms which commence with it. To each of these exceptions the Talmud (*Babyl. Cod. Avoda Sarah,* fol. 24, col. 2) gives the name *Orphan Psalm.*

(1) Authority. The *authority* of the titles is a matter of doubt. By most of the ancient critics they were considered genuine, and of equal authority with the Psalms themselves, while most of the moderns reject them wholly or in part. They were wholly rejected at the close of the fourth century by Theodore of Mopsuestia, one of the ablest and most judicious of ancient interpreters (Rosenmüller, *Hist. Interpretationis Librorum Sacrorum,* P. iii., p. 256). On the other hand it deserves to be noticed that they are received by Tholuck and Hengstenberg in their works on the Psalms. Of the *antiquity* of the inscriptions

there can be no question, for they are found in the Sept. They are supposed to be even much older than this version, since they were no longer intelligible to the translator, who often makes no sense of them. Yet variations in the MSS. show the titles to be later than the Psalms, and therefore liable to alteration. Several of the titles are shown to be wrong by comparison with the contents of the Psalms, yet they have at least the value of showing early opinion.

(2) Design. The *design* of these inscriptions is to specify either the author, or the chief singer (never the latter by name, except in Ps. xxxix.), or the historical subject or occasion, or the use, or the style of poetry, or the instrument and style of music. Some titles simply designate the author, as in Ps. xxv., while others specify several of the above particulars, as in Ps. li. The longest and fullest title of all is prefixed to Ps. lx., where we have the author, the chief musician (not by name), the historical occasion (comp. 2 Sam. viii.), the use or design, the style of poetry, and the instrument or style of music. It is confessedly very difficult, if not impossible, to explain all the terms employed in the inscriptions; and hence critics have differed exceedingly in their conjectures. The difficulty, arising no doubt from ignorance of the Temple music, was felt, it would seem, as early as the age of the Sept.; and it was felt so much by the translators of our Authorized Version, that they generally retained the Hebrew words, even though Luther had set the example of translating them to the best of his ability. Similar is the practice of the Revisers of 1881-5. It is worth observing that the difficulty appears to have determined Coverdale, 1535, to *omit* nearly all except names of authors; thus, in Ps. lx, which is Ps. lix in his version, he gives only—*a Psalme of David.* The Prayer Book version omits all titles from the text and substitutes the Latin of the opening words.

2. Untranslated Terms. Of the terms left *untranslated* or *obscure* in our Bible, it may be well to offer some explanation in this place, taking them in alphabetical order for the sake of convenience. On this subject most commentators offer instruction, but the reader may especially consult Rosenmüller, *Scholia in Comp. Redacta,* vol. iii. 14-22, DeWette, *Commentar über die Psalmen,* pp. 27-37; Ewald, *Poet. Bücher,* i. 169:180, 195; Driver, *Intr.* 373; Perowne, *The Psalms,* i. 84; Cheyne, *The Book of Psalms,* and Kirkpatrick, in *Cambr. Bible,* i, xvii.

(1) Aijeleth Shahar, Hind of the Morning, *i. e.* the sun, or the dawn of day. This occurs only in Ps. xxii, where we may best take it to designate a song, perhaps commencing with these words, or bearing this name, to the melody of which the psalm was to be sung. So most of the ablest critics after Aben Ezra. Yet Tholuck and Hengstenberg, after Luther, suppose it to denote the subject of the psalm, meaning David himself, or typically the Messiah. The former is the more probable meaning.

(2) Alamoth (Ps. xlvi), probably signifies *virgins,* and hence denotes music for female voices, or the *treble.* So Gesenius, Tholuck, and Hengstenberg, after Gusset, who, in *Comment. Ling. Hebr.* explains it, *vox clara et acuta, quasi virginum,* "a clear voice and sharp as if of virgins" (see below under *Sheminith*).

(3) Al-taschith, Destroy Thou Not, is found over Ps. lvii, lviii, lix, lxxv, and signifies, by general consent, some well-known ode beginning with the expression (comp. Is. lxv:8), to the tune of which these compositions were to be sung.

(4) Degrees appears over fifteen Psalms (cxx-cxxxiv), called *Songs of Degrees,* and has been explained in various ways, of which the following are the chief. (*a*) The ancients understood by it *stairs* or *steps,* as appears from the Sept. version of the title, ᾠδὴ τῶν ἀναβαθμῶν, and the Vulgate, *carmen graduum, song of the steps;* and in accordance with this, Jewish writers relate (Mishna, *Sucah,* cap. v. 4), that these Psalms were *sung on fifteen steps,* leading from the court of Israel to the court of the women. This explanation is now exploded, though Fürst in his *Concordance,* sanctions it. (*b*) Luther, whom Tholuck is inclined to follow, renders the title *a song in the higher choir,* supposing the Psalms to have been sung from an elevated place or ascent, or with elevated voice. (*c*) Gesenius, Delitzsch and De Wette think the name refers to a peculiar rhythm in these songs, by which the sense advances by *degrees,* and so *ascends* from clause to clause. (*d*) According to the most prevalent and probable opinion, the title signifies *song of the ascents,* or *pilgrim song,* meaning a song composed for, or sung during the journeying of the people up to Jerusalem, whether as they returned from Babylon, or as they statedly repaired to the national solemnities. So Herder (*Geist der Ebr. Poesie,* ii. 353-357), Ewald (*Poet. Bücher,* i. 195), Perowne, (*op. cit.*) and Kirkpatrick (*op. cit.*), W. R. Smith (*Enc. Brit. s. v.*). Journeys to Jerusalem are generally spoken of as *ascents,* on account of the elevated situation of the city and temple (see Ezra vii:9, and especially Ps. cxxii:4). This explanation of the name is favored by the brevity and the contents of these songs.

(5) Gittith appears over Ps. viii, lxxxi, lxxxiv, and is of very uncertain meaning, though not improbably it signifies an instrument or tune brought from the city of *Gath.* So Rosenmüller, De Wette, Ewald, Hengstenberg, Tholuck, Perowne, Kirkpatrick, *et al.* In the opinion of not a few the word comes from גַּת, *wine press,* and denotes either an instrument or a melody used in the vintage. So the Sept. renders it ὑπὲρ τῶν ληνῶν. The new lexicons of Gesenius and Fürst give other explanations. (See MUSICAL INSTRUMENTS).

(6) Higgaion is found over Ps. ix:16, and probably means either *musical sound,* according to the opinion of most, and the Sept. ᾠδή; or *meditation* according to Tholuck and Hengstenberg (see more below under *Selah*).

(7) Jeduthun is found over Ps. xxxix, lxii, lxxvii, and is generally taken for the name of choristers descended from Jeduthun, of whom we read in 1 Chron. xxv:1, 3, as one of David's three chief musicians or leaders of the Temple music. This use of the name Jeduthun for Jeduthunites is perhaps like the well-known use of Israel for the Israelites. It is most probable that in Ps. xxxix Jeduthun himself is meant, and not his family. The Psalm may have been set to music by Jeduthun or set to a theme named for him. (See JEDUTHUN.)

(8) Jonath-elem-rechokim, *the silent dove of them that are afar,* or perhaps *the dove of the distant terebinth,* found only over Ps. lvi, may well denote the name or commencement of an ode to the air of which this psalm was sung.

(9) Leannoth in the title of Ps. lxxxviii is quite obscure. It is probably the name of a tune.

(10) Mahalath occurs in Ps. liii and lxxxviii, and denotes, according to some, a sort of *flute,* according to Gesenius in the last edition of his

Thesaurus, a *lute,* but in the opinion of Fürst a *tune,* named from the first word of some popular song. *Upon Mahalath Leannoth* (Ps. lxxxviii), is perhaps a direction to chant it to the instrument or tune called *mahalath.*

(11) Maschil is found in the title of thirteen psalms. Delitzsch supposes it to mean a meditation. According to Gesenius, De Wette, Ewald, and others, it means a *poem,* so called either for its *skillful* composition or for its *wise and pious* strain. The common interpretation makes it a *didactic poem,* from השכיל, *to teach* or *make wise.*

(12) Michtam is prefixed to Ps. xvi, lvi-lx, and is subject to many conjectures. Many, after Aben Ezra, derive it from the Hebrew word meaning *gold,* and understand *a golden psalm,* so called probably on account of its *excellence.* Hengstenberg understands *mystery,* and supposes that these Psalms, more than others, have a deep or *occult* sense. Others, after the Sept., which gives στηλογραφία, fancy that the word means *a poem engraved on a pillar* or monument, or as Delitzsch says, a poem of epigrammatic character, pithy and expressive. Another explanation is offered by Gesenius, De Wette, Rosenmüller and Tholuck, who hold to signify a *writing* or *poem.* It is actually found in the corresponding Hebrew form over Hezekiah's song in Is. xxxviii:9.

(13) Muth-labben (Ps. ix) presents a perfect riddle, owing to the various readings of MSS., and the contradictory conjectures of the learned. Besides the common reading *upon death to the son,* we have the same word that is used in Ps. xlvi. (see above *Alamoth*). Some explain it as the *subject* or *occasion* of the song, but most refer it to the music (*"set to Muth-labben" R. V.*). Gesenius, in his last edition, renders it—*with virgins' voice for the boys, i. e.,* to be sung by a choir of boys in the *treble.*

(14) Neginoth (Ps. iv and four others; over Ps. lxi) *neginah* in the singular, though some MSS. give *neginoth* here also. This name, from the Hebrew word meaning *to strike* a chord, like ψάλλω, clearly denotes that the Psalm was to be sung to the accompaniment of *stringed instruments.*

(15) Nehiloth (Ps. v), comes most likely from the Hebrew word meaning *to perforate,* and denotes *pipes* or *flutes.*

(16) Selah is found seventy-three times in the Psalms, generally at the end of a sentence or paragraph; but in Ps. lv:19 and lvii:3 it stands in the middle of the verse. While most authors have agreed in considering this word as somehow relating to the *music* (the Psalms in which it occurs bearing evidence of being intended to be set to music), their conjectures about its precise meaning have varied greatly. Some, including Herder, De Wette, and Ewald (*Poet. Bücher,* i, 179), derive it from a Hebrew word meaning to *raise,* and understand a *raising* of the voice or music; others, after Gesenius, in *Thesaurus,* derive it from the Hebrew word meaning *to be still* or *silent,* and understand a *pause* in the singing. By the Targum, the Talmud and Aquila it was rendered "eternity," as perhaps equivalent to "Amen," and Jerome translates it "semper." Probably *selah* was used to direct the singer to be silent, or to pause a little, while the instruments played an interlude or symphony. In Ps. ix:16 it occurs in the expression *higgaion selah,* which Gesenius, with much probability, renders *instrumental music, pause, i. e.* let the instruments strike up a symphony, and let the singer pause.

(17) Sheminith (Ps. vi and xii) means properly *eighth,* and denotes either, as some think, an instrument with *eight* chords, or, more likely, music in the lower notes, or *bass.* This is strongly favored by 1 Chron. xv:20, 21, where the terms *alamoth* and *sheminith* clearly denote different *parts* of music: the former answering to our *treble,* and the latter to the *bass,* an *octave* below.

(18) Shiggaion (Ps. vii), denotes, according to Gesenius and Fürst, a *song* or *hymn;* but Ewald and Hengstenberg derive it from a Hebrew word meaning *to err* or *wander;* and hence the former understands *a song uttered in the greatest excitement,* the latter *after the manner of dithyrambs,* or *to dithyrambic measures.*

(19) Shushan (Ps. lx) and in plural *shoshannim* (Ps. xlv, lxix, lxxx). This word commonly signifies *lily,* and probably denotes either an instrument bearing some resemblance to a lily (perhaps *cymbal*), or more probably a melody so named. *Eduth* is joined to it in Ps. lx and lxxx, giving the sense *lily of testimony,* the name of a tune.

3. Authors. Many of the ancients, both Jews and Christians, maintained that all the Psalms were written by David; which is one of the most striking proofs of their *uncritical* judgment. The titles and the contents of the Psalms most clearly show that they were composed at different and remote periods, by several poets, of whom David was supposed to be the most eminent.

(1) David. According to the inscriptions we have the following list of authors:—

1. *David,* 'the sweet Psalmist of Israel' (2 Sam. xxiii:1). To him are ascribed seventy-three Psalms in the Hebrew text; and at least eleven others in the Sept., namely, xxxiii, xliii, xci, xciv-xcix, civ, cxxxvii; to which may be added Ps. x, as it forms part of Ps. ix in that version. From what has been advanced above respecting the authority of the titles, it is obviously injudicious to maintain that David composed all that have his name prefixed in the Hebrew. We cannot suppose that Ps. cxxxix is David's for its Aramaisms (verses 2, 8, 16, 17) betray a later age; and Ps. cxxii can scarcely be his, for its style resembles the later Hebrew, and its description of Jerusalem can hardly apply to David's time. Besides, it is worthy of notice that the Sept. gives this and the other Songs of Degrees without specifying the author. The relation of David to the Psalter is one of the moot questions of criticism. The earlier tendency was to attribute the entire collection to him. Many modern scholars go to the opposite extreme and with Olshausen, Leugerke, W. R. Smith, Cheyne, Wellhausen, Reuss, etc., decline to date any of our Psalms earlier than the Exile, not, however, denying to David the composition of certain songs or elegies (comp. 2 Sam. iii:33, etc.). Even these scholars find it difficult to deny the early date of Ps. xviii, and therefore its possible Davidic character. Hitzig and Ewald would assign to David some dozen Psalms, Delitzsch about thirty, and others, like Binney, Maclaren, etc., nearly all claimed by tradition.

Driver (*Introd.* p. 378) remarks, "All that we learn from the pre-exilic literature respecting David's musical and poetical talents is that he was a skillful player on the harp (1 Sam. xvi:18) and probably on other instruments as well (Amos vi:5); that he composed a beautiful elegy on Saul and Jonathan (2 Sam. i:19, ff.), and a shorter one on Abner (ib. iii:33, ff.); that he "danced and leaped" before the ark, when it was brought up

to Zion (ib. vi:14, 16) and that in the appendix to 2 Sam. two sacred poems (ch. xxii, xxiii:1-7) are attributed to him." It is not strange that around a name thus identified with sacred poetry, and revered as was his, there should gather compositions of a similar sort. Several other names are preserved in the titles.

(2) Asaph is named in connection with twelve Psalms, viz., l, lxxiii-lxxxiii. He was one of David's chief musicians. All the poems bearing his name cannot be his; for in Ps. lxxiv, lxxix, and lxxx there are manifest allusions to very late events in the history of Israel. Either, then, the titles of these three Psalms must be wholly rejected, or the name must be here taken for the 'sons of Asaph;' which is not improbable, as the family continued for many generations in the choral service of the Temple.

(3) Sons of Korah. *The sons of Korah* were another family of choristers, to whom eleven of the most beautiful Psalms are ascribed.

(4) Heman was another of David's chief singers (1 Chron. xv:19): he is called the Ezrahite, as being descended from some Ezrah, who appears to have been a descendant of Korah; at least Heman is reckoned a Kohathite (1 Chron. vi:33-38), and was therefore probably a Korahite; for the Kohathites were continued and counted in the line of Korah (see 1 Chron. vi:22, 37, 38). Thus Heman was both an Ezrahite and of the sons of Korah. His name is connected with Ps. lxxxix.

(5) Ethan is reputed the author of Ps. lxxxix. He also is called the Ezrahite, but this is either a mistake, or he as well as Heman had an ancestor named Ezrah, of whom nothing is known. The Ethan intended in the title is doubtless the Levite of Merari's family whom David made chief musician along with Asaph and Heman (1 Chron. vi:44; xxv:1, 6). The Psalm could not, however, be composed by him, for it plainly alludes (verses 38-44) to the downfall of the kingdom. These names are therefore doubtless to be understood as relating to the composition or possession of these Psalms to the guilds of Levitical singers in the second temple.

(6) Solomon is given as the author of Ps. lxxii, and cxxvii, and there is no decided internal evidence to the contrary. Most scholars, however, consider him to be the subject, and not the author, of Ps. lxxii. The name of Moses is traditionally associated with Ps. xc.

4. Dates, Etc. The dates of the Psalms, as must be obvious from what has been stated respecting the authors, are quite various, extending down to a period as late as the Maccabæan days (165 B. C.), as is shown by the presence of psalms of this age (*e. g.* lxxiv, lxxix).

We should naturally have expected the names of great religious teachers like Isaiah, Jeremiah, Ezekiel, etc., to be associated with some of the Psalms, and the fact that such is not the case tends to show that these hymns were either composed by members of the guilds of temple singers for the worship in the second temple, or that they were gathered by these priestly musicians after coming to expression here and there among the people.

5. Division and Enumeration. The Septuagint and Vulgate differ from the Hebrew in the division and enumeration of the Psalms. They unite Ps. ix and x of the Hebrew into one, as Ps. ix; hence the numbering of the Septuagint and Vulgate, from Ps. ix onward, is one behind the Hebrew. In like manner they unite Ps. cxiv and cxv into one, as Ps. cxiii; but also divide Ps. cxvi into two, as Ps. cxiv and cxv. Again they divide Ps. cxlvii into two, as Ps. cxlvi and cxlvii; so that from Ps. cxlviii inclusive, their enumeration is the same with that of the Hebrew. The English, and most other modern versions follow the Hebrew; and indeed some editions of the Septuagint, as that of Mill, have also been accommodated to the Hebrew. The above difference should be borne in mind in examining references to the Psalms, made by Catholic writers.

The Psalter is divided in the Hebrew into five books, and also in the Sept. version, which proves the division to be older than B. C. 200. These books, which correspond probably not without design to the five books of the law (Gen.-Deut.), were apparently gathered successively as time went on, like the enlarging editions of a popular collection of hymns.

(1) The First Book (i-xli) consists wholly of David's songs, his name being prefixed to all except i, ii, x, and xxxiii; and it is evidently the first collection. The usual form of the divine name in this book is Jehovah, or Jahwe, יהוה.

(2) The Second Book (xlii-lxxii) consists mainly of pieces by the sons of Korah (xlii-xlix), and by David (li-lxv), which may have been separate minor collections. In this book the divine name is usually Elohim, אלהים. At the end is found the notice—'The prayers of David the son of Jesse are ended;' and hence some have thought that this was originally the close of a large collection comprising Ps. i-lxxii. But that the second book was *originally* distinct from the first book, is proven by the repetition of one or two pieces; thus Ps. liii is plainly the same as Ps. xiv, with only the variation in the divine name. So also Ps. lxx is but a repetition of Ps. xl:13-17, with the same singular variation in the divine name.

(3) The Third Book (lxxiii-lxxxix) consists chiefly of Asaph's Psalms, but comprises apparently two smaller collections, the one Asaphitic (lxxiii-lxxxiii), the other mostly Korahitic (lxxxiv-lxxxix). A part of these Psalms (lxxiii-lxxxiii) use the name Elohim, the remainder employing Jahwe.

(4, 5) The Fourth Book (xc-cvi) **and the Fifth** (cvii-cl) are made up chiefly of anonymous liturgic pieces, many of which were composed for the service of the second temple. In the last book we have the Songs of Degrees (cxx-cxxxiv), which seem to have been originally a separate collection. The five books may, with some propriety, be thus distinguished: the first *Davidic*, the second *Korahitic*, the third *Asaphic*, and the two remaining *Liturgic*. The dates of these divisions must be regarded as uncertain. Kirkpatrick makes out three collections of Psalms. The first, corresponding to Book 1, he would place early in the royal period, with later additions. The second (Books 2 and 3) would be dated in the middle period of the kingdom, with an appendix (Ps. lxxxv) from the age of the Return. The third collection, the remaining Psalms, would then be assigned to the days of Nehemiah and Ezra. Other arrangements would suppose later dates.

6. Canonicity and Use. The inspiration and canonical authority of the Psalms are established by the most abundant and convincing evidence. Not to mention other ancient testimonies (Canon), we find complete evidence in the New Testament, where the book is quoted or referred to as divine by Christ and his apostles *at least seventy times*. No other writing is so frequently cited;

Isaiah, the next in the scale of quotation, being cited only about fifty-five times. Twice (Luke xx:42 and Acts i:20) we find distinct mention of the *Book of Psalms*.

7. Character and Value. The character and value of the Psalms, so far as they contain the expression of religious and moral affections, are, perhaps, higher than those of any other book of the Old Testament. They exhibit the sublimest conceptions of God, as the Creator, Preserver and Governor of the universe; to say nothing of the prophetical character of many of them, and their relation to the Messiah, and the great plan of man's redemption. They present us, too, with the most perfect models of child-like resignation and devotedness, of unwavering faith, and confidence in God. The Psalms constituted the hymn-book of the early church, and no grander record of the religious life has ever been made. The variety of sentiment in the Psalms is in accord with the diverse characteristics of the periods and people from whom they came. They have both transient and permanent elements. The fierceness and passion of some are to be judged in accordance with the moral ideals of a primitive age. But allowing for all the limitations which appear, these hymns are the most precious devotional material in the possession of the church, and their value is appreciated in proportion as they are studied.

8. Objections to Divine Authority. Dr. Jas. M. Gray says: "Objection has sometimes been raised to the divine authority of the Psalms because of the spirit of revenge exhibited in some of them, but it should be remembered that the imprecatory Psalms are written in the prophetic spirit, that the enemies are conceived of as rebels against God (rather than the Psalmist himself), and who have permanently rejected his offers of grace and salvation. Similar objections have sometimes been presented against the moral character of the Psalms on the ground of the self-righteousness they express, but this righteousness is not claimed as a ground of reward, but simply as illustrating a Godward inclination, while on the other hand, salvation by grace and the regeneration of the Spirit is always implied (see Ps. li)."

9. Literature on the Psalms. The following are among the chief and best exegetical helps for explaining this book: De Wette's *Commentar über die Psalmen*, 1836, Rosenmüller, *Scholia in Epit. Redacta*, vol. iii; Hitzig's *Comment. und Uebersetzung;* Ewald's *Poet. Bücher*, vol. ii; Tholuck's *Uebersetzung und Auslegung der Psalmen;* Hengstenberg's *Commentar ueber die Psalmen;* M. Hupfeld, *Die Psalmen*, 1855-62; Wordsworth, *The Book of Psalms*, 1867; Barnes, *Notes*, 1869; Didham, *Translation of the Psalms*, 1869; Conant, *The Psalms*, 1869; F. Delitzsch, 1867, 1883; J. J. S. Perowne, *The Book of Psalms*, 1864-68, 1886; Cheyne, *The Book of Psalms*, 1888; *The Historical Origin and Religious Ideas of the Psalter.* (Bampton Lectures) 1891; A. F. Kirkpatrick, (Cambridge Bible) 1891, 1895; W. T. Davison, *The Praises of Israel*, 1893, 1897; James Robertson, *The Poetry and Religion of the Psalms*, 1898; A. Maclaren (Expositor's Bible); *The Psalms Chronologically Arranged by Four Friends;* Cheyne, *The Christian Use of the Psalms;* Murray, *Origin and Growth of the Psalms*, 1880. B. D. and H. L. W.

PSALTERY (sal'tēr-y). See MUSICAL INSTRUMENTS.

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PTOLEMAIS (tŏl'ĕ-ma'ĭs), (Gr. Πτολεμαΐς, *ptol-em-ah-is'*), the city called Accho in Jewish annals, and Ptolemais under Macedonian and Roman rule.

It is often mentioned in the Apocrypha (1 Macc. v:15, 22, 55; 2 Macc. xiii:24, 25, etc.). Paul, on returning from his third missionary tour, visited Ptolemais, and abode there one day (Acts xxi:7). The place is now called *Akka*, or *St. Jean d'Acre*, the name given to it by the Knights of St. John, who settled there soon after the conquest of Jerusalem by Saladin. (A. D. 1187.) The city was named after Ptolemy when he was in possession of Cœle-Syria. (See ACCHO.)

PTOLEMY (ptŏl'e-mў) (-tol'-). This common name of the Greek kings of Egypt does not occur in the canonical Scripture, but is frequent in the books of Maccabees and in Josephus.

(1) Ptolemy I, Soter (B. C. 323-285), the founder of the dynasty; probably an illegitimate son of Philip by his concubine Arsenoë; served as a general in the army of Alexander; seized Egypt (B. C. 323), and maintained himself there against Perdiccas (B. C. 321), Demetrius (B. C. 312), and Antigonus (B. C. 301). When invading Syria (B. C. 320), he swept down upon Jerusalem on a Sabbath-day, occupied the city, and carried away a number of Jews as prisoners to Egypt. But he treated them well, and founded a flourishing Jewish colony in his kingdom. It is commonly supposed he is meant, in Dan. xi:5, by "the king of the south." He fostered literature, science and art, and founded the famous museum and library of Alexandria. (See ALEXANDRIA.)

Two years before his death he abdicated in favor of his son Ptolemy Philadelphus.

(2) Ptolemy II, Philadelphus (B. C. 285-247), son of the preceding; reigned in peace after the marriage of his daughter, Berenice, with Antiochus II. of Syria (Dan. xi:6). He enriched the library of Alexandria which his father had furnished with innumerable literary treasures. He drew to that city such men as the poet Theocritus and Philetas, the geometrician Euclid, the astronomers Aristarchus and Aratus, etc.; is said to have given the first impulse to the Septuagint translation of the Old Testament; and was prominent in bringing about that amalgamation of East and West, of Jewish wisdom and Greek philosophy, which left so deep traces in the history of both Judaism and Christianity. Under him Egypt rose to a high rank among the nations in power and wealth.

(3) Ptolemy III, Euergetes (B. C. 247-222), son of the preceding; invaded Syria to avenge the repudiation and murder of his sister Berenice; conquered the country as far north as Antioch and as far east as Babylon; offered sacrifices in the temple of Jerusalem, according to the custom of the law; and brought back to Egypt immense treasures, including the gods and their molten images, which Cambyses had carried to Babylon (Dan. xi:7-9). He added so largely to the library at Alexandria that he has sometimes been called its founder. In his reign Egypt reached the highest point of military glory, prosperity and wealth.

(4) Ptolemy IV, Philopator (B. C. 222-25), son of the preceding; defeated the army of Antiochus the Great at Raphia, near Gaza, 215 (Dan. xi:10-12); offered sacrifices of thanksgiving in the temple of Jerusalem; but when he attempted to penetrate into the sanctuary, he was suddenly struck by paralysis, the legitimate result of his life of debauchery.

(5) Ptolemy VI, Epiphanes (B. C. 205-181), son of the preceding; was only five years old when his father died. During his minority Antiochus the Great conquered Cœle-Syria, Phœnicia, and Judæa, and a great number of Jews who remained true to the Ptolemæan dynasty fled to Egypt, where the high priest, Onias, founded the temple at Leontopolis. By the mediation of the Romans, Ptolemy and Antiochus were afterward reconciled, but the Egyptian power was now rapidly decreasing (Dan. xi:13-17). The decree published on his coronation forms the inscription on the far-famed Rosetta Stone. (See cut on page 568.)

(6) Ptolemy VI, Philometor (B. C. 181-146), son of the preceding; was a mere infant when his father died. Up to her death (B. C. 173), his mother, Cleopatra, reigned in his stead, and she kept peace with Syria. But (B. C. 171) Antiochus Epiphanes sought and found an occasion to attack Egypt, defeated Ptolemy VI, and carried him away a prisoner. Again it was the interference of the Romans which saved Egypt (B. C. 168); but the power of the country was now really broken, and it gradually glided into the position of a Roman province (Dan. xi:25-30). Under the reign of Ptolemy VI the Jewish temple at Leontopolis was completed; and thus there existed a Judaism independent of Jerusalem and in intimate contact with the classical civilization.

Besides these, there are several Ptolemies of less note—as, for example PTOLEMY IX, or SOTER II, otherwise called LATHYRUS or LATHURUS, who reigned first from 117 to 107 B. C., and again from 89 to 81 B. C.; also PTOLEMY X, or ALEXANDER I, youngest son of Ptolemy VIII, who reigned from 107 to 90 B. C.; PTOLEMY XI, or ALEXANDER II, son of Alexander I, 81-80 B. C.; PTOLEMY XII, or DIONYSUS, or AULETES, an illegitimate son of Ptolemy Lathyrus, who reigned from 80 to 51 B. C.; PTOLEMY XIII, who reigned for some time in conjunction with his sister Cleopatra, and who was ultimately drowned in the Nile, after being defeated by Cæsar; and lastly, PTOLEMY XIV, younger brother of the preceding. Cæsar appointed him joint ruler with Cleopatra, his sister and intended wife. He died by violence in 43 B. C., at the instigation of Cleopatra. (See EGYPT.)

PUA (pū'à), (Num. xxvi:23). See PHUVAH.

PUAH (pū'ah).

1. (Heb. פֻּוָּה, *poov-vaw'*, a blast, 1 Chron. vii:1). (See PHUVAH).

2. (Heb. פּוּעָה, *poo-aw'*, probably splendid), one of the midwives instructed by Pharaoh to kill the male children of the Hebrews at birth (Exod. i:15), B. C. about 1740.

3. (Heb. פֻּוָּה, *poov-vaw'*, a blast, 1 Chron. vii:1), a man of Issachar, the father of Tola (Judg. x:1), B. C. before 1319.

PUBLICAN (pŭb'lĭ-kan), (Gr. τελώνης, *tel-o'-nace*, a collector of the Roman revenue; or Lat. *publicanus*, revenue collector). A person who farmed the taxes and public revenues.

This office was usually held by Roman knights, an order instituted as early as the time of Romulus, and composed of men of great consideration with the government, 'the principal men of dignity in their several countries,' who occupied a kind of middle rank between the senators and the people (Joseph. *Antiq.* xii:4). Although these officers were, according to Cicero, the ornament of the city and the strength of the commonwealth, they did not attain to great offices, nor enter the senate, so long as they continued in the order of knights. They were thus more capable of devoting their attention to the collection of the public revenue.

(1) Classes. The publicans were distributed into three classes: the farmers of the revenue, their partners, and their securities, corresponding to the Mancipes, Socii, and Prædes. They were all under the Quæstores Ærarii, who presided over the finances at Rome. Strictly speaking, there were only two sorts of publicans, the Mancipes and the Socii. The former, who were generally of the equestrian order, and much superior to the latter in rank and character, are mentioned by Cicero with great honor and respect (*Orat. pro Plancio*, 9); but the common publicans, the collectors or receivers of the tribute, as many of the Socii were, are covered both by heathens and Jews with opprobrium and contempt.

(2) Odious Among the Jews. The name and profession of a publican were, indeed, extremely odious among the Jews, who submitted with much reluctance to the taxes levied by the Romans. The Galileans or Herodians, the disciples of Judas the Gaulonite, were the most turbulent and rebellious (Acts v:37). They thought it unlawful to pay tribute, and founded their refusal to do so on their being the people of the Lord, because a true Israelite was not permitted to acknowledge any other sovereign than God (Joseph. *Antiq.* xviii, 2). The publicans were hated as the instruments by which the subjection of the Jews to the Roman emperor was perpetuated; and the paying of tribute was regarded as a virtual acknowledgment of his sovereignty. They were also noted for their imposition, rapine, and extortion, to which they were, perhaps, more especially prompted by having a share in the farm of the tribute, as they were thus tempted to oppress the people with illegal exactions, that they might the more speedily enrich themselves. Theocritus considered the bear and the lion the most cruel among the beasts of the wilderness; and among the beasts of the city the publican and the parasite. Those Jews who accepted the office of publican were execrated by their own nation equally with heathens: •'Let him be unto thee as an heathen man and a publican' (Matt. xviii:17). It is said they were not allowed to enter the temple or synagogues, to engage in the public prayers, fill offices of judicature or even give testimony in courts of justice. According to the Rabbins, it was a maxim that a religious man who became a publican was to be driven out of the religious society (Grotius, *ad Matt.* xviii; Lightfoot, *Hor. Heb. ad Matt.* xviii). They would not receive their presents at the temple any more than the price of prostitution, of blood, or of anything wicked and offensive.

(3) A Numerous Class. There were many publicans in Judæa in the time of our Savior, of whom Zacchæus was probably one of the principal, as he is called 'chief among the publicans' (Luke xix:2), a phrase supposed to be equivalent to our Commissioner of the Customs. Matthew appears to have been an inferior publican, and is described as 'sitting at the receipt of custom' (Luke v:27). Jesus was reproached by the Jews as the friend of publicans and sinners, and for eating with them (Luke vii:34); but such was his opinion of the unbelieving and self-righteous chief-priests and elders who brought these accusations, that he replied unto them. 'The publicans and the harlots go into the king-

dom of God before you' (Matt. xxi:31). The parable of the Pharisee and the Publican who went up in to the temple to pray (Luke xviii: 10) is a beautiful illustration of the distinction between hypocrisy and true piety. When Jesus visited the house of Zacchæus, who appears to have been eminently honest and upright, he was assured by him that he was ready to give one half of his goods to the poor; and if he had taken anything from any man by false accusation, to 'restore him fourfold' (Luke xix:8). This was in reference to the Roman law, which required that when any farmer was convicted of extortion, he should return four times the value of what he had fraudulently obtained. There is no reason to suppose that either Zacchæus or Matthew had been guilty of unjust practices, or that there was any exception to their characters beyond that of being engaged in an odious employment. Some other examples of this occur. Suetonius (*Vesp.*) mentions the case of Sabinus, a collector of the fortieth penny in Asia, who had several statues erected to him by the cities of the province, with this inscription, 'To the honest tax-farmer.'

(4) Publicans Chiefly Jews. It has been imagined by some commentators that, by the Jewish laws, it was forbidden to pay tribute to foreigners, or to be employed as publicans under them (Deut. xvii:15); but publicans that were Jews are so often mentioned in the New Testament, that Dr. Lardner inclines to think the Roman tribute was collected chiefly by Jews. He conceives that in most provinces the natives were employed in the towns as under-collectors, and that the receivers-general, or superior officers, only were Romans. As the office was so extremely odious, the Romans might deem it prudent to employ some natives in collecting the taxes; and there is little doubt that in every district they would find Jews willing to profit by the subjection of their country, and to accept appointments from their conquerors. G. M. B.

PUBLIUS (pŭb'li-ŭs), (Gr. *πόπλιος*, *pop'lee-os*), governor of Melita at the time of Paul's shipwreck on that island (Acts xxviii:7, 8), A. D. 62. Paul, having healed his father, probably enjoyed his hospitality during the three months of his stay in the island.

An inscription found in Malta designates the governor of the island by the same title (*πρῶτος*, *proh'tos*, 'first' or 'chief'), which Luke gives to Publius. The Roman martyrologies assert that he was the first bishop of the island, and afterward succeeded Dionysius as bishop of Athens. Jerome records a tradition that he was crowned with martyrdom. (See MELITA.)

PUDENS (pū'denz), (Gr. *πούδης*, *poo'dace*, modest), one of the persons whose salutations Paul, writing from Rome, sends to Timothy (2 Tim. iv:21).

Nothing is really known of him; but the martyrologies make him to have been a person of figure at Rome, of the senatorial order, and father of two pious virgins, Praxis and Pudentia. Yet, by a strange incongruity, he is also deemed to have been one of the seventy disciples. A female disciple, of the name of Claudia, is mentioned in the same verse; and as a poet of the time, Martial, speaks of the marriage of a Pudens and Claudia, the same persons are supposed to be intended. But this sort of identification requires little notice; and if Pudens and Claudia were husband and wife, it is unlikely that the apostle would have interposed another name between theirs.

Modern researches among the Columbaria at Rome, appropriated to members of the imperial household, have brought to light an inscription in which the name of Pudens occurs as that of a servant of Tiberius or Claudius. Although the identity of Paul's Pudens with any legendary or heathen namesake is not absolutely proved, yet it is probable that these facts add something to our knowledge of the friend of Paul and Timothy.

PUHITE (pū'hīte), (Heb. פּוּתִי, *poo-thee'*), a patronymic or family name of unknown derivation, applied to one of the families of Kirjath-jearim (1 Chron. ii:53).

PUL (pŭl), (Heb. פּוּל, *pool*, lord), the first king of Assyria, who invaded Canaan, and by a present of 1000 talents of silver (equivalent to nearly $2,000,000 in our day), was prevailed on by Menahem to withdraw his troops and recognize the title of that usurping monarch (2 Kings xv:19).

This is the first mention of Assyria in the sacred history after the days of Nimrod, and Pul was the first-mentioned Assyrian invader of Judæa. The Assyriologists have settled the question of the identity of this king with Tiglath-pileser, by the Babylonian Chronicle deciphered by Mr. T. Pinches, in the British Museum. (See ASSYRIA; TIGLATH-PILESER.)

PULPIT (pul'pĭt), (Heb. מִגְדָּל, *mig-dawl'*, tower, rostrum), in Neh. viii:4 we read, 'And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose,' etc.; the only place in the Scripture where it is found.

PULSE (pŭls), (Dan. i·12, 16), a word of more restricted meaning than the Hebrew זֵרֹעַ, *zay-ro'-ah*, or זֶרַע, *zay-raw-ohn'*, something *sown*, which signifies primarily *vegetables* in general, and more particularly *edible seeds which are cooked*, as lentils, peas, beans, and the like. (See POL.)

PUNISHMENTS (pŭn'ĭsh-ments). This subject is properly restricted to the penalty imposed for the commission of some crime or offense against law.

It is thus distinguished from private retaliation or revenge, cruelty, torture, popular violence, certain customs of war, etc. Human punishments are such as are inflicted immediately on the person of the offender, or indirectly upon his goods, etc.

1. Early Capital Punishment. Capital punishment is usually supposed to have been instituted at the deluge (Gen. ix:5, 6): 'At the hand of every man's brother will I require the life of man: whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.' Arnheim, however, contends that the words, must be rendered *by his kinsman* or near relative (comp. Gen. xiii:8, or margin), and thus explains the precept: if one stranger slay another, the kinsmen of the murdered man are the avengers of blood; but if he be slain by one of his own kindred, the other kinsmen must not spare the murderer, for if they do, then divine providence will require the blood—that is, will avenge it.

Certainly capital punishment for murder was not inflicted upon Cain, who was purposely preserved from death by divine interposition (Gen. iv:14, 15), and was simply doomed to banishment from the scene of his crime to a distant country, to a total disappointment in agricultural labor, and to the life of a fugitive and a vagabond, far from the manifested presence of the Lord (Gen. iv:11, 14); although the same reason existed in equal force in his case, namely, the creation of man in the image of God. We are inclined

to regard the whole of the 'blessing' pronounced upon the *Noachidæ,* including this precept, as intended to encourage them to re-people the earth, by promises, etc., corresponding to the misgivings which were naturally created by the catastrophe they had just escaped; such as a *continuation* of the dread of man in the inferior creatures, a reinstatement of man in dominion over them (comp. i:28), an assurance of God's high regard for human life, notwithstanding his late destruction of all but themselves, and the institution of the most natural and efficient mode of preserving it, by assigning the punishment of homicide to the nearest of kin, no doubt, however, under the superintendence of the head of every family, who appears to have been the legislator till the reconstitution of things, spiritual and civil, at Sinai, when this among other ancient laws was retained, perhaps unavoidably, but at the same time regulated (Num. xxxv:9-34). This interpretation would account for the custom of blood-revenge among all of the ancient and Asiatic nations. Certainly those who *generalize* this precept into an authority for capital punishment by courts of law in *Christian* nations, ought, by parity of reason, to regard the prohibition of blood (Gen. ix: 4) of equal obligation. The punishment of death appears among the legal powers of Judah, as the head of his family, and he ordered his daughter-in-law, Tamar, to be burnt (xxxviii:24). It is denounced by the king of the Philistines, Abimelech, against those of his people who should injure or insult Isaac or his wife (xxvi:11, 29). Similar power seems to have been possessed by the reigning Pharaoh in the time of Joseph (xli: 13).

2. The Mosaic Law. In proceeding to consider the punishments enacted by Moses, reference will be made to the Scriptures only, because, as Michaelis observes, the explanation of the laws of Moses is not to be sought in the Jewish commentators. Nor will it be necessary to specify the punishments ordered by him for different offenses, which will be found under their respective names (Adultery, Idolatry, etc., which see). The extensive prescription of capital punishment by the Mosaic law, which we cannot consider as a dead letter, may be accounted for by the peculiar circumstances of the people. They were a nation of newly-emancipated slaves, and were by nature perhaps more than commonly intractable; and if we may judge by the laws enjoined on them, which Mr. Hume well remarks are a safe index to the manners and disposition of any people, we must infer that they had imbibed all the degenerating influences of slavery among heathens. Nevertheless, the Mosaic law mentions only seventeen crimes as being worthy of capital punishment, while the English code in the time of Sir William Blackstone was much more severe, one hundred and sixty offenses being declared by Acts of Parliament to be worthy of instant death. (See Blackstone's *Commentaries,* iv, 4, 15, 18).

3. Modes of Capital Punishment. The mode of capital punishment, which constitutes a material element in the character of any law, was probably as humane as the circumstances of Moses admitted.

(1) Stoning, Decapitation, etc. It was probably restricted to lapidation or stoning, which, by skillful management, might produce instantaneous death. It was an Egyptian custom (Exod. viii: 26). The public effusion of blood by decapitation cannot be proved to have been a Mosaic punishment, nor even an Egyptian; for, in the instance of Pharaoh's chief baker (Gen. xl:19), 'Pharaoh shall lift up thine head from off thee,' the marginal rendering seems preferable, 'shall reckon thee and take thine office from thee.' He is said to have been 'hanged' (xli:13): which may possibly mean posthumous exposure, though no independent evidence appears of this custom in ancient Egypt (Wilkinson's *Manners and Customs,* vol. ii, p. 45). The appearance of decapitation, 'slaying by the sword,' in later times (2 Sam. iv:8; xx:21, 22; 2 Kings x:6-8) has no more relation to the Mosaic law than the decapitation of John the Baptist by Herod (Matt. xiv: 8-12); or than the hewing to pieces of Agag before the Lord by Samuel, as a punishment *in kind* (1 Sam. xv:33); or than the office of the Cherethites (2 Sam. viii:18; xv:18; xx:7, 23), or headsmen, as Gesenius understands by the Hebrew word, 'to chop off' or 'hew down' (executioners belonging to the body-guard of the king); whereas execution was ordered by Moses, probably adopting an ancient custom, to be begun first by the witnesses, a regulation which constituted a tremendous appeal to their moral feelings, and afterwards to be completed by the people (Deut. xiii: 10; xvii:7; Josh. vii:25; John viii:7). It was a later innovation that immediate execution should be done by some personal attendant, by whom the office was probably considered as an honor (2 Sam. i:15; iv:12). Stoning therefore was, probably, the only capital punishment ordered by Moses. It is observable that neither this nor any other punishment was, according to his law, attended with insult or torture (comp. 2 Macc. vii). Nor did his laws admit of those horrible mutilations practiced by other nations. For instance, he prescribed stoning for adulterers (comp. Lev. xx:10; Ezek. xxiii:25; xvi:38, 40; John viii:5); but the Chaldæans cut off the noses of such offenders (Ezek. xxiii:25). According to Diodorus, the Egyptian monarch, Actisanes, punished robbers in like manner, and banished them to the confines of the desert, where a town was built called Rhinocolura, from the peculiar nature of their punishment, and where they were compelled to live by their industry in a barren and inhospitable region (i:60). Mutilation of such a nature amounts to a perpetual condemnation to infamy and crime. It will shortly be seen that the *lex talionis,* 'an eye for an eye,' etc., was adopted by Moses as the *principle,* but not the mode of punishment. He seems also to have understood the true end of punishment, which is not to gratify the antipathy of society against crime, nor moral vengeance, which belongs to God alone, but prevention. 'All the people shall hear and fear, and do no more so presumptuously' (Deut. xvii: 13; xxix:20). His laws are equally free from the characteristic of savage legislation, that of involving the family of the offender in his punishment. He did not allow parents to be put to death for their children, nor children for their parents (Deut. xxiv:16), as did the Chaldæans (Dan. vi:24), and the kings of Israel (comp. 1 Kings xxi; 2 Kings ix:26).

(2) Precipitation. Various punishments were introduced among the Jews, or became known to them by their intercourse with other nations,—viz., precipitation, or throwing, or causing to leap, from the top of a rock: to which ten thousand Idumæans were condemned by Amaziah, king of Judah (2 Chron. xxv:12). The inhabitants of Nazareth intended a similar fate for our Lord (Luke iv:29). This punishment resembles that of the Tarpeian rock among the Romans. *Dichotomy,* or *cutting asunder,* appears to have been a Babylonian custom (Dan. ii:5; iii:29; Luke xii:

46; Matt. xxiv:51); but the passages in the Gospels admit of the milder interpretation of scourging with severity, discarding from office, etc.

(3) Beating to Death. Beating to death was a Greek punishment for slaves. It was inflicted on a wooden frame, which probably derived its name from resembling a drum or timbrel in form, on which the criminal was bound and beaten to death (2 Macc. vi:19, 28; comp. v:30).

(4) Fighting with Wild Beasts. Fighting with wild beasts was a Roman punishment, to which criminals and captives in war were sometimes condemned (Adam, *Roman Antiq.*, p. 344; 2 Tim. iv:17; comp. 1 Cor. xv:32).

(5) Drowning. Drowning with a heavy weight around the neck was a Syrian, Greek, and Roman punishment.

(6) The Lion's Den, etc. The lion's den was a Babylonian punishment (Dan. vi), and is still customary in Fez and Morocco (see accounts of, by Hoest. c. ii, p. 77). *Bruising and pounding to death in a mortar* is alluded to in Prov. xxvii: 22. For crucifixion, see the article CRUCIFIXION.

4. Posthumous Insults. Posthumous insults offered to the dead bodies of criminals, though common in other nations, were very sparingly allowed by Moses. He *permitted* only hanging on a tree or gibbet; but the exposure was limited to a day, and burial of the body at night was commanded (Deut. xxi:22, 23). Such persons were esteemed 'cursed of God' (comp. Josh. viii:29; x:26; 2 Sam. iv:12)—a law which the later Jews extended to crucifixion (John xix:31, etc.; Gal. iii:13). *Hanging alive* may have been a Canaanitish punishment, since it was practiced by the *Gibeonites* on the sons of Saul (2 Sam. xxi:9). Another posthumous insult in later times consisted in heaping stones on the body or grave of the executed criminal (Josh. vii:25, 26). To 'make heaps' of houses or cities is a phrase denoting complete and ignominious destruction (Is. xxv:2; Jer. ix:11). *Burning the dead body* seems to have been a very ancient posthumous insult: it was denounced by Judah against his daughter-in-law, Tamar, when informed that she was with child (Gen. xxxviii:24). Selden thinks that this means merely branding on the forehead (*De Jure N. et G.*, vii, 5). Moses retained this ancient ignominy for two offenses only, which from the nature of things must have been comparatively rare, viz., for *bigamy* with a mother and her daughter (Lev. xx:4), and for the case of a priest's daughter who committed whoredom (xxi:9). Though 'burning' only be specified in these cases, it may be safely inferred that the previous death of the criminals, probably by lapidation, is to be understood (comp. Josh. vii:25). Among the heathen this merciful preliminary was not always observed, as for instance in the case of Shadrach, Meshach, and Abednego (Dan. iii).

5. Minor Corporal Punishments. Among the minor corporal punishments ordered by Moses was scourging; or the infliction of blows on the back of an offender with a rod. It was limited by him to forty stripes, a number which the Jews in later times were so careful not to exceed, that they inflicted but thirty-nine (2 Cor. xi:24). It was to be inflicted on the offender lying on the ground, in the presence of a judge (Lev. xix:20; Deut. xxii:18; xxv:2, 3). We have abundant evidence that it was an ancient Egyptian punishment. Among the Persians such punishments were too terrible for description: for instance two hundred stripes were awarded if the mother of a very young child drank water. Four hundred stripes were the penalty if one covered with a cloth a dead man's feet, and eight hundred if he covered the whole body.

The penalty for killing a puppy was five hundred stripes, for killing a stray dog, six hundred stripes, for killing a shepherd's dog, eight hundred stripes, and much more than this for killing a water-dog.

In the old German law two hundred stripes were the limit, and under the Mosaic law the number could never exceed forty. *Sa. Bks. of the East,* vol. iv, p. 99. Int.)

Corporal punishment of this kind was allowed by Moses, by masters to servants or slaves of both sexes (Exod. xxi:20). Scourging was common in after times among the Jews, who associated with it no disgrace or inconvenience beyond the physical pain it occasioned, and from which no station was exempt (Prov. xvii:26; comp. x:13; Jer. xxxvii:15-20). Hence it became the symbol for correction in general (Ps. lxxxix:32). Solomon is a zealous advocate for its use in education (Prov. xiii:24; xxiii:13, 14; comp. Ecclus. xxx: 1). In his opinion 'the blueness of a wound cleanseth away evil, and stripes the inward parts of the belly' (Prov. xx:30). It was inflicted for ecclesiastical offenses in the synagogue (Matt. x: 17; Acts xxvi:11). The Mosaic law, however, respecting it, affords a pleasing contrast to the extreme and unlimited scourging known among the Romans, but which, according to the Porcian law, could not be inflicted upon a Roman citizen (Cicero, *Pro Rabirio*, 3; *ad Famil.* x, 32; *in Verrem*, v, 53; comp. Acts xvi:22-37; xxii:25). Reference to the scourge with scorpions, *i. e.* a whip or scourge armed with knots or thorns, occurs in 1 Kings xii:11.

6. Retaliation. Retaliation, the *lex talionis* of the Latins and the ἀντιπεπονθός of the Greeks, is doubtless the most natural of all kinds of punishment, and would be the most just of all, if it could be instantaneously and universally inflicted. But when delayed it is apt to degenerate into revenge. Hence the desirableness that it should be regulated and modified by law. The one-eyed man, mentioned by Diodorus Siculus (xii), complained that if he lost his remaining eye, he would then suffer more than his victim, who would still have one left. Phavorinus argues against this law, which was one of the twelve tables, as not admitting literal execution, because the same member was more valuable to one man than another; for instance, the right hand of a scribe or painter could not be so well spared as that of a singer. Hence that law, in later times, was administered with the modification, *'Ni cum eo pacet'*, except the aggressor came to an agreement with the mutilated person, *de talione redimenda*, redeem the punishment by making compensation. Moses accordingly adopted the principle, but lodged the application of it in the judge. 'If a man blemish his neighbor, as he hath done, so shall it be done to him. Life for life, eye for eye, tooth for tooth, wound for wound, stripe for stripe, breach for breach' (Exod. xxi:23-25; Lev. xxiv:19-22). His system of compensations, etc., occurs in Exod. xxi. He, however, makes willful murder, even of a slave, always capital, as did the Egyptians. Roman masters had an absolute right over the life of their slaves (Juvenal, vi, 219). The Egyptians doomed the false accuser to the same punishment which he endeavored to bring on his victim, as did Moses (Deut. xix:19). Imprisonment, not as a punishment, but custody, till the royal pleasure was known, appears among the Egyptians (Gen. xxxix:20, 21). Moses

adopted it for like purposes (Lev. xxvi:12). In later times, it appears as a punishment inflicted by the kings of Judah and Israel (2 Chron. xvi:10; 1 Kings xxii:27; Jer. xxxvii:21); and during the Christian era, as in the instance of John (Matt. iv:12), and Peter (Acts xii:4). Murderers and debtors were also committed to prison; and the latter 'tormented' till they paid (Matt. xviii:30; Luke xxiii:19). A common prison is mentioned (Acts v:18); and also an inner prison or dungeon, which was sometimes a pit (Jer. xxxviii: 6; in which were 'stocks' (Jer. xx:2; xxix:26; Acts xvi:24). Prisoners are alluded to (Job iii: 18), and stocks (xiii:27). Banishment was impracticable among the Jews. It was inflicted by the Romans on John (Rev. i:9). *Cutting or plucking off the hair* is alluded to (Is. l:6; Neh. xiii:25). *Excision,* or 'cutting off from his people,' is denounced against the uncircumcised as early as the covenant with Abraham (Gen. xvii: 14). This punishment is expressed in the Mosaic law by the formulæ—'that soul shall be destroyed from its people' (Lev. xxiii:29, 30); 'from Israel' (Exod. xii:15); 'from the midst of the congregation' (Num. xix:20); 'it shall be destroyed' (Lev. xvii:14; xx:17); which terms sometimes denote capital punishment (Exod. xxxi:14; comp. xxxv:2; Num. xv:32, etc.). (See ANATHEMA.)

7. Ecclesiastical Punishments. Ecclesiastical punishments are prescribed, as might be expected, under a theocracy, but these were moderate. Involuntary transgressions of the Levitical law, whether of omission or commission, were atoned for by a sin-offering (Lev. iv:2, etc.; v:1, 4-7). This head embraced a rash or neglected oath, keeping back evidence in court (Lev. iv:2, etc.; v:1; iv:7), breach of trust, concealment of property when found, or theft, even when the offender had already cleared himself by oath, but was now moved by conscience to make restitution. By these means, and by the payment of twenty per cent. beyond the amount of his trespass, the offender might cancel the crime as far as the church was concerned (Lev. vi:1-7; Num. v:6-10). Adultery with a slave was commuted from death to stripes and a trespass offering (Lev. xix:20-22). All these cases involved public confession, and the expenses of the offering.

8. Future Punishment. Though the doctrine of a future state was known to the ancient Hebrews, yet temporal punishment and reward were the immediate motives held out to obedience. Hence the references in the Old Testament to punishment in a future state are obscure and scanty. (See HADES; HEAVEN; HELL.) J. F. D.

PUNITES (pū'nites), (Heb. פּוּנִי, *poo-nee'*), the descendants of PHUVAH or Pua (Num. xxvi:23).

PUNON (pū'non), (Heb. פּוּנֹן, *poo-none'*, darkness).

One of the stations of the Israelites (Num. xxxiii:42, 43), between Zalmonah and Oboth. According to Jerome it is identical with *Phenon,* celebrated for its copper mines, in which convicts were sentenced to labor, between Petra and Zoar. Palmer suggests its identity with *'Anezeh,* one of the three stations, on the *Darb el-Hajj.—Desert of the Exodus,* p. 430. (See WANDERING, THE.)

PUR (pûr), (Heb. פּוּר, *poor,* lot), (Esth. iii:7; ix:24, 26).

In these passages Haman consults the astrologers regarding the destruction of the Jews. (See FESTIVALS; LOT.)

PURCHASE (pûr'chăs). For they that have used the office of a deacon well, *purchase* to themselves a good degree and great boldness in the faith (1 Tim. iii:13).

To *purchase* has acquired in modern times the special sense of winning or obtaining by payment of money; but its original meaning was to obtain or acquire in any manner.

There is no man doth a wrong, for the wrong's sake; but thereby to *purchase* himself profit, or pleasure, or honor, or the like.—Bacon's *Essays.* (Swinton, *Bib. Word Bk.*)

PURELY (pūr'lў), (Heb. בֹּר, *bore,* Is. i:25).

There is in this passage a reference to an *alkali* made from plants, which was used in smelting.

PURENESS (pūr'nes), (2 Cor. vi:6). Same in meaning as *purity,* being derived from the same Greek word.

PURGE (pûrj), (Gr. καθαίρω, *kath-ah-ee-ro,* to cleanse, John xv:22).

Christ *purges* our sin, by making atonement for it by his blood (Heb. i:3). By *mercy and truth iniquity is purged;* by God's display of mercy and truth in making Christ a propitiation for us, it is atoned for (comp. Prov. xvi:6). A land is purged, when wicked men, who corrupt it, are cut off by death or captivity (Ezek. xx:38); or the idols, and other occasions of wickedness, are destroyed (2 Chron. xxxiv:3).

PURIFICATIONS (pū-rĭ-fĭ-kā'shŭns). See ABLUTION; UNCLEANNESS.

PURIM (pū'rim), (Heb. פּוּרִים, *poo-reem',* lots, Esther iii:7; ix:26, *sq.,* from a word supposed to be the Persic for a 'lot'), a celebrated Jewish festival instituted by Mordecai, at the suggestion of Esther, in the reign of Ahasuerus, king of Persia, to commemorate the deliverance of the Jews from the designs of Haman. (See ESTHER; HAMAN; MORDECAI.)

It derives its name from the *lots* cast every day for twelve months in presence of Haman, with the view of discovering an auspicious day for the destruction of all the Jews in the Persian dominions; when the lot fell on the 13th day of Adar (February and part of March). (See FESTIVALS.)

The celebration of this festival is next referred to in 2 Macc. xv:36, where it is denominated Mordecai's day. (See MACCABEES.) It is also mentioned by Josephus (*Antiq.* xi:6), who, having observed that the Jews in Shushan feasted on the fourteenth day (of Adar), and that which followed it, says, 'Even now all the Jews in the habitable world keep these days festivals, and send portions one to another;' and after referring to the deliverance of the Jews by divine protection, he adds, 'for which cause the Jews keep the forementioned days, calling them Phruræan days. It is disputed whether the word employed by Josephus (φρουραίαι) arose from an error of transcription, or whether the historian may not have confounded the name Purim with the Hebrew word which implies *protection.* The Talmud makes frequent mention of this feast. In the *Jerusalem Megillah* (p. 704) it is observed that 'there were seventy-five elders, above thirty of whom were prophets, who made exceptions against the feast of Purim ordained by Esther and Mordecai, as some kind of innovation against the law' (see Lightfoot, on John x:22). Maimonides remarks that it is forbidden to weep or fast on this day.

It has been sharply contested whether there is any reference in the New Testament to this feast. It is recorded in St. John's Gospel (v:1), that

after these things was *the feast of the Jews,* or rather, perhaps, *a feast,* as the article is wanting in several manuscripts. It has been held by Outrein, Lamy, and Hug, and still more recently by Tholuck and Lücke, that the feast of Purim is here meant. The reasons on which this opinion is grounded will be found fully detailed in Hug's *Introd.* (part ii, sec. 64), and in Lücke's *Comment. on St. John's Gospel* (see the English translation of Lücke's *Dissertation or a Commentary on St. John's Gospel,* in *Bib. Cabinet,* vol. xlv. Hengstenberg, on the other hand (*Christology,* vol. ii, 'On the Seventy Weeks of Daniel, pp. 408-414, Engl. transl., 1839), opposes this hypothesis by many ingenious arguments, and holds it to be inconceivable that our Lord, 'who never mentions the book of Esther, whose apostles nowhere appeal to it, should have sought this feast consecrated to the remembrance of an event described in this book.' Not that he wishes to 'impugn the authority of the book of Esther, but because, in regard to the true standard, its reference to Christ, it undoubtedly holds the lowest place among all the books in the Old Testament.' It would appear from this, that Professor Hengstenberg follows Luther's 'touchstone' of canonicity. (See DEUTERO-CANONICAL.) Those who do not consider Purim to be the feast referred to in John v:1, are divided between the Passover, the Feast of Dedication, and that of Pentecost; Hengstenberg, with the majority of commentators, supports the last. Lücke concludes his able dissertation by observing that all sure grounds of deciding between Purim and the Passover are wanting.

The particulars of the mode in which the Jews observe this festival will be found detailed by Buxtorf (*Synag. Jud.*) and Schikford (*De Synagoga,* in the *Critici Sacra,* vol. ii, p. 1185). We shall select a few of the most striking. The book of Esther, written on a separate roll of parchment, called on this account Megillah Esther, or simply Megillah, is read from beginning to end; and even the reading of the law is on this day postponed to it. It may be also read in any language which the reader understands. When Mordecai's name occurs, the whole congregation exclaim, *Blessed be Mordecai!* and on mention of that of Haman, they say, *May his name perish!* and it is usual for the children to hiss, spring rattles, strike the walls with hammers, and make all sorts of noises. These noisy portions of the ceremony have, however, been long discontinued in England, except in the synagogues of some foreign Jews. The remainder of the day is spent in festivity, in commemoration of Esther's feast; upon which occasion the Jews send presents to each other, the men to the men, and the women to the women. They also bestow alms on the poor, from the benefit of which Christians and other Gentiles are not excluded. Plays and masquerades follow; nor is it considered a breach of the law of Moses on this occasion, for men and women to assume the garb of the other sex. It is even written in the Talmud (*Tract. Megill.* vii, 2), that a man should drink until he cannot discern the word 'Cursed be Haman' from 'Blessed be Mordecai.' But these injunctions are certainly not considered as binding; and the modern Jews, both at the feast of Purim and in their general habits, are remarkable for their temperance and sobriety. Hatach (Esther iv and v) is considered by the Jews to be the same with Daniel. Purim is the last festival in the Jewish ecclesiastical year, being succeeded by the next Passover. W. W.

PURITY (pū'rĭ-tў), (Gr. ἁγνεία, *hag-ni'ah,* cleanness), (1 Tim. iv:12; v:2).

The passage refers to the mastery of irregular passions. The word purity meant freedom from a foreign mixture, as related to metals, etc. (1) The *purity* of the saints lies in their having a clean heart and pure hands; in having their conscience purged from guilt, by the application of the Savior's righteousness; their mind, will, and affections, sanctified by his spirit, endowed with implanted grace, and freed from the love and power of sinful corruption; their outward conversation being holy and blameless (Prov. xx:9; Job xvii:9; 1 Tim. i:5; Matt. v:8). (2) The *purity* of prayer lies in its proceeding from a *pure heart,* and requesting lawful things for lawful ends (Job xvi:17). The *purity* of God's word, law, religion, and service, lies in freedom from error and sinful defilement (Ps. xii:6 and xix:8; James i:27).

PURLOINING (pûr-loin'ĭng), (Gr. νοσφίζω, *nosfid'zo,* to set apart, divide, Tit. ii:10).

The passage refers to the secret theft of property or to its misuse as in the case of a servant who is dishonest with his master's property (comp. Acts v:2).

PURPLE, BLUE, CRIMSON, SCARLET (pûr'p'l, blū, krĭm'z'n, skär'lĕt).

1. Purple. (Heb. אַרְגָּמָן, *ar-gaw-mawn* occurs in Exod. xxv:4; xxvi:1, 31, 36; xxvii:16; xxviii:5, 6, 8, 15, 33; xxxv:6, 23, 25, 35; xxxvi:8, 35, 37; xxxviii: 18, 23; xxxix:1, 2, 3, 5, 8, 24, 29; Num. iv:13; Judg. viii:26; 2 Chron. ii:7, 14; iii:14; Esth. i:6; viii:15; Prov. xxxi:22; Cant. iii:10; vii:5; Jer. x:9; Ezek. xxvii:7, 16; Ecclus. xlv:10; Bar. vi:12, 72; 1 Macc. iv:23; viii:14; x:20, 62; 2 Macc. iv:38; Mark xv:17, 20; Luke xvi:19; John xix:2, 5; Acts xvi:14; Rev. xvii:4; xviii:12, 16), (compare 2 Chron. ii:7; Dan. v:7, 16, 29).

In many of these passages, the word translated 'purple' means 'purple cloth,' or some other material dyed purple, as wool, thread, etc.; but no reference occurs to the means by which the dye was obtained, except in 1 Macc. iv:23, where we have 'purple of the sea' (comp. Diod. Sic. iii, 68; Joseph. *De Bell. Jud.* v, 5, 4). There is, however, no reason to doubt that it was obtained, like the far-famed Tyrian purple, from the juice of certain species of shellfish.

(1) How Obtained. The dye which was called purple by the ancients, with its various shades, was obtained from many kinds of shellfish, all of which are, however, arranged by Pliny under two classes: one called 'buccinum,' because shaped like a horn, found, he says, in cliffs and rocks, and yielding a sullen blue dye, which he compares to the color of the angry raging sea in a tempest; the other called 'purpura,' or 'pelagia,' the proper purple shell, taken by fishing in the sea, and yielding the deep red color which he compares to the rich, fresh, and bright color of deep red roses. Both sorts were supposed to be as many years old as they had spirals round.

Murex trunculus.

The juice of the whole shellfish was not used, but only a little, thin liquor called the flower, contained in a white vein or vessel in the neck. The larger purples were broken at the top to get at this vein without injuring it, but the smaller were pressed in mills (Aristot. *Hist. An.,* v. 13. 75; Pliny, *Hist. Nat.* ix. 60). The *Murex trunculus* has been demonstrated to be the species used by

ancient Tyrians, by Wilde, who found a concrete mass of the shells in some of the ancient dye-pots sunk in the rocks of Tyre (*Narrative,* Dublin, 1840, vol. ii. p. 482). It is of common occurrence now on the same coasts (Kitto's *Physical History of Palestine,* p. 418), and throughout the whole of the Mediterranean, and even of the Atlantic. In the Mediterranean, the countries most celebrated for purple were the shores of Peloponnesus and Sicily, and in the Atlantic, the coasts of Britain, Ireland, and France. Horace alludes to the African (*Carm.* ii:16, 35). There is, indeed, an essential difference in the color obtained from the purples of different coasts. Thus the shells from the Atlantic are said to give the darkest juice; those of the Italian and Sicilian coast, a violet or purple; and those of the Phœnician, a crimson.

(2) Uses. Purple was employed in religious worship both among Jews and Gentiles. It was one of the colors of the curtains of the tabernacle (Exod. xxvi:1); of the vail (31); of the curtain over the grand entrance (36); of the ephod of the high-priest (xxviii:5, 6), and of its girdle (8); of the breastplate (15); of the hem of the robe of the ephod (33), (comp. Ecclus. xlv:10); of cloths for divine service (Exod. xxxix:1; comp. Num. iv:13); resumed when the temple was built (2 Chron. ii:7, 14; iii:14). Pliny records a similar use of it among the Romans: *'Diis advocatur placandis'* (*Hist. Nat.* ix. 60; Cicero, *Epist, ad Atticum,* ii. 9). The Babylonians arrayed their idols in it (Jer. x:9; Baruch xii:72). It was at an early period worn by kings (Judg. viii:26). In the last chapter of the Proverbs it is represented as the dress of a matron (verse 22). It was at one time worn by Roman ladies and rich men (Livy, xxxiv, 7, and Valerius Max. ii, 1). See also the parable of the rich man and Lazarus (Luke xvi:19). In Esther i:6, it appears as part of the royal furniture of Ahasuerus; and in Cant. iii:10, as the covering of the royal chariot; and Pliny refers to its general use, not only for clothes, but carpets, cushions, etc.

(3) Superseded. It ultimately became superseded by the use of indigo, cochineal, etc., whence a cheaper and finer purple was obtained, and free from the disagreeable odor which attended that derived from shellfish (Martial, i, 50, 32). The method of the ancients in preparing and applying it, and other particulars respecting its history, uses, and estimation, are most fully given by Pliny (*Hist. Nat.* ix. 36-42). The best modern books are Amati, *De Restitutione Purpurarum,* 3d ed., Cesena, 1784; the treatise by Capelli, *De Antiqua et Nupera Purpura,* with notes; and Don Michaele Rosa, *Dissertazione delle porpore,* etc., 1768. See also *Dictionnaire des Sciences Naturelles,* tom. xliii. p. 219, etc.; Bochart, edit. Rosenmüller, tom. iii, p. 675, etc; Heeren's *Historical Researches,* translated, Oxford, 1833, vol. ii. p. 85, etc.

2. Blue. (Heb. תְּכֵלֶת, *tek-ay'leth*), almost constantly associated with purple, occurs in Exod. xxv:4; xxvi:1, 4, 31, 36; xxvii:16; xxviii:5-8, 15, 33, 37; xxxv:25; xxxvi:11; xxxix:1-5, 22, 31; Num. iv:6, 7, 9, 11, 12; xv:38; 2 Chron. ii:7, 14; Esth. i:6; viii:15; Jer. x:9; Ezek. xxiii:6; xxvii:7, 24; Sept. generally *ὑάκινθος, ὑακινθίνος,* and in Ecclus. xl:4; xlv:10; 1 Macc. iv:23; and so Josephus, Philo, Aquila, Symmachus, Theodotion, Vulgate, and Jerome.

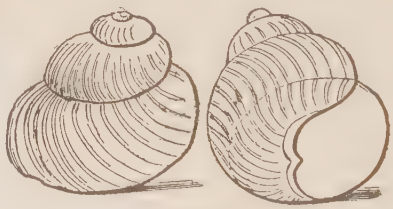
(1) How Obtained. This color is supposed to have been obtained from another purple shellfish of the Mediterranean, the *conchylium* of the ancients, the *Helix ianthina* of Linnæus (*Syst. Nat.* tom. i. part 7, p. 3645; and see Forskal's *Descriptio Animal.* p. 127), called *chilzon* by the ancient Jews. Thus the pseudo-Jonathan, in Deut. xxxiii:19, speaks of the Zebulonites, who dwelt at the shore of the great sea, and caught *chilzon,* with whose juice they dye thread of a hyacinthine color. The Scriptures afford no clew to this color; for the only passages in which it seems, in the English Version, to be applied to something that might assist our conceptions, are mistranslated, namely, 'The blueness of a wound' (Prov. xx:30), and 'A blue mark upon him that is beaten' (Ecclus. xxiii:10), there being no reference to color in the original of either.

(2) Scripture References. The chief references to this color in Scripture are as follows:— The robe of the high-priest's *ephod* was to be all of blue (Exod. xxviii:31); so the loops of the curtains to the tabernacle (xxvi:4); the riband for the breastplate (xxviii:28), and for the plate for the miter (ver. 37; comp. Eccles. xlv:10); blue cloths for various sacred uses (Num. iv:6, 7, 9, 11, 12); the people commanded to wear a riband of blue above the fringe of their garments (Num. xv:38); it appears as a color of furniture in the palace of Ahasuerus (Esth. i:6), and part of the royal apparel (viii:15); array of the idols of Babylon (Jer. x:9); of the Assyrian nobles, etc. (Ezra xxiii:6; see Braunius, *De Vestim,* etc., i. 9 and 33; Bochart, tom. iii. p. 670).

3. Crimson. (Heb. כַּרְמִיל, *kar-meel'*), occurs in 2 Chron. ii:7-14; iii:14. This word is by some supposed to signify another kind of shellfish, yielding a crimson dye, so called because found on the shore near Mount Carmel.

4. Scarlet. Often associated with purple and blue.

(1) How Obtained. It is supposed to have been derived from the *coccus,* from which a blood red crimson dye was obtained. It was the fe



Helix ianthina.

male of this remarkable insect that was employed; and though supplanted by the cochineal (*coccus cacti*), it is still used for the purpose in India and Persia. It attains the size and form of a pea, is of a violet black color, covered with a whitish powder, adhering to plants, chiefly various species of oak, and so closely resembling grains that its insect nature was not generally known for many centuries. According to Beckham, the epithet *vermiculatus* was applied to it during the middle ages, when this fact became generally understood, and that hence is derived the word *vermilion.* Hence the Hebrew words mean both the *coccus* itself and the deep red or bright rich *crimson* which was derived from it (as in Cant. iv:3; 'thy lips are like a thread of scarlet'); and so the word *'scarlet' signified in the time of our translators,* rather than the color now called by that name, and which *was unknown in the time of James I.*

(2) Where Found. This insect is widely distributed over many of the southeastern countries

of the ancient world. It occurs abundantly in Spain (Kirby and Spence, *Introduction to Entomology*, 1828, vol. i. pp. 319-20). It is found on the *quercus coccifera*, or *kermes* oak, in Palestine (Kitto's *Physical History*, p. 219). (See COLORS.) J. F. D.

PURPOSES OF GOD (pûr'pŭs-ĕs ŏv Gŏd). See ELECTION; PREDESTINATION.

PURSE (pûrs), (Heb. כִּיס, *keece*; Gr. βαλάντιον, *bal-an'tee-on*; ζώνη, *dzo'nay*, Mark vi:8, a girdle, and so a pocket), a bag for holding money (Luke x:4; xii:33; xxii:35).

Among the disciples the common purse was in charge of Judas (John xii:6; xiii:29). Before money was coined, the metal was carried in a bag and weights and scales were taken about for weighing out the amount desired. (See MONEY.)

privileges; and here Hadrian was buried. It was also the port where ships usually discharged their passengers and cargoes, partly to avoid doubling the promontory of Circeium, and partly because there was no commodious harbor nearer to Rome. Hence the ship in which Paul was conveyed from Melita landed the prisoners at this place, where the apostle stayed for a week (Acts xxviii:13). The harbor was protected by a celebrated mole, the remains of which are still to be seen. The modern name of Puteoli is *Pozzuoli*. There are considerable remains of ancient structures, including an aqueduct, reservoirs, baths, and a building called the temple of Serapis. Thirteen arches can still be counted of the twenty-five which originally supported the great pier, thrown out for protection against the waves and for convenience in landing passengers and merchandise.

Puteoli.

PURTENANCE (pûr'tĕ-nans), (Heb. קֶרֶב, *keh'reb*). In Exod. xii:9, in the A. V. the word stands for the *viscera* or *inwards* of a sacrificial victim.

PUT (pŭt), (1 Chron. i:8; Nah. iii:9). See PHUT.

PUTEOLI (pū-tē'o-lī), (Gr. ποτίολοι, *pot-ee'ol-oy*, wells, springs, of sulphur).

A maritime town of Campania, in Italy, on the north shore of the bay of Naples, and about eight miles northwest from the city of that name, where it still exists under the name of Pozzuoli. It derived its name from its tepid baths, whence the district in which it exists is now called Terra di Lavoro. It was a favorite watering place of the Romans, as its numerous hot springs were judged efficacious for the cure of various diseases. Puteoli is connected with many historical personages. Scipio sailed hence to Spain: Cicero had a villa near the city; here Nero planned the murder of his mother; Vespasian gave to the city peculiar

PUTIEL (pū'ti-el), (Heb. פּוּטִיאֵל, *poo-tee-ale'*, afflicted of God), father-in-law of Eleazar the priest (Exod. vi:25), B. C. before 1210.

PYGARG (pī-gärg'), (Heb. דִּישֹׁן, *dee-shone'*, leaper, Deut. xiv:5). This is believed to have been some species of antelope, perhaps the *addax* (*Antilope addax*). It is mentioned in only one of the two lists of clean animals. (See ANTELOPE.)

PYRRHUS (pyr'rhŭs), (Gr. πύρρος, fiery-haired), the father of Sopater, Paul's companion (Acts xx:4).

PYTHON (pī'thŏn), occurring Acts xvi:16, marg. A. V., was a surname of Apollo, the god of divination in the Greek mythology, and hence applied to all oracular and divinatory spirits. (See DIVINATION).

Q

QUAIL (kwāl), (Heb. שְׂלָו, *sel'awv*; Sept. ὀρτυγομήτρα, *or-tu-gom-ay'trah*, land-rail), occurs in Exod. xvi:13; Num. xi:31, 32; Ps. cv. 40.

(1) Classification. Quails form a subdivision of the *Tetraonidæ* or grouse family, being distinguished from partridges by their smaller size, finer bill, shorter tail, and the want of a red naked eyebrow and of spurs on the legs. There are several species, whereof the common, now distinguished by the name of *Coturnix dactylisonans*,

Quail.

is abundant in all the temperate regions of Europe and Western Asia, migrating to and from Africa in the proper season. Thus it crosses the Mediterranean and Black Seas twice a year in vast multitudes; but being by nature a bird of heavy flight, the passage is partially conducted by way of intermediate islands, or through Spain; and in the East, in still greater numbers, along the Syrian desert into Arabia, forming, especially at the spring season, innumerable flocks. They alight exhausted with fatigue, and are then easily caught. Guided by these facts, commentators have been led to identify the Hebrew *selawv* with the quail; although other species of partridges, and still more of *Pterocles* ('sand grouse'), abound in Western Asia; in particular *Pterocles Alchata*, or *Attagen*, which is found, if possible, in still greater numbers on the deserts, and has been claimed by Hasselquist as the *selav* of Exodus. But the present Arabic name of the quail is *selwa;* and the circumstances connected with the bird in question—found on two occasions by the people of Israel in and around the camp so abundantly as to feed the whole population in the desert (Exod. xvi:3-13), and at Kibroth-Hattaavah, both times in the spring—are much more applicable to flights of quail alighting in an exhausted state during their periodical migration, than to the pterocles, which does not proceed to so great a distance, have very powerful wings, is never seen fatigued by migration, is at all times a tenant of the wilderness far from water, and which, strictly taken, is perhaps not a clean bird, all the species subsisting for the most part on larvæ, beetles, and insects. We regard these considerations as sufficient to establish the accuracy of the Authorized Version.

Of a bird so well known no figure or further particular description appears to be necessary, beyond mentioning the enormous flights which, after crossing an immense surface of sea, are annually observed at the spring and fall to take a brief repose in the islands of Malta, Sicily, Sardinia, Crete, in the kingdom of Naples, and about Constantinople, where on those occasions there is a general shooting-match, which lasts two or three days.

(2) Miraculous Provision of Quails. The providential nature of their arrival within and around the camp of the Israelites, in order that they might furnish meat to a murmuring people, appears from the fact of its taking place where it was not to be expected; the localities, we presume, being out of the direction of the ordinary passage; for, had this not been the case, the dwellers in that region, and the Israelites themselves, accustomed to tend their flocks at no great distance from the spot, would have regarded the phenomenon as a well-known periodical occurrence. C. H. S.

In their flight quails skim along the ground, which seems to be the meaning of the expression, "two cubits *high.*" Prudently making provision for the future, the Israelites would spread out their flesh to dry, as Herodotus tells us the Egyptians were accustomed to do. It is believed that the "homers" in Num. xi.:32 does not denote the measure of that name, but rather "a heap," which is sometimes the meaning of the Hebrew word.

QUAKERS. See SOCIETY OF FRIENDS.

QUARANTANA (kwŏr-ăn-tā'nà), a mountain about seven miles northwest of Jericho, which tradition points out as the scene of the temptation of Christ. It rises abruptly from the plain to the height of twelve hundred to fifteen hundred feet, resembling a perpendicular wall of rock. Upon its sides are numerous grottoes and caverns, where hermits once dwelt in numbers, and which were also the retreat of robbers. On the top of the mountain are ruins of a chapel. The mountain is not named in the Bible.

QUARRY (kwŏr'rў), (Heb. פֶּסֶל, *pes-eel'*, carved), stone pits (Judg. iii:19, 26); perhaps images of false gods may be intended, as the Hebrew word thus translated is elsewhere rendered by "graven" or "carved image." (See Deut. vii:25; Is. xlii:8; Jer. viii:19, etc.).

QUARTUS (kwâr'tŭs), (Gr. Κούαρτος, *koo'ar-tos*, Lat. quartus, fourth), a Christian, resident at Corinth, and, from his name, apparently a Roman, whose salutations Paul communicated to the Church of Rome in his epistle thereto (Rom. xvi:23), A. D. about 50. In the old church books he is alleged to have been one of the seventy disciples, which is altogether unlikely; and it is on the same authority stated that he was eventually bishop of the church at Berytus.

QUATERNION (kwâ-tẽr'nĭ-ŭn), (Gr. τετράδιον, *tet-rad'ee-on*, a body of four), 'a quaternion of soldiers' (Acts xii:4), was a detachment of four men, which was the usual number of a Roman night watch.

Peter, therefore, was guarded by four soldiers, two within the prison, and two outside the doors; and as the watch was usually changed every three hours, it was necessary that the 'four quaternions'

mentioned in the text should be appointed for the purpose.

QUEEN (kwēn). The Hebrews had no word properly answering to our term 'queen,' which is the feminine of 'king;' neither had they the dignity which that word denotes. The Hebrew word usually translated 'queen' is *gheb-ee-raw'*, גְּבִירָה, *mistress*, or *lady*, being the feminine of *gheb-eer'*, גְּבִיר, *master*, or *lord*. The feminine is to be understood by its relation to the masculine; which is not applied to kingly power, or to kings, but to general authority and dominion. It is in fact the word which occurs twice with reference to Isaac's blessing of Jacob:—'Be *lord* over thy brethren;' and, 'I have made him thy *lord*' (Gen. xxvii:29-37).

(1) Eligibility of King's Wife. Among the Jewish kings the usages bearing on this point were not different from those which are still exhibited in Western Asiatic courts. Where woman never becomes the head of the state, there can be no queen regnant; and where polygamy is allowed or practiced, there can be no queen consort. There will, however, be a chief wife in the harem; and this is no doubt the rank indicated in the Bible by the words which we render 'queen.' This rank may be variously acquired. The *first* wife of the king, or the first whom he took *after his accession*, usually obtained it; and if she is both of high birth and becomes the mother of the first son, her position is tolerably secure; but if she possesses neither of these advantages, she may be superseded in her position as head of the harem by a wife of higher birth and connections, subsequently espoused; or by one who becomes the mother of the heir apparent.

(2) King's Mother. Very different was, and is to this day, in Western Asia, the position of the king's mother, whose state is much the nearest to that of a European queen of any with which the East is acquainted. It is founded on that essential principle of Oriental manners which in all cases considers the mother of the husband as a far superior person to his wife, and as entitled to more respect and attention. This principle should be clearly understood; for it extends throughout the Bible, and is yet entirely different from European social arrangements, under which the mother, as soon as she becomes widowed, abandons her place as head of the family to the daughter-in-law.

(3) Duties and Privileges. Examples of the good influence possessed by the king's mother occur frequently in Scripture. In how marked a manner does the mother of Solomon come forward at the end of her husband's and the beginning of her son's reign! She takes an active part in securing her son's succession; it is in the conviction of her commanding influence that Adonijah engages her to promote his suit, alleging 'he will not say thee nay;' and then, when Bathsheba appears before her son, the monarch rises from his place, advances to meet her, bows himself before her, and seats her on the right hand of his throne (1 Kings i, ii). That the king's mother

Pools of Solomon, Showing Hill Country of Judea.

possessed high dignity is further evinced by the fact that Asa found it necessary to remove his mother Maachah 'from being queen,' on account of her abuse of the power which that character conferred (1 Kings xv:13). Jezebel was very powerful in the lifetime of her husband; but it is only under her son that she is called 'the queen' (*gebirah*); and the whole history of his reign evinces the important part which she took in public affairs (2 Kings ix:22, 30, 37; x:13). Still more marked was the influence of Jezebel's daughter Athaliah in Judah during the reign of the latter's son, which was indeed such as enabled her at his death to set the crown on her own head, and to present the anomaly in Jewish history of a regnant queen (2 Kings xi).

(4) List of Queen Mothers. The following is a list of queen mothers through the successive reigns of the monarchs of the kingdom of Judah:

Kings.	Queen mothers.
Solomon	Bathsheba.
Rehoboam	Naamah.
Abijah.	Maachah or Michaiah.
Asa.	
Jehoshaphat	Azubah.
Jehoram	Not mentioned.

Ahaziah	Athaliah.
Joash	Zibiah.
Amaziah	Jehoaddan.
Uzziah	Jecoliah.
Jotham	Jerusha.
Ahaz	Not mentioned.
Hezekiah	Abi or Abijah.
Manasseh	Hephzibah.
Amon	Meshullemeth.
Josiah	Jedidah.
Jehoahaz	Hamutal.
Jehoiakim	Zebudah.
Jehoiachin	Nehushta.
Zedekiah	Hamutal.

QUEEN OF HEAVEN (kwēn ŏv hĕv'n), (Heb. מְלֶכֶת הַשָּׁמַיִם, *mel-eh'keth hash-shaw-mah'yim*), the title of the goddess of the Moon among the Assyrians, from whom her worship spread into Asia Minor.

To the Shemites she was generally known under the names of Astarte, Ashtaroth, etc. Cakes having the image of the moon stamped on them are supposed to have been presented in sacrifice as a part of her worship (Jer. vii:18; xliv:17, 18, 19, 25). (See ASHTORETH; PROSTITUTION, SACRED.)

QUEEN OF SHEBA (kwēn ŏv shē'bà). See SHEBA.

QUICK, QUICKEN (kwĭk, kwĭk'n), (from Heb. חָיָה, *khaw-yaw'*, to live): Psalms lxxi:20; lxxx:18; cxix:25, 37, 40, 88; cxliii:11, etc., the word signifies to *make alive*, to *refresh*, to *comfort*. The Greek word ζωοποιέω, *dzo-op-oy-eh'o*, means to *make alive* (Rom. viii:11; 1 Cor. xv:36; 1 Tim. vi:13; 1 Pet. iii:18, etc.).

In general *quick*, or quicken means: (1) Living (Acts x:42). (2) Very sensible (Lev. xiii:10). (3) Very readily; and so *quickly*, with all possible haste (John xi:29). (4) To give natural life to the dead (Rom. iv:17). (5) To give spiritual life to men dead in trespasses and sins, removing their guilt, instating them in favor with God, and producing in them a living principle of grace (Eph. ii:1, 5). (6) To restore, re-invigorate, and cheer up those who are under spiritual languor and weakness, by imparting to them new supplies of grace and comfort (Ps. cxix). (7) The word of God is *quick and powerful;* Christ the personal Word of God, is the living God, and Author of all created life; and is infinitely able to save men, and to convince and turn their hearts as he pleases, the revealed word of God powerfully awakens, convinces, and converts men to him (Heb. iv:12). Jesus, the last Adam, is a *quickening Spirit;* as the second representative of men in the new covenant; he, being possessed of a divine nature, and of the fullness of the Holy Ghost, is the fountain of life, spiritual and eternal, to all his members, in whose hearts he dwells by faith (1 Cor. xv:35).

QUICKSAND (kwĭk'sănd), (Gr. σύρτις, *soor'tis*, drawn).

In Acts xxvii:17, it is mentioned that when the ship in which Paul was embarked was driven past the Isle of Clauda on the south, the mariners, as would now be said, struck the sails and scudded under bare poles, lest they 'should fall into the quicksands.' The original word *syrtis* denotes a sandbank or shoal, dangerous to navigation, *drawn*, or supposed to be *drawn* (from σύρω, 'to draw') together by the currents of the sea. Two syrtes, or gulfs with quicksands, were particularly famous among the ancients; one called Syrtis Major, between Cyrene and Leptis, and the other, Syrtis Minor, near Carthage. Both then lay nearly to the southwest of the west end of Cyprus, adjoining which, on the south, lay the isle of Clauda. These Syrtes were the great dread of those who navigated the seas in which the vessel was driven, and one of them was probably in this case the object of alarm to the mariners. The danger was not so imaginary in this case, we apprehend, as Dr. Falconer (*Dissert. on St. Paul's Voyage*, p. 13) conceives. For the apprehension does not appear to have been entertained till the ship had been driven *past* the isle of Claudia; which, as we take it, is mentioned merely as the last point of land which had been seen till the ship was wrecked on the isle of Melita. The position of that island must be regarded as indicating the course in which they were driven; and if that were Malta, it is clear that, had not that course been arrested by the intermediate shipwreck, they would in all probability have been driven upon the Syrtis Minor, which we may therefore conclude to have been the subject of their apprehension. That apprehension only becomes 'imaginary' when Meleda in the Adriatic is taken, as Dr. Falconer himself takes it, for the Melita of Scripture. It may, therefore, be added to the arguments in favor of Malta, that its identification with Melita gives reality to the fear entertained by the mariners, which under the other alternative must be supposed to have been imaginary. (See MELITA.)

QUIRINUS (kē-rī'nŭs). See CYRENIUS.

QUIT (kwĭt), is used in 1 Sam. iv:9 and 1 Cor. xvi:13 in the sense of "acquit."

QUIVER (kwĭv'ĕr), (Heb. אַשְׁפָּה, *tel-ee'*), the box or case for arrows. (Gen. xxvii:3.)

Assyrian Warrior with Quiver.

Figurative. The word is often used figuratively. In Jer. v:16 the slaughter and desolation which should be brought upon the Israelites by the invasion of the Chaldæans is expressed by the calling of their *quivers* "an open sepulcher," or their *arrows* certain death. When children are compared to *arrows*, the house is the *quiver* (Ps. cxxvii:5). When God's judgments are likened to *arrows*, his purpose and providence are the *quiver* (Lam. iii:13). When Isaiah is likened to an *arrow*, God's protection, in which he is hid and preserved, is the *quiver* (Is. xlix:2). Sometimes *quiver* is put for arrows in it; thus the quiver, *i. e.*, the arrows from it, rattle against the horse in battle (Job xxxix:23).

R

RAAMAH (rā'a-mah), (Heb. רַעְמָה, *rah-maw'*), a city of the Cushites, or of Cushite origin (Gen. x:7; 1 Chron. i:9; Ezek xxvii:22).

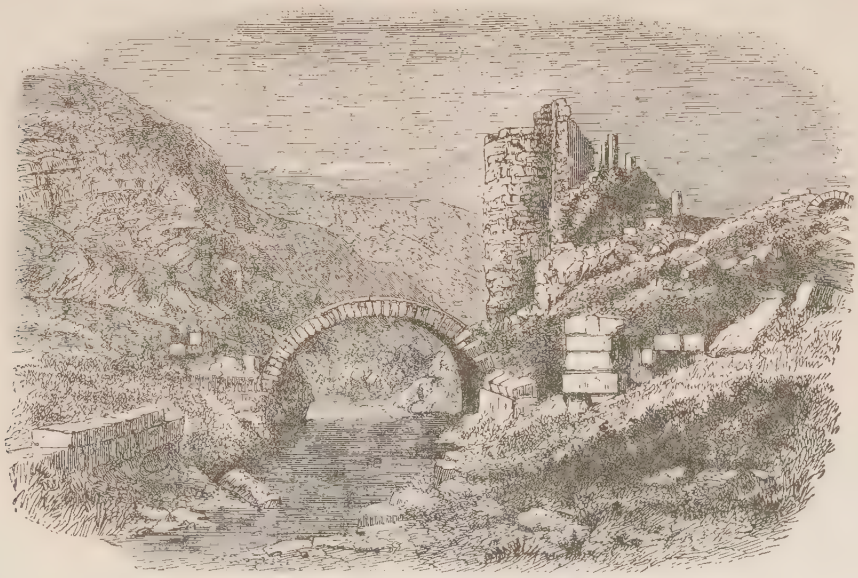
Its situation is not clearly known, but the *Regma* with which the Sept. identifies it was a city on the Persian Gulf, mentioned by Ptolemy (*Geog.* vi.7), and Stephan. Byzant. (See Bochart *Phaleg.* iv.5).

RAAMIAH (rā'a-mī'ah), (Heb. רַעַמְיָה, *rah-am-yah'*), one of those who returned from the Captivity with Zerubbabel (Neh. vii:7), B. C. 445. In Ezra ii:2 he is called Reelaiah.

RAAMSES (ra-ăm'sēz), (Ex. i:11). See RAMESES.

RABBAH (răb'bah), (Heb. רַבָּה, *rab-baw'*, great).

1. This name, which properly denotes a great city or metropolis, is given in Scripture to the capital of the Ammonites (Josh. xiii:25; 2 Sam. xi:1; xii:27; 1 Chron. xx:1; Jer. xlix:3); the full name of which, however, as given in Deut. iii:11, appears to have been Rabbath-beni-Ammon. It was in this place that the great iron bedstead of Og, king of Bashan, was preserved (Deut. iii:11).



Ammon from the East.

Here also, during the siege of the place by Joab, the unsuspecting Uriah was slain, through the contrivance of David, that he might possess himself of his wife Bathsheba; after which the king went in person and took the city, the importance of which is shown by the solicitude of the monarch thus to appropriate to himself the glory of its subjugation (2 Sam. xi, xii). After this Rabbah was included in the tribe of Gad. After the separation of the ten tribes, Rabbah, with the whole territory beyond the Jordan, adhered to the kingdom of Israel, till it was ravaged by the Assyrians under Tiglath-pileser, and the inhabitants expatriated to Media. The Ammonities then recovered possession of Rabbah and the other cities and territories which had in former times been taken from them by the Israelites (Jer. xlix:3; Ezek. xxv:2-5). (See AMMONITES.) Some centuries later, when these parts were subject to Egypt, Rabbah was restored or rebuilt by Ptolemy Philadelphus, and called by him Philadelphia (Euseb. *Onomast.* s. v.), and under this name it is often mentioned by Greek and Roman writers (Plin. *Hist. Nat.* v.16; Ptol. *Geog.* v.15), by Josephus (*De Bell. Jud.* i.6, 3; i.19, 5; ii.18, 1), and upon Roman coins (Eckhel, iii.351; Mionnet, v.335), as a city of Arabia, Cœlesyria, or Decapolis.

Rabbah appears to have consisted, like Aroer, of two parts; the city itself, and 'the city of waters,' or royal city, which was probably a detached portion of the city itself, insulated by the stream on which it was situated. The 'city of waters' was taken by Joab; but against the city itself he was obliged to call for the assistance of David with a reinforcement (2 Sam. xii:29).

2. A city of Judah, named with Kirjath-jearim (Josh. xv:60 only), but location entirely unknown; thought by some (McC. and S., *Cyc.*) to be an epithet for Jerusalem itself.

3. In Josh. xi:8, only, Zidon is mentioned with the affix *Rabbah* (see A. V. margin), but rendered in the text "great Zidon."

RABBATH-MOAB (răb'bath-mō'ab). See AR.

RABBATH OF THE CHILDREN OF AMMON (Deut. iii:11; Ezek. xxi:20), is the full appellation of RABBAH (which see).

RABBI (răb'bī), (Heb. רַבִּי, *rab-bee'*; Gr. Ῥαββί, *hrab-bee'*, my master), a title of dignity and honor, literally signifying "my master."

It was given by the Jews to distinguish teachers of their Law, and frequently applied to our Lord by the disciples and the people (Matt. xxiii: 7, 8; xxvi:25, 49; Mark ix:5; xi:21; xiv:45; John i:38, 49; iii:2, 26, etc.). The usual Greek word in the Gospels as the title of Christ is "teacher" (Matt. viii:19; ix:11, etc.). The Jews distinguished between *Rab*, "master," *Rabbi*, "my master," and *Rabboni*, "my great master." The last was the most honorable title of all.

RABBINICAL LITERATURE (răb-bĭn'ĭ-kal lĭt'ēr-à-tūr). See KABALA; TALMUD.

RABBITH (răb'bith), (Heb. רַבִּית, *rab-beeth'*, multitude), a city of Issachar (Josh. xix:20). It may be the modern Râba, eight miles south of Mount Gilboa.

RABBONI (rab-bō'nī), (Gr. Ραββονί, *hrab-bon-ee'*, from the Chaldaic *my master*), the title of highest honor applied by the Jews to the teachers of the law. (See RABBI.)

In Mark x:51 (translated 'Lord'), John xx:16, it is applied to Christ; but, as it seems to us, rather in its literal acceptation, than with reference to the conventional distinction which it implied (if such distinction *then* existed) in the Jewish schools. There were but seven great professors, all of the school of Hillel, to whom the title was publicly given. There is some difference as to their names, and even the Talmud varies in its statements. But the only one there whose name occurs in Scripture is Gamaliel, unless, indeed, as some suppose, the aged Simeon, who blessed the infant Savior (Luke ii:25), was the same as the Rabban Simeon of the Talmud. (See SIMEON.)

RABMAG (răb'măg), (Heb. רַב־מָג, *rab-mawg'*, chief magician or priest), a title of Nergal-sharezer (Jer. xxxix:3, 13).

It means, most probably, 'chief of the Magi,' a dignitary who had accompanied the king of Babylon on his campaigns.

RABSARIS (răb'sa-rĭs), (Heb. רַב־סָרִיס, *rab-saw-reece'*.

1. One of the three Assyrian generals in command of the army which appeared before Jerusalem, B. C. 713 (2 Kings xviii:17.) (See RABSHAKEH). The word means 'chief of the eunuchs;' which could scarcely have been a proper name; but whether his office was really that which the title imports, or some other great court office, must be determined by the considerations which have been offered under the article EUNUCH. The chief of the eunuchs is an officer of high rank and dignity in the Oriental courts; and his cares are not confined to the harem, but many high public functions devolve upon him. It may be very properly surmised that Rabsaris is also an Assyrian word, and is also some sort of official title. It has, however, not yet been found upon any Assyrian inscription. Winckler has proposed to derive it from three Assyrian words (rab-shareshu), which would together mean about the same thing as Rabshakeh (see RABSHAKEH); but this is improbable in itself, and the three words are nowhere found used as a single word. For the present we can do no better than accept tentatively a Hebrew etymology for the word by which it would mean 'chief eunuch.' (Dr. R. W. Rogers, Barnes, *Bib. Dict.*)

2. One of Nebuchadnezzar's officers, who was present at the capture of Jerusalem (B. C. 588), when Zedekiah was taken prisoner and sent to Babylon (Jer. xxxix:3, 13).

RABSHAKEH (răb'sha-kēh), (Heb. רַבְשָׁקֵה, *rab-shaw-kay'*, Sept. Ραψάκης, *rap-sak'as*).

This name is Aramaic, and signifies *chief cupbearer*. Notwithstanding its seemingly official significance, it appears to have been used as a proper name, as Butler with us; for the person who bore it was a military chief in high command, under Sennacherib, king of Assyria. Yet it is not impossible, according to Oriental usages, that a royal cupbearer should hold a military command; and the office itself was one of high distinction. He is the last-named of three Assyrian generals, who appeared before Jerusalem, and was the utterer of the insulting speeches addressed to the besieged (B. C. 713). 'He stood and cried with a loud voice in the Jews' language;' perhaps because he was the only one of the three who could speak that language freely (2 Kings xviii:17, 19, 26, 28, 37; xix:4, 8; Is. xxxvi:2, 4, 12, 13, 22; xxxvii:4, 8).

RACA (rā'kà), (Gr. Ρακά, *hrak-ah'*), from the Aramaic 'worthless.'

A word which occurs in Matt. v:22, and which remains untranslated in the Authorized Version. It is expressive of contempt from the Chaldee, and means an empty, worthless fellow. Jesus, contrasting the law of Moses, which could only take notice of overt acts, with his own, which renders man amenable for his motives and feelings, says in effect: 'Whosoever is rashly angry with his brother is liable to the judgment of God; whosoever calls his brother Raca is liable to the judgment of the Sanhedrim; but whosoever calls him fool (Μωρέ) becomes liable to the judgment of Gehenna.' To apprehend the higher criminality here attached to the term fool, which may not at first seem very obvious, it is necessary to observe that while 'raca' denotes a certain looseness of life and manners, 'fool' denotes a wicked and reprobate person; foolishness being in Scripture opposed to spiritual wisdom.

RACE (rās), (Heb. אֹרַח, *o'rakh*, a path or way, Ps. xix:5).

1. One of the contests in the Grecian games. "Such as obtained victories in any of these games, especially the Olympic, were universally honored, and almost adored. Cicero reports that a victory in the Olympic games was not much less honorable than a triumph at Rome.

"Happy was the man esteemed who could but obtain a single victory; if any person merited repeated rewards, he was thought to have attained the utmost felicity of which human nature is capable; but if he came off conqueror in all the exercises, he was elevated above the condition of men, and his actions styled wonderful victories! Nor did their honors terminate in themselves, but were extended to all about them; the city that gave them birth and education was esteemed more honorable and august; happy were their relations, and thrice happy their parents.

"It is a remarkable story which Plutarch relates of a Spartan, who, meeting Diagoras, that had himself been crowned in the Olympic games, and seen his sons and grandchildren victors, embraced him, and said, 'Now die, Diagoras; for thou canst not be a god!' By the laws of Solon, a hundred drachms were allowed from the public treasury to every Athenian who obtained a prize in the Isthmian games; and five hundred drachms to such as were victors in the Olympian. Afterwards, the latter of these had their maintenance in the Prytaneum, or public hall of Athens" (*Calmet*). (See GAMES.)

2. A poetic word, signifying a *way, path,* and

is used to illustrate the going forth of the sun, as a "strong man to make a journey."

Figurative. *The race is not to the swift, nor the battle to the strong;* undertakings do not always succeed with men according to their qualifications, diligence or advantages, but according to the will and providential interposal of God (Eccl. ix:11).

RACHAB (rā'kăb), (Matt. i:5). See RAHAB.

RACHAL (rā'kăl), (Heb. רָכָל, *raw-kawl'*, traffic), a town in the southern part of the territory belonging to Judah, to which David sent a portion of the spoil recovered at Zikiag (1 Sam. xxx:29). The site is not known.

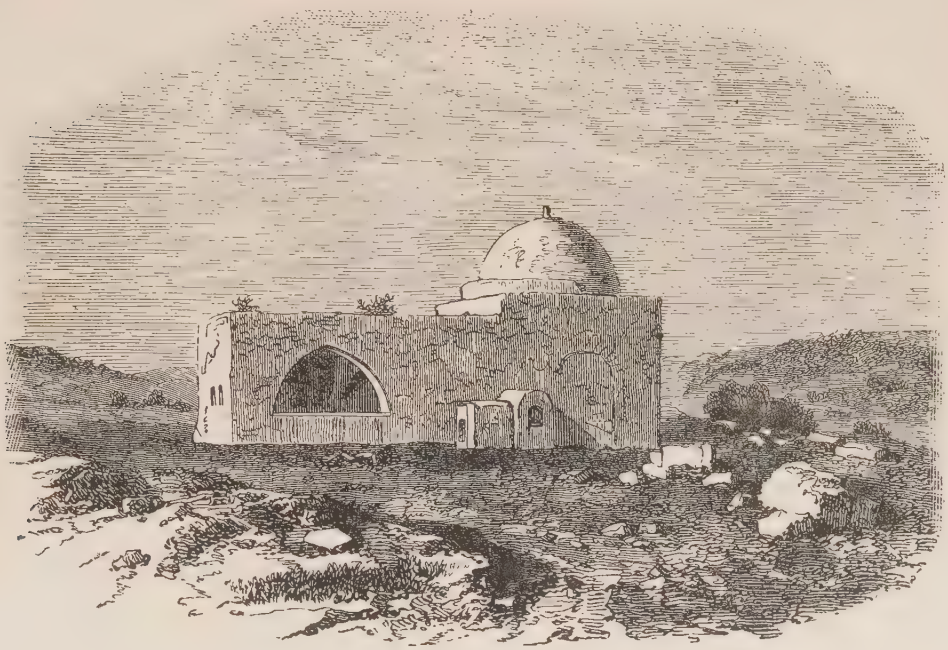
RACHAM (rā'kăm), (Heb. רָחָם, *raw-khawm'*, Lev. xi:18; Deut. xiv:17), is now admitted to be the white carrion vulture of Egypt, *Percnopterus Neophron Ægyptiacus.*

In size the species is little bulkier than a raven, but it stands high on the legs. Always soiled with blood and garbage, offensive to the eye and nose, it yet is protected in Egypt both by law and public opinion, for the services it renders in clearing the soil of dead carcasses putrefying in the sun, and the cultivated fields of innumerable rats, mice, and other vermin. Pious Moslems at Cairo and other places bestow a daily portion of food upon them, and upon their associates the kites, who are seen hovering conjointly in great numbers about the city. The Racham extends to Palestine in the summer season, but becomes scarce towards the north, where it is not specially protected; and it accompanies caravans, feasting on their leavings and on dead camels, etc. The *Percnopterus* is somewhat singularly classed both in Leviticus and Deuteronomy, along with aquatic birds; and it may be questioned whether any animal will eat it, since in the parallel case of *Vultur aura*, the turkey buzzard or carrion crow of America, we have found even the ants abstaining from its carcass, and leaving it to dry up in the sun, though swarming around and greedy of every other animal substance (see VULTURE).

C. H. S.

RACHEL (rā'chĕl), (Heb. רָחֵל, *raw-khale'*, a ewe; Sept. Ῥαχήλ, *Rachel*), one and the most beloved of the two daughters of Laban, whom Jacob married (Gen. xxix:16, *sq.*), and who became the mother of Joseph and Benjamin, in giving birth to the latter of whom she died near Bethlehem, where her sepulcher is shown to this day (Gen. xxx:22; xxxv:16), B. C. 1920. For more minute particulars see JACOB, with whose history Rachel's is closely involved.

Character. "From what is related to us concerning her character there does not seem much to claim any high degree of admiration and esteem. The discontent and fretful impatience shown in her grief at being for a time childless moved even her fond husband to anger (Gen. xxx:1, 2). She appears, moreover, to have shared all the duplicity and falsehood of her family. See, for instance, the account of Rachel's stealing her father's images, and the ready dexterity and presence of mind with which she concealed her theft" (ch. xxxi:34). And yet there must have been extremely fascinating qualities of person, mind and heart to bind Jacob so closely and lovingly to her.



Rachel's Tomb.

Figurative. "A voice was heard in Ramah—*Rachel weeping*" (Jer. xxxi:15). "It appears from ch. xl:1 that Nebuzar-adan had the captives collected at Ramah, in chains, before he marched them off for Babylon. There must needs have been a great lamentation among them; and as this occurred at a place in the tribe of Benjamin, the prophet by a fine and bold figure introduces Rachel as weeping for her children slain and captives. Rachel, being both the mother of Benjamin, in one of the two kingdoms, and (through Joseph) of Ephraim, the leading tribe in the other, is with great propriety made to represent the general mother of the nation; and the

weeping for her children is assigned with striking fitness to one by whom children were so passionately desired. Rachel's sepulcher was not, as some commentators explain, near Ramah, so as to be an object before the eyes of the miserable people there assembled; but it was near Bethlehem—at least twelve miles from this Ramah, and in the tribe of Judah; and as this was nearly at the same distance to the south of Jerusalem as Ramah was to the north, perhaps the text, incidentally, by this figure, indicates the extent of the lamentation and sorrow around Jerusalem, by expressing that the voice of Rachel weeping near Bethlehem 'was heard in Ramah' by the captives." Kitto, *Pictorial Bible.*

This quotation seems to explain the text Matthew ii:18. So great was the grief in Bethlehem, when Herod murdered the infants, that it was heard in Ramah. This is indeed an hyperbole, but very apt to intimate excessive grief.

RACHEL'S TOMB (rā'chel's tōōm), this is north of Ephrath, that is Bethlehem, where Jacob set up a pillar (Gen. xxxv:19, 20). The spot was well known in the time of Samuel and Saul (1 Sam. x:2); the present structure is of no great antiquity.

RADDAI (răd'da-ī), (Heb. רַדַּי, *rad-dah'-ee*, treading down), fifth son of Jesse, and an elder brother of David (1 Chron. ii:14), B. C. 1068. Ewald conjectures that he may be identical with REI.

RAGAU (rā'gạu), (Gr. Ῥαγαῦ, *hrag-ŏw'*), son of Phalec and an ancestor of Christ (Luke iii:35).

He is identical with REU; the apparent difference in the names is due to following of the Greek translation.

RAGGED (răg'gĕd), the tops of the *ragged* rocks (Is. ii:21).

Ragged is the old form of the word now written *rugged.*

> The splitting rocks cowered in the sinking sands,
> And would not dash me with their *ragged* sides.
> —Shakespeare (Swinton, *Bib. Hand Book.*)

RAGUEL or REUEL (ra-gū'el or re-ū'el), (Heb. רְעוּאֵל, *reh-oo-ale'*, friend of God).

1. A son of Esau (Gen. xxxvi:4, 10).

2. The father of Jethro (Exod. ii:18; Num. x:29). Some confound him with Jethro; but in the text last cited, he is called the father of Hobab, who seems to have been the same as Jethro. In the same passage, indeed, the daughters of the 'priest of Midian' relate to 'Reuel their father' their adventure with Moses; which might seem to support his identity with Jethro; but it is quite a Scriptural usage to call a grandfather 'father,' and a granddaughter, 'daughter' (Gen. xxxi:43; 1 Kings xiv:3; xvi:2; xviii.3). The Targum in this place reads, 'They came to Reuel their father's father.' (See HOBAB.)

3. Another person of this name occurs in 1 Chron. ix:8.

RAHAB (rā'hăb), (Heb. רַהַב, *rah'khab*, proud).

1. A name, signifying 'sea monster,' which is applied as an appellation to Egypt in Ps. lxxiv:13, 14; lxxxvii:4; lxxxix:10; Is. li:9 (and sometimes to its king, Ezek. xxix:3; xxxiii:3), which metaphorical designation probably involves an allusion to the crocodiles, hippopotami, and other aquatic creatures of the Nile.

2. Properly Rachab (Heb. רָחָב, *raw-khawb'*, *large*), a woman of Jericho who received into her house the two spies who were sent by Joshua into that city; concealed them under the flax laid out upon the house-top, when they were sought after; and, having given them important information, which showed that the inhabitants were much disheartened at the miracles which had attended the march of the Israelites, enabled them to escape over the wall of the town, upon which her dwelling was situated. For this important service Rahab and her kindred were saved by the Hebrews from the general massacre which followed the taking of Jericho (Josh. ii:1-21; vi:17; comp. Heb. xi:31).

In the narrative of these transactions Rahab is called *zonah*, which our own, after the ancient versions, renders 'harlot.' The Jewish writers, however, being unwilling to entertain the idea of their ancestors being involved in a disreputable association at the commencement of their great undertaking, chose to interpret the word 'hostess,' one who keeps a public house, as if from the Hebrew word meaning 'to nourish' (Joseph. *Antiq.* v:1; ii and vii; comp. the Targum and Kimchi and Jarchi on the text). Christian interpreters also are inclined to adopt this interpretation for the sake of the character of the woman of whom the Apostle speaks well, and who would appear from Matt. i:4 to have become by a subsequent marriage with Salmon, prince of Judah, an ancestress of Jesus. But we must be content to take facts as they stand, and not strain them to meet difficulties; and it is now universally admitted by every sound Hebrew scholar that *zonah* means 'harlot,' and not 'hostess.' It signifies harlot in every other text where it occurs, the idea of 'hostess' not being represented by this or any other word in Hebrew, as the function represented by it did not exist. There were no inns; and when certain substitutes for inns subsequently came into use, they were never, in any Eastern country, kept by women. On the other hand, strangers from beyond the river might have repaired to the house of a harlot without suspicion or remark. The Bedouins from the desert constantly do so at this day in their visits to Cairo and Bagdad. The house of such a woman was also the only one to which they, as perfect strangers, could have had access, and certainly the only one in which they could calculate on obtaining the information they required without danger from male inmates. This concurrence of analogies in the word, in the thing, and in the probability of circumstances, ought to settle the question. If we are concerned for the morality of Rahab, the best proof of her reformation is found in the fact of her subsequent marriage to Salmon; this implies her previous conversion to Judaism, for which indeed her discourse with the spies evinces that she was prepared.

RAHAM (rā'hăm), (Heb. רֶחַם, *rakh'am*, pity), son of Shema, and a man of Judah of the family of Hezron, house of Caleb (1 Chron. ii:44), B. C. after 1600.

RAHEL (rā'hel), a form which was common in the old editions of the Bible, but which has been changed to RACHEL, except in Jer. xxxi:15, which was doubtless an oversight.

RAIL, RAILING (rāl, rāl-ĭng), the translation of Hebrew and Greek terms:

1. *Ẹet* (Heb. עִיט, to swoop down upon, 1 Sam. xxv:14).

2. *Khaw-raf'* (Heb. חָרַף, to pluck, to pull), to treat with contempt, or scorn, to reproach or upbraid (2 Chron. xxxii:17).

3. *Blas-fay-me'ah* (Gr. βλασφημία, slander), to defame one's character or good name (Mark xv:

29; Luke xxiii:39; 1 Tim. vi:4; 2 Pet. ii:11; Jude 9).

4. *Loy-dor-ee'ah* (Gr. λοιδορία), the act of reviling, upbraiding or slandering (1 Cor. v:11).

5. It was a great offense to "revile rulers," in church or state; and "revilers" of parents were appointed to death (Exod. xxi:17; xxii:28). They are blessed to God who bless and from the heart wish well to such as rail at or revile them (Matt. v:11; 1 Cor. v:12). (See REVILE.)

RAIMENT (rā'ment). See DRESS.

RAIMENT, CHANGES OF. Costly garments of various substances and colors, inwrought and embroidered with gold threads (Ezek. xvi:10, 13; Eccles. ix:8) were frequently made by Hebrew women (Prov. xxxi:22), and also imported (Zeph. i:8). Men of high station had always a large supply of these for their own use (Prov. xxxi:21; Job xxvii:16; Luke xv:22) and to give away as presents (Gen. xlv:22; 1 Sam. xviii:4; 2 Kings v:5; x:22; Esth. iv:4; vi:8, 11).

RAIN (rān), (Heb. מָטַר, *mȧw-tar'*), generically rain:

1. (Heb. גֶּשֶׁם, *gheh'shem*), occasional showers.

2. (Heb. רְבִיב, *raw-beeb'*), an accumulation of drops (Deut. xxxii:2; Jer. iii:3; xiv:22; Mic. v:7, etc.).

3. (Heb. זֶרֶם, *zeh'rem*, violent rainstorm, or tempest), sometimes accompanied with hail (Job xxxvi:8).

In the spring there is frequently rain in Palestine for several days, with thunder and lightning and a strong wind. In the summer season, from May to October, the earth is parched, verdure is destroyed, and vegetation languishes. The first rain after the summer drought usually falls in October, and is called the former or autumnal rain, because it precedes seed-time and prepares the earth for cultivation. The latter rain falls in April, just before harvest, and perfects the fruits of the earth (Deut. xi:14; Hos. vi:3; Joel ii:23). Storms after this time were regarded by the Jews as unseasonable, and even miraculous (Prov. xxvi:1; 1 Sam. xii:16-19). The average present rainfall at Jerusalem is 61.6 inches, which is greater than that of almost any part of the United States (Schaff, *Bib. Dict.*). (See PALESTINE.)

Figurative. (1) Whatever is refreshing, nourishing, delightful, and tending to make persons useful in good works, such as ethical instructions, outward blessings, and the word, ordinances, and influences of Jesus Christ and his Spirit, are likened to *rain* and blessed showers (Deut. xxxii:2; Is. v:6; Ps. lxviii:9; Ezek. xxxiv:26). *Rain coming on mown grass,* and *on the earth,* may import that it comes on persons afflicted and sinful (Ps. lxxii:6). (2) The remnant of Jacob is likened to *showers;* the Jewish apostles and believers, and saints and ministers of every nation are useful to promote the spiritual growth and fruitfulness of the places they live in (Mic. v:7). (3) Destructive judgments are likened to an *overflowing shower,* to mark how sudden, wasting, and ruinous they are to a country (Ezek. xiii:11). (4) The word of God (Is. lv:10) is compared to *rain* and snow, return as vapor to the sky, but not without having first of all accomplished the purpose of their descent, so the word of God shall not return to Him without fulfilling its purpose.

RAINBOW (rān'bō), (Heb. קֶשֶׁת, *keh'sheth*, "bow in the cloud;" Gr. ἶρις, *ee'ris*).

A seven-colored semicircle produced by the reflection of the sun's rays from the drops of falling water, and appearing in its greatest brilliancy when the spectator is placed between the shining sun on the one side and a raining cloud on the other. It may be formed in waterfalls, fountains, etc., but when formed in the atmosphere it always shows that the rain has passed away. The same laws by which this effect is produced were probably in operation before the Deluge. It was the token of the covenant which God made with Noah that the waters should no more become a flood to destroy all flesh. The interpretation of Gen. ix:13 seems to be, that God took the rainbow, and consecrated it as the sign of His love and the witness of His promise (Ecclus. xliii:11). The meaning of the covenant would be in substance, "As surely as that bow is the result of established laws which must continue as long as the sun and atmosphere endure, so surely shall the world be preserved from destruction by a deluge."

Figurative. The rainbow became the symbol of God's faithfulness and of his beneficence, mercy and love toward man. The covenant of grace is compared to a *"rainbow round about God's throne,"* and "about Christ's head;" this glorious display of the excellencies of the Sun of Righteousness, whereby all our clouds of trouble and wretchedness are illuminated, is our undoubted security against the severe justice of God; and Jesus and his Father often delight in, and are attended by it in their dispensations of providence (Rev. iv:3; x:1).

RAISER OF TAXES (rāz-ēr ŏv tăx'ĕs), (Heb. נֹגֵשׂ, *no'gashe,* urging), a collector of taxes or a task master.

RAISIN (rā'z'n), (Heb. צִמֻקִים, *tsim-moo-keem'*, 1 Sam. xxv:18; xxx:20; 2 Sam. xvi:1; 1 Chron. xii:40), dried grapes. (See VINE.)

RAKEM (rā'kem), (1 Chron. vii:16). See REKEM.

RAKKATH (răk'kath), (Heb. רַקַּת, *rak-kath'*, shore).

A walled city of Naphtali, probably on the south shore of the sea of Galilee (Josh. xix:35). It is identified with Tiberias by the Rabbins, but there seems little authority for this statement, and no trace of that name has been found in the neighborhood. (See TIBERIAS.)

RAKKON (răk'kon), (Heb., with the article הָרַקּוֹן, *haw-rak-kone'*, thinness), perhaps a shore or temple.

A place in the tribe of Dan (Josh. xix:46), not far from Joppa. Conder identifies it with Tell er-Rakkeit, six miles north of Joppa. It is a high point covered by an accumulation of blown sand, and situated near the mouth of the turbid river *Aujeh,* or "yellow water."

RAM (răm), (Heb. רָם, *rawm*, high).

1. Son of Hezron, a man of Judah, and father of Amminadab (Ruth iv:19; 1 Chron. ii:9; Matt. i:3), B. C. about 2000. He was probably born in Egypt after Jacob removed to that place.

2. Son of Jerahmeel, a man of Judah, nephew of Ram 1 (1 Chron. ii:25, 27), B. C. after 1900.

3. A Buzite, ancestor of Elihu (Job xxxii:2). Ewald identifies him with ARAM (Gen. xxii:21), but the names are not the same in the Hebrew.

RAM, BATTERING (răm băt'tēr-ĭng). See ENGINE.

RAMA (rā'mȧ), (Gr Ραμά, *ram-ah'*), a Greek form for RAMAH.

RAMAH (rā'mâh), (Heb. רָמָה, *raw-maw'*, a high place, height), the name of several towns and villages in Palestine, which it is not in all cases easy to distinguish from one another.

1. A town of Benjamin (Josh. xviii:25), in the vicinity of Gibeah and Geba (Judg. xix:13; Is. x:29; Hos. v:8; Ezra ii:26; Neh. vii:30; xi:33); on the way from Jerusalem to Bethel (Judg. iv:5), and not far from the confines of the two kingdoms (1 Kings xv:17, 21, 22). It is also mentioned in Jer. xxxi:15; xl:1. Jerome places it six Roman miles north of Jerusalem, and Josephus, who calls it Ραμαθών, *ram-ah-thone'*, places it forty stadia from Jerusalem (*Antiq.* viii:12, 3). In accordance with all these intimations, at the distance of a two hours' journey north of Jerusalem, upon a hill a little to the east of the great northern road, a village still exists under the name of *Er-Ram*, in which we cannot hesitate to recognize the representative of the ancient Ramah. This is one of the valuable identifications for which Biblical geography is indebted to Dr. Robinson (*Researches*, ii:315-317). The difficult text (Jer. xxxi:15), 'A voice was heard in Ramah . . . Rachel weeping for her children,' which the Evangelist (Matt. ii:8) transfers to the massacre at Bethlehem, has been thought to require a southern Ramah not far from that place, near which indeed is Rachel's sepulcher. But no such Ramah has been found; and Dr. Robinson thinks that the allusion of the prophet was originally applicable to *this* Ramah. The context refers to the exiles carried away captive by Nebuzar-adan to Babylon, who passed by way of Ramah, which was perhaps their rendezvous (Jer. xl:1). As Ramah was in Benjamin, the prophet introduces Rachel, the mother of that tribe, bewailing the captivity of her descendants.

2. Ramah, of Samuel, so called, where the prophet lived and was buried (1 Sam. i:19; ii:11; vii:17; viii:4; xv:34; xvi:13; xxv:1; xxviii:3). It is probably the same with the Ramathaim-Zophim to which his father Elkanah belonged (1 Sam. i:1, 19). The position of this Ramah was early lost sight of by tradition, and a variety of opinions have prevailed since the time of Eusebius and Jerome, who regard it as the Arimathea of the New Testament, and place it near Lydda, where a Ramah anciently existed. Hence some have held the site to be that of the present Ramleh, which is itself a modern town (see ARIMATHÆA). Many writers have, however, been disposed to seek Samuel's Ramah in the Ramah of Benjamin (Pocock, ii:71, 72; Bachiene, i:155; Raumer, *Paläst.* p. 146; Winer, *s. v.*); but this was only half an hour distant from the Gibeah where Saul resided, which does not agree with the historical information (comp. 1 Sam. ix:10). Again, general opinion has pointed to a place called Neby Samuêl, a village upon a high point two hours northwest of Jerusalem, and which was, indeed, also usually supposed to be the Ramah of Benjamin, till Dr. Robinson established the separate claims of Er-Ram to that distinction. But this appropriation does not agree with the mention of Rachel's sepulcher in 1 Sam. x:2, for that is about as far to the south of Jerusalem as Neby Samuêl is to the northwest. The like objection applies, though in a somewhat less degree, to the modern Sôba, west of Jerusalem, which Robinson points out as possibly the site of Ramathaim-zophim and Ramah (*Researches*, ii:330-334). The chief difficulties in connection with this matter arise of course out of the account given of Saul's journey after his father's asses. The city in which Saul found Samuel is not named, but is said to have been 'in the land of Zuph' (1 Sam. ix:5), and is assumed to have been Ramah-zophim. In dismissing him from this place, Samuel foretells an adventure that should befall him near Rachel's sepulcher. Now, as this sepulcher was near Bethlehem, and as Saul's abode was in Benjamin, the southern border of which is several miles to the north thereof, it is manifest that if Saul in going home was to pass near Rachel's sepulcher, the place where Samuel was must have been to the south of it. In the midst of all this uncertainty, Dr. Robinson thinks that interpreters may yet be driven to the conclusion that the city where Saul found Samuel (1 Sam. ix:10), was *not* Ramah, his home.

3. A town of Asher (Josh. xix:29). Robinson locates it at Râmeh, about thirteen miles southwest of Tyre.

4. A city of Naphtali (Josh. xix:36).

5. A town of Gilead (2 Kings viii:29), the name of which is given more fully in Josh. xiii:26, as Ramoth-mizpeh.

6. *Ramah of the South.* (See RAMATH-NEGEB.)

7. A place reinhabited by the Benjamites after the Captivity (Neh. xi:33). It may be Ramah of Benjamin, or Ramah of Samuel.

RAMATH (rā'math), the form of RAMAH when joined to another word.

RAMATHAIM-ZOPHIM (rā-math-ā'im-zō'-phim), (Heb. הָרָמָתַיִם צוֹפִים, *haw-raw-maw-thah'-yeem tso-feem'*, watchers or twin heights), the birthplace of Samuel and residence of his father (1 Sam. i:1). (See RAMAH, 2).

RAMATHITE (rā'math-īte), (Heb. רָמָתִי, *raw-maw-thee'*, an inhabitant of Ramah), the appellation of Shimei, David's overseer of the vineyards (1 Chron. xxvii:27), of which Ramah he may have been a native, there is no means of knowing.

RAMATH-LEHI (rā'math-lē'hī), (Heb. רָמַת לֶחִי, *raw-math-lekh'ee*, lifting up of the cheek or jaw bone), the name given to LEHI after Samson's adventure with the jaw bone. It means 'the lifting' or 'wielding' of the jaw bone (Judg. xv:17). (See LEHI.)

RAMATH-MIZPEH (rā'math-mĭz'peh), (Heb. רָמַת הַמִּצְפֶּה, *raw-math' ham-mits-peh'*, the height of the watch tower), a boundary mark of the tribe of Gad (Josh. xiii:26). It would seem to be on the northern boundary and perhaps identical with the place where Jacob and Laban had their interview, called MIZPAH (which see).

RAMATH-NEGEB (rā'math-nē'geb), called "Ramath of the South" (Heb. רָמַת נֶגֶב, *raw-math' neh'geb*), a place in the southern border of Simeon (Josh. xix:8; 1 Sam. xxx:27). In the latter passage it is called "South Ramoth" to distinguish it from Ramoth beyond Jordan. It has been identified with *Jebel Barabir*, a hill forty-five miles southwest of Beer-sheba, and also with *Kurmul*, twenty miles southeast of Beer-sheba. Van de Velde (*Memoir*, p. 342) identifies it with Ramath-Lehi, which he locates at *Tell el-Lekiyeh*. The chief objection to this location is that it seems too far south for the adventures of Samson. Further evidence must be had before any of these identifications can be accepted.

RAMESES (ra-mē'sēz), (Heb. רַעַמְסֵס, *rah-mes-ace'*).

An Egyptian city in the land of Goshen, built, or at least fortified, by the labor of the Israelites (Gen. xlvii:11; Exod. i:11; xii:37; Num. xxxiii:

3-5). The name of the city seems to have been sometimes given to the whole province (Gen. xlvii:11), by which it would appear to have been the chief city of the district. It was probably situated on the watershed between the Bitter Lakes and the Valley of the Seven Wells, not far from Heroöpolis, but not identical with that city (See Robinson's *Bibl. Researches,* i:70, 547-550). In Exod. i:11, the name is by a difference in the points spelled Raamses. The name means 'son of the son,' and was borne by several of the ancient kings of Egypt, one of whom was probably the founder of the city.

RAMIAH (ra-mī'ah), (Heb. רַמְיָה, *ram-yaw'*, exalted by Jehovah), a descendant of Parosh, who had married a foreign wife, but divorced her (Ezra x:25), B.C. 458.

RAMOTH (rā'moth), (Heb. רָמוֹת, *raw-moth'*, heights).

1. A Levitical city; one of the four in Issachar (1 Chron. vi:73). In Josh. xxi:28, 29, JARMUTH appears in its place. It is impossible to tell whether they are identical.

2. One of the descendants of Bani, who renounced his foreign wife (Ezra x:29), B. C. 458.

3. A city in the tribe of Gad (Deut. iv:43; Josh. xx:8; xxi:38; 1 Chron. vi:80), elsewhere called RAMOTH-GILEAD (which see).

4. A city in the tribe of Simeon ("South Ramoth," 1 Sam. xxx:27).

RAMOTH-GILEAD (rā'moth-gĭl'e-ad), (Heb. רָמוֹת גִּלְעָד, *raw-moth' gil-awd'*, heights of Gilead), called also Ramoth-mizpeh, or simply Ramoth, a town in Gilead, within the borders of Gad (Josh. xiii:26), which belonged to the Levites (Josh. xxi:38; 1 Chron. vi:65, 80).

It was one of the cities of refuge (Deut. iv:43; Josh. xx:8), and one of the towns in which an intendant was stationed by Solomon (1 Kings iv:13). It was the last of their conquests which the Syrians held; and Ahab was killed (1 Kings xxii:1-37; 2 Chron. xviii), and fourteen years after his son Joram was wounded (2 Kings viii:28), in the attempt to recover it. The strength of the place is attested by the length of time the Syrians were enabled to hold it, and by Ahab and Joram having both been solicitous to obtain the aid of the kings of Judah when about to attack it; these being two of the only three expeditions in which the kings of Judah and Israel ever cooperated. It was here also that Jehu was proclaimed and anointed king (2 Kings ix:1-6); but it is not very clear whether the army was then still before the town, or in actual possession of it. Eusebius (*Onomast. s. v.*) places Ramoth-gilead on the river Jabbok, fifteen Roman miles west of Philadelphia (Rabbah). At about this distance, west-northwest from Philadelphia, and about eight miles south of the Jabbok, are the ruins of a town, bearing the name of Jelaad, which is merely a different orthography of the Hebrew Gilead (Burckhardt, *Syria,* p. 348). Buckingham is, however, more disposed to seek the site of Ramoth-gilead in a place now called Ramtha, or Rameza, which is about twenty-three miles northwest-north from Philadelphia, and about four miles *north* of the Jabbok, where he noticed some ruins which he could not examine. Ramoth-gilead has been identified by many travelers with *Es-Salt,* which is situated about 25 miles east of the Jordan and 13 miles south of the Jabbok. It is now the most important and populous place in that district, and is the capital of Belka and the residence of a Turkish governor of the third rank. The place lies 2,740 feet above the level of the sea, has a healthy climate, and a large population, given chiefly to agriculture, among which are 300 to 400 Arab families and a few nominal Christians. There are some ruins of the Roman period, and a castle on the top of a hill. The hills around it bear many traces of ancient rock-tombs. Three miles to the northwest is *Jebel Jilad,* 3,650 feet in height, and said to be the highest eminence in Gilead. Dr. Merrill, however, identifies *Ramoth-gilead* with Gerosh, about 25 miles northeast of Es-Salt (Schaff, *Bib. Dict.*)

RAMPART (răm'pärt), (Heb. חֵיל, *khale,* short), a fortification protecting a military trench (Lam. ii:8; Nah. iii:8).

RAMS' HORNS (rams hôrns). See MUSICAL INSTRUMENTS.

RAMS' SKINS, RED (rams skĭns). These were a part of the offering made by the Israelites to the tabernacle (Exod. xxv:5 and xxxv:7). There is little doubt that the red rams' skins here noticed are to be understood as the produce of the African Aoudad, the *Ovis tragelaphus* of naturalists, whereof the bearded sheep are a domesticated race. We agree with Dr. Mason Harris, that the skins in question were most likely tanned and colored crimson; for it is well known that what is now termed red morocco was manufactured in the remotest ages in Libya, especially about the Tritonian Lake, where the original ægis, or goat-skin breastplate of Jupiter and Minerva was dyed bright red; and the Egyptians had most certainly red leather in use, for their antique paintings show harnessmakers cutting it into slips for the collars of horses and furniture of chariots. (See TABERNACLE.) C. H. S.

RANGE (rānj). **1.** *Keer* (Heb. כִּיר), a cooking furnace of some kind (Lev. xi:35).

2. *Sed-ay-raw'* (Heb. שְׁדֵרָה,), a row, used of soldiers in line (2 Kings xi:8, 15; 2 Chron. xxiii:14), and of timbers in a house (1 Kings vi:9).

RANSOM (răn-sŭm), (Heb. from פָּדָה, *paw-daw'*, release, redemption; כֹּפֶר, *ko'fer,* pardon, forgiveness; or גָּאַל, *gaw-al*).

1. A price paid to recover a person or thing, from one who detains that person or thing in captivity. Hence prisoners of war, or slaves, are said to be ransomed, when they are liberated in exchange for a valuable consideration. Whatever is substituted or exchanged, in compensation for the party, is his ransom; but the word ransom is more extensively taken in Scripture.

2. Under the Levitical law, an offering was required of every Israelite over twenty years of age at the time the census was taken. This offering is called a ransom or atonement-money (Exod. xxx:12-16). It amounted to half a shekel, or about twenty-five cents. It was to be made upon penalty of the plague; and every person, rich or poor, was required to give that sum, and neither more nor less (1 Pet. i:18, 19).

3. A man is said to ransom his life (Exod. xxi:30), to substitute a sum of money instead of his life (ch. xxx:12; Job xxxvi:18; Ps. xlix:7), and some kinds of sacrifices might be regarded as ransoms, that is, as substitutes for the offerer. In like manner, Christ is said to give himself a ransom for all (1 Tim. ii:6; Matt. xx:28; Mark x:45); a substitute for them, bearing sufferings in their stead, undergoing that penalty which would otherwise attach to them (see Rom. iii:24; vii:23; 1 Cor. i:30; Eph. i:7; iv:30; Heb ix:15).

RAPHA or RAPHAH (rā'phà or rā'phah), (Heb. רָפָא, or רָפָה, *raw-faw'*, he has healed).

1. The last of the sons of Benjamin (1 Chron. viii:2), B. C. after 1927. He was probably born in Egypt, as he is not mentioned with those who accompanied Jacob there (Gen. xlvi:21).

2. Son of Binea, a descendant of Jonathan (1 Chron. viii:37), B. C. after 1000. He is called Rephaiah (1 Chron. ix:43).

RAPHAEL (rā'pha-el), (Gr. Ῥαφαήλ, *raf-ah-ale'*), one of the seven archangels which stand continually before the throne of God, ready to perform his commands (Tobit xii:15).

RAPHU (rā'phu), (Heb. רָפוּא, *raw-foo'*, healed, cured), the father of the Palti who represented the tribe of Benjamin among the spies sent to the Promised Land (Num. xiii:9), B. C. before 1658.

RAVEN (rā'v'n), (Heb. עֹרֵב, *o-rabe'*; Latin, *corvus*; Sept. κόραξ, raven; also Luke xii:24, only).

The Hebrew word occurs in Gen. viii:7; Lev. xi:15; Deut. xiv:14; 1 Kings xvii:4-6; Job xxxviii:41, etc. The raven is so generally confounded with the carrion crow, that even in the works of naturalists the figure of the latter has been sometimes substituted for that of the former, and the manners of both have been confused. The raven is the larger, weighing about three pounds; has proportionally a smaller head and a bill fuller and stouter at the point. Its black color is more iridescent, with gleams of purple passing into green, while that of the crow is more steel-blue; the raven is also gifted with greater sagacity; may be taught to articulate words; is naturally observant and solitary; lives in pairs; has a most acute scent, and flies to a great height.

Whether the raven of Palestine is the common species, or the *Corvus Montanus* of Temminck, is not quite determined; for there is of the ravens, or greater form of crows, a smaller group including two or three others, all similar in manners, and unlike the carrion crows (*Corvus Corone*, Linn.), which are gregarious, and seemingly identical in both hemispheres. Sometimes a pair of ravens will descend without fear among a flight of crows, take possession of the carrion that may have attracted them, and keep the crows at a distance till they themselves are gorged. The habits of the whole genus, typified by the name *orabe*, render it unclean in the Hebrew law; and the malignant, ominous expression of the raven, together with the color of its plumage, powers of voice, and solitary habits, are the causes of that universal and often superstitious attention with which mankind have ever regarded it. This bird is the first mentioned in the Bible as being sent forth by Noah out of the ark on the subsiding of the waters; and in 1 Kings xvii:4 ravens bring flesh and bread at morning and evening to the prophet Elijah.

RAVIN (răv'in), (Heb. טָרַף, *taw-raf'*, to pluck off, to pull to pieces). "Benjamin shall *ravin* as a wolf" (Gen. xlix:27. See also Nahum ii:12. Compare Ps. xxii:13; Ezek. xxii:25, 27). Our word ravenous comes from the same root.

RAZOR (rā'zor). An instrument used for shaving the hair or beard.

The usage of shaving the head after completing a vow must have established the barber's trade quite early among the Hebrews. The instruments used were exactly the same as in our days—the razor, the scissors, the basin, and the mirror. Razors are mentioned in Num. vi:5; Judg. xiii:5; xvi:17; 1 Sam. i:11; Ezek. v:1, and figuratively in Ps. lii:2; Is. vii:20. (See HAIR.)

READY (rĕd'ў), (Gr. μέλλω, *mel'lo*, Luke vii:2), expectation.

In general it denotes that which is:
1. Strongly inclined and disposed (Tit. iii:1).
2. Near at hand (1 Pet. iv:5).
3. Well prepared and furnished (1 Pet. iii:15).

Figurative. (1) Those "*ready to perish*" are such as are on the point of being utterly miserable. The Jews were in a most wretched condition before Cyrus gave them their liberty to return to Palestine (Is. xliv). (2) The Gentiles were in a most deplorable condition with respect to spiritual matters just before the gospel was preached to them (Is. xxvii:13). (3) The good things of a church are "*ready to die*," when her members are growing few in numbers, when their graces are diminishing, and the power of gospel truths is losing its influence on those that continue. (Brown, *Bib. Dict.*)

REAIA (re-ā'yà), (1 Chron. v:5). See REAIAH.

REAIAH (rē-a-ī'ah), (Heb. רְאָיָה, *reh-aw-yaw'*, Jehovah has seen, or provided for).

1. Son of Shobal and a descendant of Hezron and Judah (1 Chron. iv:2), B. C. after 1658. He is called *Haroeh*, 'the seeing one' (1 Chron. ii:52).

2. Son of Micah, and a phylarch in the tribe of Reuben (1 Chron. v:5), B. C. before 720. The name is REAIA in the A. V.

3. Founder of a family of Nethinim, some of whose descendants returned from the Captivity with Zerubbabel (Ezra ii:47; Neh. vii:50), B. C. before 536.

REAP, REAPING (rēp, rēp-ĭng). To reap is to cut down grain in harvest (James v:4). According to Maundrell, the more ordinary method of reaping grain in the East is to pull it up by handfuls from the roots, leaving the fields naked and bare (Ps. cxxix:6). But it seems the Jews ordinarily cut down theirs with sickles (Deut. xvi:9; xxiii:25; Jer. l:16; Joel iii:13).

Figurative. (1) To receive the fruit of works, whether good or bad; so such as "sow in righteousness, *reap in mercy;* reap everlasting life," that is, receive it as their gracious reward (Hos. x:12). (2) Such as sow iniquity, or corruption, "*reap*" wickedness, vanity, thorns, whirlwind, etc., that is, they are punished with destruction and misery, as their deeds require (Job iv:8; Prov. xxii:8; Jer. xii:13; Hos. viii:7). (3) To "*reap* where one sowed not," and "gather where one strawed not," and "take up what one laid not down," is to expect and demand good works where no gifts or opportunities were given (Matt. xxv:26; Luke xix:21). (4) The earth will be "*reaped*" by the angel's sharp sickle (Rev. xiv:15). (5) Angels are called "*reapers*"; God employs them to overturn and cut off nations; and by them he will gather his people to him at the last day (Matt. xiii:30, 39). (6) Ministers are "*reapers*"; they not only sow the seed of divine truth among men, but are the blest means of cutting them off from their natural root, and bringing them to Christ (John iv:36, 37). (Brown, *Bib. Dict.*)

REARWARD (rēr-wērd), (Heb. אָסַף, *aw-saf'*). David and his men passed on in the *rearward* with Achish (1 Sam. xxix:2. See also Is. lii:12; lviii:8).

This is the seventeenth century form of the word now written rearguard.

Now in the *rearward* comes the Duke and his.
—Shakespeare.
(Swinton, *Bib. Hand Book.*)

REASON (rē'z'n), (Gr. *ἀρεστός, ar-es-tos'*, Acts vi:2, fit). "It is not reason that we should leave the word of God and serve tables," *i. e.* not *reasonable.*

In Rev. xviii:19 it has the meaning of "in consequence of." In general, to reason means to talk together, dispute, argue (Matt. xvi:8; Mark viii:16). The saints' offering of themselves, soul and body, and their holy conversation to promote the honor of God, is a *"reasonable,"* not an unnatural, sacrifice, and corresponds with the wise injunctions and grounds assigned by both reason and revelation (Rom. xii:1).

REBA (rē'bà), (Heb. רֶבַע, *reh'bah*, a fourth part, or quarter), one of the five kings of Midian, vassals of Sihon, slain by the Israelites in the expedition in which Balaam was killed (Num. xxxi:8; Josh. xiii:21), B. C. about 1170.

REBECCA (re-bĕk'kà), (Gr. Ῥεβέκκα, *rheh-bek'-kah*), the Greek forming the name REBEKAH (Rom. ix:10).

REBEKAH (re-bĕk'kà), (Heb. רִבְקָה, *rib-kaw'*, a noosed cord).

Daughter of Bethuel, and sister of Laban, who became the wife of Isaac (B. C. 2023). The circumstances of her marriage with Isaac constitute one of the most charming and beautiful passages of the sacred history (Gen. xxiv). After she had been married twenty years without children she became the mother of Jacob and Esau. When they grew up Jacob became the favorite of his mother, and this undue partiality was the source of much mischief. She persuaded him to obtain his father's blessing by practicing a deceit, and he had to flee for fear of his brother's revenge. She died before Isaac, and was buried in Abraham's tomb (Gen. xlix:31). The particulars of her history and conduct, as given in Scripture, chiefly illustrate her preference for Jacob over Esau, and have been related in the article JACOB. (See also ISAAC.)

RECEIPT OF CUSTOMS (rē-sēt ŏv kŭs'tŭms), (Gr. *τελώνιον, tel-o'nee-on*, place of taking taxes), the place where the tax-gatherer received taxes (Matt. ix:9, etc.).

RECEIVER (rē-sēv'ēr), (Heb. שָׁקַל, *shaw-kal'*, to weigh), one who determined the weight of gold and silver (Is. xxxiii:18).

The meaning of this passage would seem to be the passing of a sorrowful past and the coming in of a glorious present.

RECENSION (rē-sĕn'shŭn). After the critical materials lying at the basis of the New Testament text had accumulated in the hands of Mill and Wetstein, they began to be surveyed with philosophic eye. Important readings in different documents were seen to possess resemblance more or less striking. Passages were found to present the same form, though the testimonies from which they were singled out belonged to various times and countries. The thought suggested itself to Bengel, that the mass of materials might be divided and classified in conformity with such peculiarities. The same idea also occurred to Semler. Both, however, had but a feeble and dim apprehension of the entire subject as it was afterwards disposed. But, by the consummate learning and skill of Griesbach, it was highly elaborated, so as to exhibit a new topic for the philosophical acumen and the historic researches of the erudite inquirer. To the different phases of the text existing in the MSS., quotations made by the fathers, and in the ancient versions, the name *recension* was given by Griesbach and Semler. Yet the appellation was not happily chosen. *Family* (which Bengel used), *class* or *order*, would have been much more appropriate. *Recension* ordinarily suggests the idea of an actual revision of the text; but this is inapplicable to the greater part of Griesbach's own system. If, however, it be remembered that recension simply denotes a certain class of critical testimonies characterized by distinctive peculiarities, it matters little what designation be employed; though *family* is less likely to originate misconception.

1. Griesbach's System. In Griesbach's system there are *three* recensions: 1. The Occidental; 2. The Alexandrine, or Oriental; 3. The Constantinopolitan, or Byzantine. The first two are the most ancient, and are assigned by him to the time in which the two collections were made. The Oriental selected readings most conformable to pure Greek, and made slight alterations in the text where the language did not appear to be classical.

(1) The Occidental Recension. The Occidental, based on the most ancient MSS., viz., such as were made before the epistles had been collected together, preserved with greater care than the Oriental the Hebraisms of the New Testament, but made explanatory additions, and frequently preferred a more perspicuous and easy reading to another less facile. The Constantinopolitan arose from the intermingling of the other two. A senior and a junior Constantinopolitan are distinguished. The former belongs to the fourth century, and is marked, to a still greater extent than the Alexandrine, by its rejection of readings that seemed less classical, as well as by its reception of glosses; the latter originated in the fifth and sixth centuries, in consequence of the labors of the learned men belonging to the Syrian church. According to this system, the leading characteristic of the Occidental recension is its *exegetical*, that of the Oriental its *grammatical* tendency; while the Constantinopolitan bears a *glossarial* aspect.

The Occidental recension is exhibited by eight Greek MSS. of the Gospels, D. E. F. G. of the Pauline epistles, the Latin versions made before Jerome, the Sahidic and Jerusalem-Syriac versions, and by the quotations of Tertullian, of Irenæus as translated into Latin, of Cyprian, Ambrose, and Augustine.

(2) The Alexandrine Recension is found in the documents B, C, L in the Gospels, with three others, in A, B, C in the epistles, with three codices besides; in the Memphitic, Harclean or Philoxenian, Ethiopic and Armenian versions, and in the writings of the fathers belonging to the Alexandrian school, especially those of Clement, Origen, Eusebius, Athanasius, Cyril of Alexandria, and Isidore of Pelusium.

(3) The Constantinopolitan Recension. The senior Constantinopolitan is found in A, E, F, G, H, S of the Gospels, and in the Moscow codices of Paul's epistles, in the Gothic and Sclavonic versions, in the quotations of the fathers that lived during the fourth, fifth, and sixth centuries in Greece, Asia Minor, and the neighboring countries; while the junior Constantinopolitan is exhibited by the greater number of those MSS. which were written since the seventh century.

2. Hug's System. Somewhat different from Griesbach's system is that of Hug, first proposed in his Introduction to the New Testament.

The *κοινὴ ἔκδοσις, i. e.* the most ancient text unrevised, conformed to no recension, exhibit-

ing diversities of reading of mixed origin, but containing particular glosses and interpolations intended to explain the sense. This text is found in five MSS. of the Gospels, in four of Paul's epistles, in the most ancient Latin versions and in the Sahidic, in the oldest of the fathers down to the time of Origen, and in Origen himself. Such a phase of the text is seen till the middle of the third century, and agrees with the Occidental recension of Griesbach. In reference to the old Syriac, Griesbach afterwards conceded to Hug that it approached nearer the Occidental than the Alexandrian.

3. Hesychian Revision. About the middle of the third century, Hesychius, an Egyptian bishop, undertook a revision of *the most ancient text.* But he was too fond of such readings as contained purer and more elegant Greek. To this Hesychian revision, which obtained ecclesiastical authority only in Egypt, belong B, C, L of the Gospels, and A, B, C of the Epistles, the Memphitic version, with the quotations of Athanasius, Macarius, and Cyril of Alexandria. Thus the Hesychian recension of Hug coincides with the Alexandrian of Griesbach.

4. Lucian's Version. About the same time, Lucian, a presbyter of Antioch in Syria, revised *the most ancient text,* as it appeared in the Peshito, comparing different MSS. current in Syria. In this way he produced a text that did not wholly harmonize with the Hesychian, because he was less studious of elegant Latinity. This third form of the text is found in codices E, F, G, H, S, V of the Gospels, in G of St. Paul's epistles, in the Moscow MSS., the Sclavonic and Gothic versions, and the ecclesiastical writers of those countries that adopted it, from the middle of the third century.

5. Origen's Revision. A fourth form of the text he attributes to Origen during his residence at Tyre. This revision was based on the Vulgate edition current in Palestine, and in many places differs both from the Hesychian and Lucian. It is found in the codices A, K, M of the Gospels, in the Philoxenian or Harclean Syriac, and in the writings of Chrysostom and Theodoret. Here Hug and Griesbach are at variance, the latter believing the alleged Origenian recension to be nothing more than a branch of the Constantinopolitan or Lucianian.

6. Eichhorn's System. Eichhorn's system is substantially the same as that of Hug, with one important exception. That distinguished critic admitted a twofold form of the text before it had received any revision; the one peculiar to Asia, the other to Africa. This unrevised text may be traced in its two forms as early as the second century. Hesychius revised the first; Lucian the second. Accordingly, from the conclusion of the third century, there was a threefold phase of the text: the African or Alexandrian; the Asiatic or Constantinopolitan; and a mixed form composed of the other two. Eichhorn denies that Origen made a new recension.

7. Scholz's System. Scholz makes only two classes or families of documents, the Alexandrian, which he also absurdly calls *the Occidental,* and the Constantinopolitan, which, with equal perversity, he designates *the Oriental.* The Occidental class of Griesbach is thus merged into the Alexandrian. The Alexandrian embraces the MSS. that were made in Egypt and Western Europe, most of the Coptic and Latin versions, the Ethiopic, and the ecclesiastical writers belonging to Egypt and Western Europe. To the Constantinopolitan he refers the codices belonging to Asia Minor, Syria, Palestine, Eastern Europe, especially Constantinople, with the Harclean or Philoxenian, the Gothic, Georgian, and Sclavonic versions; as also the ecclesiastical fathers of these regions. To the latter documents he gives a decided preference, because of their mutual agreement, and because they were written with great care agreeably to the most ancient exemplars; whereas the Alexandrian were arbitrarily altered by officious grammarians. Indeed, he traces the Constantinopolitan codices directly to the autographs of the original writers of the New Testament.

8. Rinck's System. Rinck agrees with Scholz in assuming two classes of MSS., the Occidental and the Oriental; the former exhibited by A, B, C, D, E, F, G in the epistles; the latter, by MSS. written in the cursive character. The Occidental he subdivides into two families, the African (A, B, C) and the Latin codices (D, E, F, G).

9. Matthæi's System. Matthæi, as is well known, rejected the entire theory of recensions; and Lachmann, the latest editor of the Greek Testament, has no regard to such a basis for his new text.

10. Opposition to Griesbach. To Griesbach all concede the praise of ingenuity and acuteness. His system was built up with great tact and ability. However rigidly scrutinized, it exhibits evidences of a most sagacious mind. But it was assailed by a host of writers, whose combined attacks it could not sustain. In England, Dr. Laurence shook its credit. In Germany, Michaelis, Matthæi, Eichhorn, Bertholdt, Hug, Schulz, Scholz, Gabler, Schott, and others, have more or less made objection to it. The venerable scholar in his old age himself modified it to some extent, chiefly in consequence of Hug's investigations. By far the ablest opponent of it is Mr. Norton, who, after it had been assailed by others, finally stepped forth to demolish it beyond the possibility of revival. Bold indeed must be the man who shall undertake to defend it after such a refutation. The great point in which it fails is that the line of distinction between the Alexandrian and Western classes cannot be proved. Origen and Clement of Alexandria are the principal evidences for the Alexandrian form of the text, yet they coincide with the Western recension. Griesbach's allegations as to the origin of the Eastern and Western recensions are also visionary; while it is not difficult to see that the text followed by the old Syriac presents a formidable objection to the whole scheme.

11. Opposition to Hug. The system of Hug, in so far as it materially differs from its predecessor, is as faulty as that of Griesbach. It puts Clement and Origen in the *most ancient text.* But Origen employed an Occidental MS. only in his commentary on Matthew; in his commentary on Mark he uniformly quotes the Alexandrian codex; and his usual text certainly agrees with the Alexandrian recension. As to Clement, he frequently agrees with the Alexandrian in opposition to the Western recension, and therefore he cannot be properly reckoned as belonging to the latter, in a system where there are two distinct recensions agreeing with the Occidental and the Alexandrian. The Hesychian revision does not seem to have had much authority, or to have been widely circulated even in the country where it was made. Besides the form of the text ascribed to Hesychius appears to be older, even as old as Clement's time. Hesychius, there-

fore, probably did nothing more than revise the Alexandrian recension.

12. Conclusions. With regard to Scholz's system, it commends itself to our approbation only in so far as it insists upon two families of documents, the Alexandrian and the Constantinopolitan. There is no definite line of demarcation between the Alexandrian and the Western, as was long since shown by Laurence; although Tischendorf has recently reasserted it. Egypt and the Western world were supplied with Biblical MSS. from Alexandria, some of them revised, others untouched and unpurged by the hand of a corrector. Thus the Alexandrian and Occidental MSS. of Griesbach were the productions of one country and one age; differing, indeed, from one another in many respects, but that discrepancy owing to the caprice of transcribers, and to the varying tastes which they found it advantageous to please. But although we look upon Scholz's system as simpler and better supported than any other, in so far as it asserts no more than two families, yet it is otherwise pressed by fatal objections. It is based on *assertions,* instead of *arguments* solid and sufficient. The framer of it has failed to prove that the particular form of the text current during the first three centuries in Asia Minor and Greece was the same as that exhibited by the Constantinopolitan manuscripts of a much later date. He has failed to show that the Byzantine family was derived in a very pure state from the autographs of the inspired writers. Besides, he is obliged to admit, that the text which obtained at Constantinople in the reigns of Constantine and Constans, was collated with the Alexandrian, which would naturally give rise to a commingling of readings belonging to both. Eusebius states that, at the request of Constantine, he made out fifty copies of the New Testament for the use of the churches at Constantinople; and as we know that he gave a decided preference to Alexandrian copies, it cannot be doubted that he followed those sanctioned by Origen's authority. On the whole, it can never be made out on historic grounds, that the Constantinopolitan codices have descended from the autographs in a pure state. They differ, indeed, in characteristic readings from the Alexandrian, but that preference should be given to the former is a most questionable position. Why should junior be set in value above much older documents? What good reason can be assigned for the predilection of Matthæi and Scholz? None truly. Antiquity may be outweighed by other considerations, and certainly the Alexandrine MSS. are neither faultless nor perfect; but in the case of the Byzantine family there is no *sufficient ground* for arbitrarily placing it above the other. In the present day, numbers will not be considered as decisive of genuine readings, in opposition to weighty considerations founded on antiquity; and yet it is possible that numbers may have had an undue influence on the mind of Scholz. Such as desire to see a thorough refutation of the system may read especially Tischendorf's Preface to his edition of the Greek Testament, where it is dissected with great ability, and the foundation on which it professedly rests demonstrated to be feeble and futile. In fact, the historical proofs of the industrious Scholz are no better than fictions, which genuine ecclesiastical history will never sanction.

Perhaps the data are not sufficient to warrant or support any one system of recensions. Our knowledge of the manner in which the text was early corrupted, of the innumerable influences to which it was exposed, the revisions it underwent in different countries at different times, the modes in which transcribers dealt with it, and of the principles, if any such there were, on which they proceeded, is too scanty to allow of any definite superstructure. The subject must, therefore, be necessarily involved in obscurity. S. D.

See Laurence's remarks on Griesbach's *Systematic Classification of MSS.*, Oxford, 1814, 8vo: Norton's *Genuineness of the Gospels,* vol. i. Boston, 1837, 8vo; Davidson's *Lectures on Biblical Criticism,* Edinb. 1839, 8vo; Davidson, *Biblical Criticism,* ed. 1852). (See CRITICISM AND ARCHÆOLOGY; INTERPRETATION OF THE OLD TESTAMENT.)

RECHAB (rē-kăb), (Heb. רֵכָב, *ray-kawb'*, rider; Sept. Ῥηχάβ, *rechab*).

1. The son of Hemath the Kenite, and probably a descendant of Jethro (see KENITES); he is only known as the father of Jonadab, the founder of the sect of Rechabites, which took from him its name (2 Kings x:15; 1 Chron. ii:55; Jer. xxxv:6), B. C. before 882.

2. One of the assassins of Ishbosheth, son of Saul (2 Sam. iv:2, *sq.*). He was a son of Rimmon the Beerothite (B. C. 1046).

3. The father of Malchiah, the ruler of part of Beth-haccerem, and mentioned as repairing the dung-gate of Jerusalem in the time of Nehemiah (Neh. iii:14), B. C. before 446.

RECHABITES (rē'kab-ītes), (Heb. רֵכָבִים, *ray-kaw-beem'*).

The tribe or family of Kenites, whom Jonadab, the son of Rechab, subjected to a new rule of life; or rather bound to the continued observance of ancient usages which were essential to their separate existence, but which the progress of their intercourse with towns seemed likely soon to extinguish. By thus maintaining their independent existence as a pastoral people, they would keep themselves from being involved in the distractions and internal wars of the country, would be in no danger of becoming objects of jealousy and suspicion to the Israelites, and would be able at all times to remove from a country in which there were strangers. The Rechabites found so much advantage in these rules that they observed them with great strictness for about 300 years, when we first become aware of their existence. Jeremiah brings some Rechabites into one of the chambers of the Temple, and sets before them pots full of wine, and cups, saying, 'Drink ye wine;' on which it is well observed by Gataker and others that the prophet omits the usual formula, 'Thus saith the Lord,' which would have constrained obedience in men so pious as the Rechabites, even at the expense of infringing their rule of life. But now they answer, 'We will drink no wine; for Jonadab, the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye nor your sons for ever. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents, that ye may live many days in the land where ye be strangers' (Jer. xxxv:6, 7).

Some highly interesting facts are known respecting the present condition of the Rechabites. They still dwell in the mountainous tropical country to the northeast of Medina. They are called *Beni Khaibr,* "sons of Heber," and their land is called *Khaibr.* They have no intercourse with their brethren, the Jews, who are dispersed over Asia, and are esteemed as "false brethren" because they observe not the Law.

RECHAH (rē'kah), (Heb. רֵכָה, *ray'kaw,* softness), a place in the tribe of Judah, but the location is unknown (1 Chron. iv. 12). See Schwarz, *Palestine,* p. 116.

RECONCILE, RECONCILIATION (rĕk'ŏn-sīl, rĕk'ŏn-sĭl'ĭ-ā'shŭn), (Heb. חָטָא, *khaw-taw'*, to offer or receive a sin offering; כָּפַר, *kaw-far'*, to cover, to make atonement; Gr. ἱλάσκομαι, *hil-as'-kom-ahee*, to appease, propitiate).

These words then denote:

1. To make peace between parties at variance; to secure favor (Matt. v:24).

2. To atone for; consecrate (Lev. vi:30; Ezek. xlv:20).

3. God "reconciles the world to himself;" he devised the whole plan of our reconciliation and peace with him; he sent his Son to satisfy for our offenses, accepted of his righteousness in our stead, sends him to bless us; justifies, sanctifies and glorifies us, according to the riches of his grace (2 Cor. v:19).

General Application. Christ "reconciles" us; he fulfills all righteousness in our stead; he intercedes with God on our behalf; and by uniting us to himself, and dwelling in us by faith, he secures our everlasting peace with God (Eph. ii:16). He "reconciles all things;" through his obedience and death, God is "reconciled" to men; Jews and Gentiles are "reconciled" into one church; holy angels and men are at peace one with another; men become peaceably disposed among themselves, and enjoy a real inward peace of conscience, and are in a covenant of peace with the irrational and inanimate creation (Col. i:20). The gospel is the "word" or "ministry of reconciliation;" by means thereof is this peace with God, angels, men, conscience and other creatures, declared, offered and applied to us (2 Cor. v:18, 19).

RECORD (rĕk'ĕrd and rĕ-kord'), (noun), (Gr. μάρτυς, *mar'toos*, witness, Phil. i:8, "For God is my record, how greatly I long after you all in the tender mercies of Jesus Christ," R. V.)

RECORDER (rĕ-kôrd'ĕr), (Heb. מַזְכִּיר, *maz-keer'*, a rememberer), the title of a high officer in the court of the Kings of Judah (2 Sam. viii:16; 1 Kings iv:3; 2 Kings xviii:18).

As the idea of memory, memorials, is prevalent in the etymology of the word, 'remembrancer' would perhaps be a more exact translation of it. We have no office with which it can be compared; for the functions of the Master of the Rolls do not sufficiently correspond with the title to warrant the parallel which it might suggest. The Hebrew *mazkir* seems to have been not only the grand custodier of the public records, but to have kept the responsible registry of the current transactions of the government. This was an employment of the very first rank and dignity in the courts of the ancient East.

RED (rĕd), (Heb. אָדֹם, *aw-dome'*), is applied to blood (2 Kings iii:22), a garment sprinkled with blood (Is. lxiii:2), a heifer (Num. xix:2), pottage made of lentils (Gen. xxv:30), a horse (Zech. i:8; vi:2), wine (Prov. xxiii:31), the complexion (Gen. xxv:25; Cant. v:10; Lam. iv:7, A. V. "ruddy").

RED HEIFER (rĕd hĕf'ĕr).

The particulars relative to this sacrifice, which was an eminent type of our Savior (Heb. ix:13), will be found in Num. xix. The virtue of purifying from defilement by contact with a dead body did not reside in the abundance of water with which the person previously washed himself; but in the ashes of the heifer, however small their quantity, with which he was baptized by sprinkling. (Heb. ix:10, 13, 14). (See Ablution; Offering; Sacrifice; Uncleanness.)

RED SEA (rĕd sē). (Heb. יַם סוּף, *yawm soof.*)

A long, narrow arm of the ocean separating Asia from Africa. It was called by the Hebrews "the sea" (Exod. xiv:2, 9, 16, 21, 28; xv:1, 4, 8, 10, 19; Josh. xxiv:6, 7, etc.); the "Egyptian Sea" (Is. xi:15); but especially the "Sea of *Suph*," apparently so named from the wool-like weeds growing in it (Exod. x:19; xiii:18; xv:4, 22; xxiii:31; Num. xiv:25; xxi:4, etc). The Greeks applied "*Eruthra Thalassa*" or "Red Sea" to it in common with the Persian Gulf and the Indian Ocean; in the New Testament it is applied to the western gulf, now known as the "Red Sea" (Acts vii:36; Heb. xi:29). The name is derived, perhaps, from the red coral or zoöphytes in the sea, or, as some conjecture, from Edom, which signifies "red." The Egyptians called it the "Sea of Punt" or Arabia, and the Arabs "Bahr el Hejaz," or "El-bahr el-Ahmar." The navigation of the sea is at all times somewhat perilous, from the sudden changes of the wind and the strength with which it often blows. The voyage from end to end was rendered slow by the prevalent wind in the northern part of the sea blowing toward the south during nine months of the year, and in the southern part blowing northward during the same period. (See Sea.)

RED SEA, NAME OF. Sir J. William Dawson says: "In the Bible the sea crossed by the Israelites is the Yam Suph, or Sea of Weeds. It has been objected to the use of this name for the Red Sea, that in Kings it is applied to the Gulf of Akaba. But it is likely that in later usage it was the name of both gulfs of the sea.

"This name I would attribute to the abundance of the beautiful green water weed, *Ceratophyllum demersum*, which now grows very plentifully at the mouth of the Sweet-water Canal, and was probably much more abundant when a branch of the Nile ran into the narrow extension of the Red Sea now forming the Bitter Lakes.

"The name Red Sea is of latter origin, and seems to have been derived from the color of the rocks bordering its upper part.

"The Eocene and Cretaceous limestones assume by weathering a rich, reddish-brown hue, and under the evening sun the eastern range glows with a ruddy radiance, which in the morning is equally seen on the western cliffs, while these colors contrast with the clear, greenish-blue of the sea itself. Such an appearance would naturally suggest to the early voyagers the name of 'Red Sea'" (Dawson, *Egypt and Syria*, p. 72). (See Red Sea, Passage of.)

RED SEA, PASSAGE OF (rĕd sē, păs'săj ŏv).

The grand event associated with the Red Sea is the passage of the Israelites and the overthrow of the Egyptians (Exod. xiv:15). This miraculous event is frequently referred to in the Scriptures (Num. xxxiii:8; Deut. xi:4; Josh. ii:10; Judg. xi:16; 2 Sam. xxii:16; Neh. ix:9-11; Ps. lxvi:6; Is. x:26; Acts vii:36; 1 Cor. x:1, 2; Heb. xi:29 ,etc.). The place of the crossing has been a matter of much controversy. It should be remarked, as preliminary to this discussion, that the head of the gulf is probably at least 50 miles farther south than it was at the time of the Exodus. If the Red Sea then included the Bitter Lakes of Suez and the *Birket et-Timsah* ("Lake of the Crocodile"), the crossing may have been farther north than would now appear possible. Thus the predictions of Isaiah xi:15; xix:5, "The Lord shall utterly destroy the tongue of the Egyptian Sea," "The waters shall fail from the sea," are fulfilled.

Stanley says that the place of passage has been extended by Arab tradition down the whole Gulf of Suez.

The following are the principal theories respecting the place of crossing of the Red Sea:

(1) The modern theory of Schleiden, revived by Brugsch, that the Israelites did not cross the Red Sea, but the Serbonian bog. This conflicts with the plain narrative of Scripture, which says they crossed the Red Sea. And it also requires that Rameses be transferred to Zoan, about 40 miles farther north than Brugsch had positively fixed it from the inscriptions, in his earlier works.

(2) The tradition of the peninsular Arabs, which places the crossing south of *Jebel Atakah.* But the physical features of the country are against this place, for the mountains shut down to the sea, leaving only a footpath impracticable for such a host to pass, and this mountain extends for about 12 miles.

(3) M. de Lesseps puts the passage between the Crocodile Lake and the Bitter Lakes, while M. Ritt finds it along the dike at *Chaloof.* If the Red Sea extended to these points its depth and breadth then have not been proved sufficient to meet the Scriptural conditions (Schaff, *Bib. Dict.*). (See EXODUS, THE.)

REDEEM, REDEEMED (rē-dēm, rē-dēmd').

1. To redeem is to buy back persons or things formerly sold, by paying a due price for them (Lev. xxv:25).

2. To deliver from distress and bondage, by the exertion of great power and love (Deut. vii:5; xxxii:6).

3. To deliver men from the broken law, sin, Satan, an evil world, death, and hell, by the price of Jesus' obedience and suffering, and by means of the enlightening and sanctifying power of his Spirit (Luke i:68; Gal. iv:4, 5; Tit. ii:14; 1 Pet. i:19), they are "redeemed from the earth," from among carnal men, and "to God," into a state of fellowship with, and voluntary subjection to him (Rev. v:9; xiv:3).

4. To "redeem time" is, under the conviction of misspending much of it, to double our diligence in the improvement of what remains for us (Eph. v:16). The children of Israel are called "the redeemed of the Lord" (Is. xxxv:9; lxii:12), as returning from Babylonian captivity. (See REDEEMER; REDEMPTION.)

REDEEMER (rē-dēm'ẽr), (Heb. גָּאַל, *go-ale'*, a primitive root, to redeem).

The Hebrew "goale," or *kinsman-redeemer,* who was also the nearest of kin, was to exert himself in favor of his destitute kinsman. If he had, through poverty, mortgaged his inheritance, the goale was to buy it back. If he had sold himself into slavery, the goale was to pay his ransom. If he was murdered, the goale was to avenge his blood. If he died childless, the goale might espouse his widow, and raise up seed to him; but it does not appear that he was obliged to do this, except he was an unmarried brother (Num. v:8; xxvii:11; xxxv; Deut. xxv:1-8; Ruth iii, iv; Lev. xxv:25; Jer. xxxii:7, 8).

General Applications. (1) God is called a "Redeemer;" with mighty power and kindness he rescued the Hebrews from their bondage and trouble, and often delivers the oppressed; and he, through the blood of his Son, saves from deep slavery and woe under the broken law, to endless glory and happiness (Is. lxiii:16). (2) Christ is a "Redeemer;" by his righteousness, he paid the price of our redemption; by his intercession he pleads for and procures it; by his Spirit he applies it to our soul (Job xix:25; Is. lix:20). (3) Christ is our "redemption"; our deliverance from sin, and all its effects, is through his blood and Spirit (Eph. i:7; Col. i:14; Heb. ix:12); and begins in our forgiveness, is carried on in our sanctification, and perfected in our eternal blessedness, when, at the resurrection, our very bodies shall be delivered from all the effects of sin; and this entrance on eternal glory is called our "redemption," as it brings the deliverance to its perfection (Luke xxi:28; Rom. viii:23). It is called the "redemption of the purchased possession," as we then enter on the full possession of what Christ has purchased; or it is the "redemption of the peculiar people" (Eph. i:14). Christ died for the "redemption of transgressions," that is, that he might make full satisfaction for them (Heb. ix:15). He is made of God to us "redemption;" he is prepared and given of God to us as an all-sufficient Savior; as the purchaser, price, treasury and substance of our everlasting deliverance from sin and misery to holiness and happiness (1 Cor. i:30). We are justified through "the redemption that is in him," the "redemption-price" of his righteousness; and partaking of him, as made of God to us "redemption" (Rom. iii:22).

REDEMPTION (rē-dĕmp'shŭn), (Heb. פָּדָה, *paw-daw'*, to sever), in theology, denotes our recovery from sin and death by the obedience and sacrifice of Christ, who, on this account, is called *The Redeemer* (Is. lix:20; Job xix:25).

(1) Our English word *redemption* is from the Latin *redemptio,* and signifies buying again; and several words, in the Greek language of the New Testament, are used in the affair of our redemption, which signify the obtaining of something by paying a proper price for it; sometimes the simple verb, to buy, is used; so the redeemed are said to be bought unto God by the blood of Christ, and to be bought from the earth, and to be bought from among men, and to be bought with a price; that is, with the price of Christ's blood (1 Cor. vi:20). Hence, the church of God is said to be purchased with it (Acts xx:28). Sometimes a compound word is used, which signifies to buy again, or out of the hands of another, as the redeemed are bought out of the hands of justice, as in Gal. iii:13, and Gal. iv:5. In other places the word denoting *ransom* is used. or others derived from it, which signifies the deliverance of a slave or captive from thralldom, by paying a ransom price for him; so the saints are said to be redeemed not with silver or gold, the usual price paid for a ransom, but with a far greater one, the blood and life of Christ, which he came into this world to give us a ransom price for many, and even himself, which is *antilutron,* an answerable, adequate, and full price for them (1 Pet. i:18). (2) The *evils* from which we are redeemed or delivered are the curse of the law, sin, Satan, the world, death, and hell. (3) The *moving cause* of redemption is the love of God (John iii:16). (4) The *procuring cause,* Jesus Christ (1 Pet. i:18, 19). (5) The *ends* of redemption are, that the justice of God might be satisfied; his people reconciled, adopted, sanctified, and brought to glory. (6) The *properties* of it are these: (a) It is agreeable to all the perfections of God; (b) what a creature never could obtain, and therefore entirely of free grace; (c) it is special and particular; (d) full and complete; (e) and, lastly, is eternal as to its blessings.

REED (rēd). Several Hebrew words are used for marsh plants. Two, *aw'khoo* (Heb. אָחוּ) and

soof (Heb. סוּף), are frequently but not always rendered "flag." *Kaw-neh'* (Heb. קָנֶה), which is cognate with *cane*, may be considered as the equivalent of the English *reed*, taken as that term is in a broad sense. Fishpoles, canes, and rods (Matt. xxvii:29), are formed of it. These plants flourish in marshes or in the vicinity of water-courses; hence the allusion (Job xl:21). It is often used by the sacred writers to illustrate weakness and fragility (2 Kings xviii:21; Is. xxxvi:6; xlii:3; Ezek. xxix:6; Matt. xii:20). Reeds were also used to make pens of (see PEN), and also as measuring-rods (Ezek. xl:5). (See WEIGHTS AND MEASURES.) From their height and slender shape, plants of this kind are moved by the slightest breath of wind (1 Kings xiv:15), and hence nothing could be more unimportant in itself than such a motion, and nothing more strikingly illustrative of fickleness and instability; comp. Matt. xi:7 and Eph. iv:14.

The true reed of Egypt and Palestine, *Arundo donax*, has a slender jointed stalk like bamboo, about twelve feet in height, with a fine large brush of bloom at the top. This flexible stalk often lies prostrate before the wind, ready to rise again at the first lull. About the perennial waters of the Holy Land there are often dense canebrakes of this plant, in the midst of which wild beasts find their lairs. With one or more hollow tubes of reed, musical instruments are constructed by the youth of the country, and it is likely that David first learned to play on a similar primitive reed-organ. (Schaff, *Bib. Dict.*) (See BULRUSH; FLAG; RUSH; and especially KANEH.)

Figurative. (1) Christ will not break the *bruised reed, nor quench the smoking flax;* he will not utterly destroy, but kindly help, care for, and comfort the weak saints and their weak graces, that are upon the point of losing all their grace and comfort (Is. xlii:3). (2) In allusion to the multitude of reeds growing about Egypt, the Egyptians and their king are likened to a *staff of reed;* and *broken reed*, to denote their inability to help, and their readiness to hurt the Jews, and such others as trusted in them for support or protection (Ezek. xxix:6; Is. xxxvi:6). (3) The ten tribes of Israel were *smitten as a reed*, when tossed to and fro as to their outward estate, by the force of God's judgments upon them (1 Kings xiv:15). (4) John Baptist was not a *reed shaken with the wind;* was not unsettled in his doctrine or practice, but constant and steady in bearing testimony to Christ, and following a course of strict holiness, amid storms of trouble (Matt. xi:7). (5) The *measuring reed* in Ezekiel and John's vision may denote the word of God, according to which all the things of the church ought to be adjusted; or, that the providence of God should with great exactness protect and defend them (Ezek. xl:3, and xlii:16; Rev. xi:1, and xxi:15). (6) The *reeds* at Babylon were *burnt with fire;* either those that were growing in the Euphrates were deprived of their moisture when the current was diverted, or they, or those on the roofs of houses, were burnt by the Persians (Jer. li:32).

REED, MEASURING (rēd, mĕzh'ŭr-ĭng) (Ezek. xl:5). See WEIGHTS AND MEASURES.

REELAIAH (rē-el'ā-yà), (Heb. רְעֵלָיָה, *reh-ay-law-yaw'*, trembling caused by Jehovah), one of those who returned from Babylon with Zerubbabel and Jeshua (Ezra ii:2); called RAAMIAH (Neh. vii:7), B. C. about 545.

REEM (rēm), (Heb. רְאֵם, *reh-ame'*, unicorn; or wild bull; Vulg. *rhinoceros;* and in several versions of the Bible, *unicorn*, R. V. *wild ox*).

The radical meaning of the Hebrew word furnishes no evidence that an animal such as is now understood by 'unicorn' was known to exist, or that a rhinoceros is thereby absolutely indicated; and there is no authority whatever for the inference that either was at any time resident in Western Asia.

The Indian *Rhinocerotes*, constituting three species, belong all to the southeastern states of the continent and the Great Austral Islands; and there is no indication extant that in a wild state they ever extended west of the Indus. Early colonies and caravans from the East most probably brought rumors of the power and obstinacy of these animals to Western Asia, and it might have been remarked that under excitement the rhinoceros raises its head and horn on high, as it were in exultation, though it is most likely because the sense of smelling is more potent in it than that of sight, which is only lateral, and confined by the thickness of the folds of skin projecting beyond the eyeballs. The rhinoceros is not absolutely untamable—a fact implied even in Job (Job xxxix:9, 10). Thus we take this species as the original type of the unicorn; but the active invention of Arabic minds, accidentally, perhaps, in the first instance, discovered a species of *Oryx* (generically bold and pugnacious ruminants), with the loss of one of its long, slender and destructive horns. In this animal the *reem* of the Hebrews and the far East became personified, *reem* being most probably an *Oryx Leucoryx*,

The Unicorn of Job (*Bison Bonasus*, after Tristam).

since individuals of that species have been repeatedly exhibited in subsequent ages as unicorns, when accident or artifice had deprived them of one of their frontal weapons, notwithstanding that the *reem* is well known to Arabian hunters as a two-horned animal. The spirit of appropriation in Persia and Macedonia, as we have before noticed, was similarly engaged, and for the same purpose an *Ibex, Bouquetin*, or mountain goat

was taken, but showing only one horn. (See GOAT.) In Africa, however, among three or four known species of rhinoceros, and vague rumors of a *Biculcate* species of unicorn, probably only the repetition of Arabian reports, there appears to exist between Congo, Abyssinia, and the Cape, precisely the *terra incognita* of Africa, a real pachydermous animal, which seems to possess the characteristics of the poetical unicorn. In the narratives of the natives of the different regions in question there is certainly exaggeration and error; but they all incline to a description which would make the animal indicate a pachyderm of the rhinoceros group, with a long and slender horn proceeding from the forehead, perhaps with another incipient behind it, and in general structure so much lighter than other rhinocerotes. (See UNICORN.) C. H. S.

REFINE, REFINER (rē-fīn', rē-fīn'ēr), (Heb. זָקַק, *zaw-kak'*, to clarify, to strain; צָרַף, *tsaw-raf'*, to fuse to purify), as founders do metal from dross, or as vintners do wine from dregs (1 Chron. xxviii: 18; Is. xxv:6).

Figurative. (1) Its peculiar force in the passage (Mal. iii:3) will be seen, when it is remembered that refiners of silver sit with their eyes steadily fixed on the furnace, that they may watch the process, and that the process is complete and perfected only when the refiner sees his own image in the melted mass. (2) Christ is a *refiner and purifier;* by his word, his blood, his Spirit, and by sanctified troubles, he purges out the dross of error and corruption from the church, and the dross of sinful defilement from the heart and life of his people (Mal. iii:2, 3; Is. xlviii:10; Zech. xiii:9). (3) The *word of the Lord is refined;* there is no dross, error, wickedness, or vanity to be found therein (2 Sam. xxii:31; Ps. cxix:140).

REFORM, REFORMATION (rē-fôrm', rĕf'ôr-mā'shŭn), (Gr. διόρθωσις, *dee-or'tho-sis*, a making straight, Heb. ix:10), to bring into a new shape or course.

The Hebrews were reformed when they left their idolatries and other evil courses, and turned to the Lord (Lev. xxvi:23). The gospel dispensation is called the *reformation;* the ceremonial ordinances, being fulfilled in Christ, were laid aside for more clear, easy, and spiritual ones; and multitudes of Jews and Gentiles were turned from their legal, superstitious, idolatrous, and other wicked courses, to the profession of faith in and obedience to God in Christ (Heb. ix:10).

REFORMED CHURCH, THE, IN AMERICA.

The Reformed Church in America, formerly the Reformed Dutch Church, is the oldest religious body having a presbyterian form of government on the Western hemisphere. It inherited its doctrinal symbols from the Reformed Church of Holland, viz., the Belgic Confession, in 1561, the Heidelberg Catechism, 1563, and the Canons of the Synod of Dort, 1619. These are of a Calvinistic character in general. Its ministers, however, are expected to present chiefly the features of doctrine contained in the Heidelberg Catechism, which elaborates the system under the aspect of the *comfort* to be derived therefrom. Its first question and answer are the key to the whole system:

"What is thine only comfort in life and in death?" *Answer:* That I, with body and soul, both in life and death, am not my own, but belong to my faithful Savior, Jesus Christ, who, with his precious blood, hath fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that without the will of my Heavenly Father not a hair can fall from my head; yea, that all things must be subservient to my salvation; and, therefore, by his Holy Spirit, he assures me of eternal life, and makes me sincerely willing and ready henceforth to live unto him."

(1) Before the English Conquest. The first congregation was organized in New Amsterdam in 1628 by Rev. Jonas Michaelius. Within thirty-six years after this event, occurred the English conquest of New York, namely in 1664; but in this brief period, a dozen churches had been organized, which had been served by fourteen ministers. Only six of these were in actual service at the time of the surrender. Excellent terms were secured by the Dutch as to their own form of religion, their modes of inheritance, and some other customs; and these terms alone saved this little body from complete annihilation, during the English domination. At the beginning of the Revolution this Church had grown into a hundred congregations, with about thirty-three ministers. At the present time, 1901, it reports six hundred and nineteen churches and nearly one hundred and ten thousand communicants, with contributions, for home expenses and benevolence, approximating a million and a half dollars, not including the income from endowments for educational purposes.

(2) From English Conquest to American Independence. From the English conquest until American Independence, a period of one hundred and twelve years, the Dutch Church occupied the peculiar position of being religiously under the care of the Church of Holland, while politically her people were subjects of Great Britain. This gave occasion to not a little legal entanglement. The relations of church and state in New York were more complicated and gave rise to more lawsuits and judicial decisions than in any other colony. The Dutch always had a large majority in the civil assembly, and this fact greatly restrained the English government in their attempts to enforce their secret instructions, especially in regard to religious matters. The governors almost continuously sought to impose the English Church Establishment upon New York, which the Dutch as continuously and vigorously resisted. In 1626, the church in New York City, after repeated failures for ten years, succeeded in securing a charter for itself, which, by its terms, made that church, in religious matters, quite independent of governmental interference. Most of the other Dutch churches, sooner or later, secured similar charters, while these were denied to all other congregations, except the Episcopal, until after the Revolution.

When civil rights were thus secured, the Church began to turn its attention toward obtaining certain ecclesiastical rights from the Church of Holland. They could neither educate young men for the ministry nor ordain them in America. Candidates for this office were obliged to go to Holland for these advantages. It was not until 1747 that partial ecclesiastical autonomy was secured. But in 1755 the Church became divided on this subject, to its own great detriment, and the division lasted until 1770, when the parties united and substantial independence was secured. In this same year a charter was secured in New Jersey for Queen's College [now called Rutgers], located at New Brunswick, N. J. In 1784 the Rev. Dr. John H. Livingston was elected Professor of Theology—the first appointment of this kind in America. In 1810 the Theological Seminary was also permanently located at New Brunswick, N. J., and is

now well endowed, having large grounds, suitable buildings, and a splendid library.

(3) Increased Dutch Emigration. In 1846 began a new Dutch emigration from Holland, which made the state of Michigan the chief center of its settlements and operations. The Hollanders in New York at the English conquest were only about ten thousand. This recent immigration to the West during the past fifty years must have considerably exceeded one hundred thousand. The increase in this country has also been very large, and has occasioned overflow into the neighboring states. Most of these immigrants, at first, fell naturally into the fold of the old Dutch Church, and these are now represented by more than one hundred congregations. But there is also another body, identical in faith and government, among these recent Hollanders, called the Christian Reformed Church, composed also of about one hundred congregations. Those connected with the Reformed Church in America have Hope College and a Theological Seminary at Holland, Michigan, which are becoming well endowed, and the germs of other similar institutions at Orange City, Iowa.

(4) Foreign Missions. In the work of foreign missions the Reformed Church in America has been remarkably successful. Her operations began in 1819, when the Rev. John Scudder, M. D., went to India as a physician, but was soon ordained by a union of Methodist, Baptist and Congregationalist ministers in Ceylon. She has now flourishing missions in Arcot, India; in Amoy, China; and in various parts of Japan; while a new mission has recently been started in Arabia. More than one hundred thousand dollars are raised annually for these missionary enterprises.

(5) Evangelical in Character. This Church has always been noted for its steadfast adherence to what is known as Evangelical Religion. This has led not a few ministers of other denominations, when dissatisfied with certain modern tendencies, to seek admission into her fold. About one-half of her ministry, during the present century, have been trained in other institutions than her own; yet no attempt has ever been made to amend her doctrinal standards. Attempts to change her liturgy have never succeeded beyond the correction of grammatical errors, although a few additional forms have been added to meet new necessities, but all the liturgical forms, except the sacramental, are optional as to use. Yet the Church is far from being illiberal. She has always been a pioneer in the movement of all the great union societies, and a liberal friend in supporting them in the spread of evangelical truth.

(6) Attempted Church Union or Federation. Repeated efforts have been made for more than a century by this Church to effect union or closer relations with other churches of our land. Indeed, as early as 1743, while the efforts above alluded to, to organize some sort of an ecclesiastical assembly for self-government, were pending, the Classis of Amsterdam sought to effect a union of the Dutch Church with the German and Presbyterian Churches in America, but the effort did not succeed. In 1764, the Coetus party in the Church invited the German Church to unite with them and form a new and independent body; but the Germans then felt under too great obligations to the Classis of Amsterdam to cast off their authority. In 1794 further suggestions of union were made; and frequent allusions to the same subject occur for a half century, but none of them developed into practical form. In 1848 a complete plan of union was drawn up, and was on the point of consummation, when certain circumstances suddenly brought about its failure. In 1886, again, every arrangement had been made for union, when certain technical errors in the reporting of the classical votes necessitated the delay of the matter for a year, when it was defeated.

Efforts to unite more or less closely with the Associate Reformed (Scotch) and the Presbyterian Churches were begun in 1785; were renewed in 1800, and were on the point of consummation in 1816, when a trivial difference of opinion on a minor point, caused one of the parties to withdraw. In 1822 special articles of fraternity were entered into with the Presbyterian Church and delegates have been exchanged almost yearly ever since. But it was in 1873 that the most comprehensive effort for unity was made by the Dutch Reformed, the German Reformed, and the two Presbyterian bodies, North and South. Large committees were appointed and meetings were held extending over two years. But again a circumstance occurred which defeated the scheme.

The Reformed Church in America has held correspondence during the past century with more than thirty different denominations, including a few in Europe. While decided in her attachment to evangelical truth, she recognizes the importance of closer unity among the different branches of the Church of Christ in order to secure the conquest of the world for Him. And we firmly believe that when the time comes for a simpler creed —one not forged in the furnace of polemics and under the shadows of state churchism—she will stand shoulder to shoulder with the other evangelical churches of our land and of the world in framing a confession having for its starting point Divine Love, yet not ignoring the holiness and justice of God. She has long been ready for some wise plan of federation, and we trust the day is not far distant when God will raise up some genius capable of being the successful advocate of such a scheme. E. T. C.

REFORMED CHURCH, THE, IN THE UNITED STATES.

The Reformed Church in the United States (formerly known as the German Reformed Church) is the American representative of the Reformed Church of Switzerland and Germany. The latter is the earliest of the group of national churches derived from the religious movement in the sixteenth century, of which Zwingli and Calvin were the most distinguished leaders. In Germany it received its distinctive form in the reign of Frederick III, Elector of the Palatinate.

The Swiss Reformation, as inaugurated by Zwingli, was distinct from that of Luther, and was from the beginning marked by decided peculiarities. Luther refused to recognize the Swiss churches, on the ground that they did not agree with him with regard to the nature of Christ's presence in the Lord's Supper; but it is easy to see that in any event it would have been difficult to secure complete unity. The German princes disliked the Swiss republicans, and the Church of Switzerland was literally compelled to become "the free church in the free state."

The teachings of John Calvin differed in some respects from those of Zwingli, but in 1549 Calvin joined with Henry Bullinger—Zwingli's successor at Zürich—in a common Confession of Faith. In this Confession—known as the *Consensus Tigurinus*—Zwingli's doctrines were more fully elaborated, and it was found that existing differences were not essential. In this way the German and French elements in the Reformed Church were practically united. Calvin's doc-

trine of the Sacraments was generally accepted; but on the doctrine of the decrees the Germans were not disposed to take the advanced ground which was held by the Church of Geneva.

(1) Strengthened by Union. By this act of union the Reformed Church was greatly strengthened. In Germany, where it had hitherto been of little importance, it gradually made its way until it became the leading religious organization along the whole course of the Rhine. In 1559, Frederick III, Elector of the Palatinate, declared his adhesion to the Reformed Church, and his example was followed by several other German princes. It was, however, not until 1613 that John Sigismund, Elector of Brandenburg—the ancestor of the present imperial family of Germany—accepted the Reformed faith.

(2) Catechism. The Heidelberg Catechism was prepared at the direction of the elector Frederick III, and published in 1563. Its chief authors were Caspar Olevianus and Zacharias Ursinus. The former was a Calvinist, and the latter had been a disciple of Melancthon, many of whose disciples had been literally driven into the Reformed Church by the great sacramental controversy which was then raging among the Lutherans. The Catechism which was thus produced has ever since its appearance been recognized as the chief confession of faith of the Reformed Churches.

(3) Church Under the Cross. For many years the Reformed Church of Germany was "a church under the cross," and it was not until the treaty of Westphalia, in 1648, that it was officially recognized as one of the three authorized "Confessions" of the empire. Though it had suffered greatly during the Thirty Years' War, its trials did not cease with the conclusion of that terrible struggle. In 1689 the Palatinate was devastated by a French invasion, and thousands of the people fled to other lands. Switzerland was overcrowded with refugees, so that the poverty of the people became extreme. The German princes manifested neither piety nor patriotism, and seemed to care nothing for the sufferings of their subjects. In the Palatinate the court changed its religion four times in as many reigns, and those of the people who were too conscientious to imitate their rulers became the victims of persecution.

The defeat of the French by Marlborough and Prince Eugene at Blenheim may be said to have concluded the period of invasions, but the misery of the fatherland was not diminished. For several years the harvests failed, and the winter of 1708-9 was the severest that had ever been known. At the time of the greatest suffering it was reported that Queen Anne had invited the destitute Palatines to seek a home in her American colonies. "Then," says an early writer, "men looked into each other's faces and said, 'Let us go to America, and if we perish we perish.'"

(4) German and Swiss Migration. From the great German and Swiss migration of the eighteenth century the Reformed Church in the United States is mainly derived. There had been isolated Germans among the Dutch and Swedes, and it is on record that Peter Minuit, the leader of the Swedes on the Delaware, had been a deacon of the Reformed Church in the German city of Wesel. It was not, however, until about 1710 that efforts were made to establish German Reformed Churches in America. In that year the Rev. John Frederick Hager began to preach to the Reformed Palatines on the Hudson, and the Rev. Henry Hoeger performed the same office at New Berne, N. C. In the same year the Rev. Paulus Van Vlecq, a Dutch Reformed minister, did some missionary work, partly in the interest of the Germans, at Skippack and White Marsh, in Pennsylvania. A Reformed Church was erected in Germantown in 1719. In 1720 John Philip Boehm was preaching at Falkner Swamp, Skippack, and White Marsh; in 1727 George Michael Weiss organized a Reformed Church in Philadelphia. About a dozen churches appear to have been organized between 1730 and 1735. In 1731 the whole number of Reformed people in Pennsylvania was estimated at 15,000.

That the people were religiously in a destitute condition cannot be doubted. They were generally too poor to support a settled pastor, and the visit to Europe in 1729-30 by the Rev. G. W. Weiss and an elder named Reiff, for the purpose of soliciting aid for the destitute churches of Pennsylvania, was abundantly justified. It was a period of great confusion, and ministers labored independently of all ecclesiastical authority. The man who toiled most earnestly to establish order was John Philip Boehm, to whom the church is indebted for its earliest congregational constitution. It was also greatly due to his efforts that the Church of Holland took charge of the German Reformed Churches of Pennsylvania, and effectually aided them in effecting a general organization.

Michael Schlatter (1716-90) was sent to America in 1746 by the Synods of Holland, with a commission as Missionary Superintendent. In 1747 he succeeded in organizing an ecclesiastical body, known as the *Coetus,* which was like a synod, except that its acts were subject to revision by the Synods of Holland. Twice he visited Europe and collected a fund of £12,000 (about $60,000), which was invested in Holland for the benefit of the Reformed churches of Pennsylvania. This was the origin of the "Holland stipend," which was for many years paid to American ministers. Schlatter was also instrumental in the collection of a large fund for the establishment of "Charity Schools" in Pennsylvania, and of these schools he became the first superintendent.

The most advanced and promising portion of the Church soon joined the *Coetus,* but some ministers remained independent. The most eminent of the latter was the Rev. Dr. John Joachim Zubly, who labored energetically in the South, and was in 1775-76 a member of the Continental Congress.

The connection with Holland, which was at first a blessing, became in time an intolerable burden. As every act of the *Coetus* had to be reported for revision, years sometimes passed before, in important cases, a decision was reached. The Synods of Holland occasionally sent missionaries to America—the last two in 1786; but they refused to grant to the *Coetus* the privilege of conferring the rite of ordination. At last, in 1793, correspondence with Holland ceased and the *Coetus* resolved itself into an independent Synod.

(5) Marked Periods. The history of the Reformed Church in the United States since the organization of the first Synod in 1793 may be regarded as consisting of three plainly marked periods: (*a*) To the founding of a Theological Seminary in 1825; (*b*) to the Tercentenary Celebration and the organization of the General Synod in 1863; and (*c*) to the present time.

The condition of the Church during the first period was in many respects discouraging. The supply of educated ministers from Europe had almost ceased, and there were none who were

properly qualified to take the place of those who were passing away. An attempt to found a college in junction with the Lutherans, in 1787, had proved a failure, and it was long before the church recovered from its disappointment. The introduction of the English language into the services of many churches caused disturbance, and some congregations were lost to the Church. In 1824 the churches west of the Alleghenies, about eighty in number, organized a separate Synod. In 1825 the communicants of the entire Church numbered 23,291.

During the second period the life of the Church centered in the theological Seminary at Mercersburg. In that little mountain village labored such men as Drs. Lewis Mayer, F. A. Rauch, John W. Nevin, Philip Schaff, Henry Harbaugh, and others whose names are known in all the churches. There Rauch wrote his "Psychology," Nevin published his "Mystical Presence," and Schaff began his series of Church Histories. The Church was rapidly advancing in general intelligence and maintained a number of periodicals, including a German and an English literary and theological review.

The Tercentenary Celebration of the Heidelberg Catechism, in 1863, was an important historical epoch. Two large conventions were held, besides many local celebrations, and a splendid edition of the Catechism was published. Benevolent contributions were largely increased, and the Church manifested extraordinary energy in its missionary work.

The present period has continued and developed the prosperity which was thus inaugurated. A long controversy concerning the use of a responsive liturgy was concluded in 1879; and the Church has now reached a position which may be described as moderately liturgical, though perfect freedom in worship is allowed. The Reformed Church now consists of one General Synod, eight district Synods, and in round numbers 1,000 ministers and 230,000 communicants. It supports a flourishing mission in Japan. In this country its missionaries have labored successfully among the German and Hungarian immigrants. Three Orphan Homes are supported. Of its eight Synods three are prevailingly German. It sustains nineteen literary and theological institutions and publishes twenty-eight periodicals.

(6) Chief Cause of Recent Prosperity. A chief cause for the recent prosperity of the Reformed Church must be sought in its liberal and comprehensive character. Practically its faith is based on the ancient creeds which are the common possession of Christendom. It holds as firmly as did the Great Synod of Berne, in 1532, that "Christ is the center of Christian teaching," and that "God himself can be known only as he has revealed himself in Jesus Christ." During its whole history the Reformed Church has taken the most advanced ground on the subject of Christian union, and it is still ready to go more than half way to meet those who seek to actualize the ideal of the Master. J. H. D.

REFORMED EPISCOPAL CHURCH.

1. Organization and Principles. On the second day of December, 1873, certain clergymen and laymen, formerly connected with the Protestant Episcopal Church in the United States of America, met in New York and organized the Reformed Episcopal Church, with Bishop Cummins as its first presiding bishop.

The following *Declaration of Principles* constituted its basis:

I. The Reformed Episcopal Church, holding 'the faith once delivered to the saints,' declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole rule of faith and practice; in the Creed, commonly called the Apostles' Creed; in the divine institution of the sacraments of baptism and the Lord's Supper; and in the doctrines of grace, substantially as they are set forth in the Thirty-nine Articles of Religion.

II. This church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

III. This church retaining a liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer, as it was revised, proposed and recommended for use by the General Convention of the Protestant Episcopal Church, A. D. 1785, reserving full liberty to alter, abridge, enlarge and amend the same, as may seem most conducive to the edification of the people, 'provided that the substance of the faith be kept entire.'

IV. This church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:

First. That the church of Christ exists only in one order or form of ecclesiastical polity.

Second. That Christian ministers are "priests" in another sense than that in which all believers are a "royal priesthood."

Third. That the Lord's table is an altar, on which the oblation of the body and blood of Christ is offered anew to the Father.

Fourth. That the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine.

Fifth. That regeneration is inseparably connected with baptism.

2. Antecedent History. **(1) Church of England.** As will be seen from the above, the Reformed Episcopal Church is an offshoot from the Protestant Episcopal Church of the United States and through it from the Church of England. The history of Protestant principles in the English Church is thus the antecedent history of the Reformed Episcopal Church.

(1) Edward VI. The Reformers, under King Edward VI, proceeded with caution, avoiding an abrupt change from accustomed modes of worship, until the people should become familiar with the principles of the Reformation. Homilies were set forth for popular instruction and appointed to be read in churches—many of the clergy being unable to preach. Probably the most efficient educator was the rendition of the services in English, instead of Latin. Errors, which passed unchallenged when disguised in an unknown tongue, were clearly seen, and three years after the first prayer-book, the second was issued. This second book, issued in 1552, is Protestant in character. It was in use but a short time, however, for the accession of Queen Mary checked the Reformation. The prominent reformers were put to death, and Romanism was reëstablished.

(2) Elizabeth. Upon the accession of Elizabeth, difficulties confronted the Reformation as great if not greater than under King Edward. Protestanism had been extirpated; only devoted Romanists occupied the bishoprics; the Catholic monarchs were ready, should the Pope command, to dethrone the English Queen. Elizabeth temporized. Catholic monarchs who aspired to the queen's hand in marriage were skillfully pitted against each other, and the Pope was quieted by the prospect of Elizabeth's submission to his spir-

itual sway. Time was gained, while the Reformation in the English Church was reviving.

The second prayer book was too Protestant to please the Pope or the English Catholics. It was modified, therefore, by features taken from the first book, and for ten years Catholics and Protestants united in its use. The sacerdotal features, thus introduced into the English liturgy from motives of state policy, have never been removed.

The fraternal feeling between the English Church and the Protestant churches of the Continent, begun during the reign of Edward VI, continued through the reign of Elizabeth, James I, Charles I, and the Commonwealth. Clergymen from other Protestant churches were received into the Church of England without reordination. It was not until 1662, under Charles II, that Episcopal ordination was made an essential for pastorship in the English Church. Under this monarch further changes were made in the prayer book—all of them of sacerdotal character.

(3) Two Contradictory Systems. Thus it has come to pass that there are two distinct and contradictory religious systems in the Church of England, and these have been inherited by the Protestant Episcopal Church in the United States. The Articles of Religion are Protestant—the prayer book has Romanizing elements.

An attempt was made in 1689, under William III, to remove the sacerdotal features of the prayer-book, and thus reconcile it with itself and with the articles. Political considerations defeated the attempt. The right of William to the throne was not universally conceded. Many of the clergy refused to swear allegiance to him; any change in the service book was felt to be inopportune then; and so the occasion passed.

3. The Protestant Episcopal Church. After the American Revolution, the American Episcopalians organized, taking the name of The Protestant Episcopal Church of the United States. The name indicates the doctrinal views of the Church at that time.

(1) Prayer Book of 1785. A revised prayer book—that of 1785—was set forth, and while that book was in use Bishops White and Provoost were consecrated at Lambeth in 1787 by the Archbishop of Canterbury.

(2) Prayer Book of 1789. The prayer book of 1785 was displaced in 1789 by the influence of Bishop Seabury, whose aggressive spirit overbore the gentle White. Bishop Seabury had been refused consecration by the English bishops, and was privately consecrated by the Scotch nonjuror bishops in 1784, and, as appeared many years after, he had pledged himself to introduce the Scotch prayer book into America: He kept his promise. It thus befell that the present prayer book of the Protestant Episcopal Church is somewhat more sacerdotal than the English.

(3) Fraternal Feeling. The great majority of Episcopalians, clergy and laity, in the early days of the republic were evangelical. Fraternal recognition of other Protestant churches by interchange of pulpits and otherwise, was common, and the sacerdotal and sacramental expressions in the prayer-book, though distasteful, were ignored, or explained away. The constant teaching of the book, however, had its effect, and prepared the way for the changes which ultimately submerged the evangelical influence in the church.

(4) Denial of Non-Episcopal Orders. Before and after the American Revolution much annoyance was caused by the introduction into pastorates of persons from England, who pretended to be clergymen. To remedy this evil, wardens and vestrymen were forbidden to allow any person to officiate as a clergyman unless he had Episcopal ordination. This inhibition grew in time to be a denial of the validity of all orders except Episcopal.

(5) Division of Missionary Work. Next, the division of missionary work was disastrous to the Protestant party in the church. The foreign missionary field was assigned to low churchmen; the home field to high churchmen. The money and men of the low church party were thus sent to foreign lands, where they could not affect the councils of the church. The new dioceses in the western states were manned by high-church clergymen. The vote of a small diocese was as powerful in General Convention as that of a large diocese, and thus it came to pass that while a majority of the Episcopalians of the country were evangelical, the law-making power was sacerdotal.

(6) Prosecutions of Evangelical Clergymen. Then came prosecutions of evangelical clergymen. Canons were enacted and enforced which forbade exchange of pulpits with non-episcopal clergymen. The teachings of the prayer book concerning baptismal regeneration were pushed to the front. Clergymen omitting phrases which they believed unscriptural were expelled. Many voluntarily withdrew. Young men of evangelical sentiments who were preparing for the ministry betook themselves to other churches or entered secular life. An effort was made by five bishops to secure a modification of the baptismal office. It met with defeat.

Defeated in the councils of the church, low churchmen, still numerous, held many meetings to stay, if possible, the rising sacerdotal and sacramental tide. They were constantly outmaneuvered by their more skillful adversaries. They were placed in the attitude of disobedient sons. The prayer book, which they had unsuspiciously accepted, was against them. They were bidden to obey or depart. Some, weary of controversy, contended no more; some resigned their offices. The others, loving the mode of worship in which they had been reared, but troubled in conscience, were in perplexity, when the action of Bishop Cummins opened the way for such as had courage and self-denial enough to follow him. J. D. W.

4. The Reformed Episcopal Church. The circumstances of Bishop Cummins' action will appear in the following extract from an article by Rt. Rev. Samuel Fallows, D. D., LL. D., of Chicago, Ill.:

(1) Bishop Cummins. The Rt. Rev. George David Cummins, D. D., who had been assistant bishop of Kentucky in the Protestant Episcopal Church, separated from it in a communication dated November 10, 1873, to the Rt. Rev. Dr. Smith, its presiding bishop. To this step Bishop Cummins, who was a man of singular eloquence, elevated purity of character, marked organizing ability, and of unswerving devotion to evangelical truth, was, as he avers, most painfully but conscientiously led. Among the reasons which caused him to take the step of separation, he states the following, in his letter to Bishop Smith:

"I have lost all hope that this system of error, now prevailing so extensively in the Church of England and in the Protestant Episcopal Church in this country, can be, or will be eradicated by any action of the authorities of the church, legislative or executive. The only true remedy, in my judgment, is the judicious yet thorough revision of the prayer book, eliminating from it all

that gives countenance, directly or indirectly, to the whole system of sacerdotalism and ritualism; a revision after the model of that recommended by the commission appointed in England under royal authority in 1689, and whose work was indorsed by the great names of Burnet, Patrick, Tillotson, and Stillingfleet, and others of the Church of England—a blessed work, which failed, alas! to receive the approval of Convocation, but was taken up afterwards by the fathers of the Protestant Episcopal Church in the United States, and embodied in the prayer book of 1785, which they set forth and recommended for use in this country.

"I propose to return to that prayer book sanctioned by William White, and to tread in the steps of that saintly man as he acted from 1785 to 1789.

"One other reason for my present action remains to be given. On the last day of the late conference of the Evangelical Alliance I participated in the celebration of the Lord's Supper, by invitation, in the Rev. Dr. John Hall's church, in the city of New York, and united with Dr. Hall, Dr. William Arnot of Edinburgh, and Professor Dorner of Berlin, in that precious feast. It was a practical manifestation of the real unity of 'the blessed company of all faithful people' whom 'God hath knit together in one communion and fellowship, in the mystical body of his son Jesus Christ.' The results of that participation have been such as to prove to my mind that such a step cannot be taken by one occupying the position I now hold without sadly disturbing the peace and harmony of 'this Church,' and without impairing my influence for good over a large portion of the same Church, very many of whom are within our own diocese.

"As I cannot surrender the right and privilege thus to meet my fellow-Christians of other churches around the table of our dear Lord, I must take my place where I can do so, without alienating those of my own household of faith.

"I therefore leave the communion in which I have labored in the sacred ministry for over twenty-eight years, and transfer my work and office to another sphere of labor. I have an earnest hope and confidence that a basis for the union of all evangelical Christendom can be found in a communion which shall retain or restore a primitive episcopacy and a pure scriptural liturgy, with a fidelity to the doctrine of justification by faith only—*Articulus stantis vel cadentis Ecclesiæ.*"

(2) Organization of Churches. The newly organized church was without a single place of worship, the Reformers by their action having lost legal claim upon their ecclesiastical property. Christ Church, Chicago, of which the Rev. Charles Edward Cheney, D. D., now Bishop Cheney, was rector, having been sold under foreclosure of mortgage and purchased by a member of the new organization, its congregation passed unchanged into the Reformed Episcopal Church. Elsewhere congregations were formed *de novo*, and houses of worship were erected. The churches which were organized in Canada united with those of the United States to form one ecclesiastical body. Attempts were made to incorporate in a similar way the Reformed Episcopal churches which sprang up in England, but the loss of time and the expense involved in sending delegates to councils, etc., have brought about a practical independence in legislative action.

(3) Doctrines, Usages, and Worship. The following extract, from the article of Bishop Fallows, above alluded to, gives in succinct form the doctrines, worship and government of the church:

"In justification of the action taken, writers in the interest of the Reformed Episcopal Church point to the prevalence of the errors and excesses of the Tractarian school in the parent Church. They contend that the drift is increasingly in that direction. Altars, super altars, crucifixes, candles, incense, many colored vestments, genuflections, prostrations, confessions and the like, abound. They assert that the extremists have a logical ground on which to stand in the prayer book; that until it is revised Protestantward, it is in vain to hope to check the retrogressive tendency. They refer to the efforts which have been repeatedly made to procure revision, but each time with a decreasing minority, until there is absolutely no hope for success."

(1) *The doctrines* of the Reformed Episcopal Church may be in general considered as those of orthodox and evangelical Protestantism. The old Thirty-nine Articles of the Church of England and the Protestant Episcopal Church were revised to make them more distinctive and adapted to present life and thought. These articles have been compressed into Thirty-five. The famous Seventeenth Article, "*Of Election, Predestination and Free Will,*" has been made the Eighteenth, and reads as follows:

"While the Scriptures distinctly set forth the election, predestination and calling of the people of God unto eternal life, as Christ saith: 'All that the Father giveth me shall come to me;' they no less positively affirm man's free agency and responsibility, and that salvation is freely offered to all through Christ.

"This Church, accordingly, simply affirms these doctrines as the Word of God sets them forth, and submits them to the individual judgment of its members, as taught by the Holy Spirit; strictly charging them that God commandeth all men everywhere to repent, and that we can be saved only by faith in Jesus Christ."

Thus clergymen of the Calvinistic and Arminian type of thought are equally at home in this Christian organization.

(2) The Reformed Episcopal Church is *liturgical* in its character. Its prayer book has been revised so that everything of a sacerdotal character is eliminated. It is therefore claimed to be Protestant, Evangelical, and Scriptural. In its services the people are expected always to take part. Provision is made for free prayer, and meetings for extempore worship are encouraged.

(4) Government. *Its government is Episcopal.* Its Bishops are first among equals, the first among Presbyters. They are Presbyters in *orders,* but bishops in *office.* To them belongs the conferred right to confirm, ordain, and consecrate. Their Succession is an equally historic one with that of the Church from which they are descended.

In relation to this question of Episcopacy, the Rt. Rev. James A. Latané, D. D., the Presiding Bishop of the Reformed Episcopal Church, thus sets forth the views entertained by its General Council:

The basis of organization of the Reformed Episcopal Church and its fundamental law forever, is the "Declaration of Principles" to be found in the forefront of every Reformed Episcopal Prayer Book.

In that Declaration the position of the church on the subject of Episcopacy is very clearly defined in these two sentences: "This Church recognizes and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of Church government." "This Church condemns and rejects, as contrary to God's word, the

erroneous and strange doctrine that the Church of Christ exists only in one order or form of ecclesiastical polity."

The leading idea here is a distinct repudiation of all the high claims which are made for episcopacy and for Apostolic succession or the historic episcopate. Others may claim that episcopacy is of divine right—that it exists by divine appointment—that it has received its authority from Christ and his Apostles—that it is the only legitimate form of church government—and that without the laying on of the hands of a Bishop who has received his commission in the line of an unbroken historical succession of Bishops from Apostolic days, there can be no valid ordination to the ministry—no valid ministry—no valid administration of the sacraments—and no true Church of Christ. The Reformed Episcopal Church does not give its sanction to any such claims. It does not pretend to them in behalf of its own Episcopacy nor recognize them in the case of the Episcopacy of any other branch of the Church of Christ. It finds no basis for them in the Word of God, and therefore rejects them.

On the other hand, it retains Episcopacy—retains bishops and the Episcopal form of government—but not on the ground of any pretended divine right, nor as the only form of church government, nor as an exclusive polity, nor as something without which there can be no true ministry or sacraments or church, but simply because it is a very ancient form of church government and believed to be a desirable one.

And this position in regard to Episcopacy the Reformed Episcopal Church has consistently maintained, and even emphasized, by its legislation. Thus it has enacted: (1) "This church recognizes the Episcopate as an office, and not as an order." (2) "The ecclesiastical *parity of Presbyters* of this church, *whether Episcopally or otherwise ordained,* shall be maintained as a fundamental principle of this church." And (3) "Ministers in good standing in other churches shall be received into this church, on letters of dismission, *without reordination.*"

In thus declaring the Episcopate an office and not an order, the church recognizes but two orders in its ministry, the Diaconate and the Presbyterate, and makes the bishop simply, *primus inter-pares*—a Presbyter charged for certain purposes with the oversight of his brethren and their work.

And in declaring the ecclesiastical parity of its ministers, whether Episcopally or otherwise ordained, it distinctly recognizes the validity of Presbyterian orders, and no more allows the reordination of ministers who have been ordained by the hands of the Presbytery than of those who have been ordained by Episcopal hands.

In taking this position with regard to Episcopacy, the Reformed Episcopal Church has simply gone back to the Scriptural position of the choice spirits of the Church of England at the Reformation, and to the practice of the Church of England for many years thereafter in allowing ministers from the continent, who had received only Presbyterian ordination, to hold positions in the Church of England without reordination. And in taking this position so honestly and openly the Reformed Episcopal Church has placed itself in a relation of cordial and liberal and brotherly fellowship with all other branches of the Church of Christ.

(5) Relation to Other Churches. With the congregational character of the individual parishes, in whose affairs communicants and contributors participate; with its freedom of extempore prayer; with its recognition of the ministerial character and standing of clergymen, and of the Christian character and standing of members in other churches; with its Episcopal government and adherence to a Liturgy; with its broad fellowships and practical sympathies, it affords a meeting ground for a common Christendom.

(6) Government. The supreme legislative body in the church is the General Council, which at first met annually, in recent years triennially. Synods composed of neighboring parishes may be formed and have the privilege of choosing each its own bishop with the consent of General Council, and of making its own canons, not conflicting with those of the general Church. There are three Synods, New York and Philadelphia, Chicago, and Canada. Missionary Bishops are assigned to jurisdictions outside the limits of Synods. There is a special jurisdiction composed of colored persons in South Carolina.

(7) Past and Future. In the first few years of its history the growth of the church was rapid. More recently the growth has coincided with the normal growth of other churches.

Holding a unique position in the Christian world, the Reformed Episcopal Church, with the lapse of years, may reasonably be expected to gain adherents, strength, and influence. Conservative, and yet progressive, she has both the statics and the dynamics of progress in her constitutional unfolding and development.

REFUGE, CITIES OF (rĕf'ūj sĭt'ĭz ŏv), Num. xxxv; Deut. xix:7, 9; Josh. xx:2, 7, 8, were the several Levitical cities divinely appointed by the Jewish law as asylums, to which those who had been undesignedly accessory to the death of a fellow-creature were commanded to flee for safety and protection.

There were six of them: Kadesh, in Naphtali; Shechem, in Mount Ephraim; Hebron, in Judah,—these being west of Jordan; Golan, in Bashan; Ramoth-gilead, in Gad; Bezer, in Reuben,—east of Jordan. (See CITIES OF REFUGE.)

REFUSE (rĕf'ūs). **1.** (Heb. מָסַס, *maw-sas'*, to waste), a reference to diseased, imperfect or worn-out cattle (1 Sam. xv:9).

2. It refers to *chaff* (Amos viii:6).

Figurative. The (Heb. מָאַס, *maw-oce'*) means to *contemn, despise, disdain.* Hence the Jews were made as the *refuse,* when rendered weak, poor, contemptible, and wretched (Lam. iii:45).

REGEM (rē'jĕm), (Heb. רֶגֶם, *reh'gem,* stone-heap, or perhaps friend), the first of the six sons of Jahdai, probably of the family of Caleb (1 Chron. ii:47), B. C. after 1658.

REGEM-MELECH (rē'jem-mē'lĕch), (Heb. מֶלֶךְ רֶגֶם, *reh'gem-meh'lek,* friend of the king).

One of those sent from the captivity to make inquiries at the Temple regarding fasting. (Zech. vii:2). (B. C. about 517).

REGENERATION (rē-jĕn'ēr-a'shŭn), (Gr. παλιγγενεσία, *pal-ing-ghen-es-ee'ah,* a being born again).

(1) Regeneration is Expressed in Scripture by being born again (John iii:7), born from above; so it may be rendered (John iii:2, 7, 27) being quickened (Eph. ii:1); Christ formed in the heart (Gal. iv:6); a partaking of the divine nature (2 Pet. i:4).

(2) The Efficient Cause of regeneration is the Divine Spirit. That man is not the author of it is evident, if we consider: (1) The case in which men are before it takes place; a state of ignorance and inability (John iii:4). (2) The nature of

the work shows plainly that it is not in the power of men to do it; it is called a creation, a production of a new principle which was not before, and which man could not himself produce (Eph. ii: 8, 10). (3) It is expressly denied to be of men, but declared to be of God (John i:12, 13; 1 John iii:9).

(3) The Instrumental Cause, if it may be so called, is the word of God (James i:18; 1 Cor. iv: 15). The *evidences* of it are, conviction of sin, holy sorrow, deep humility, knowledge, faith, repentance, love, and devotedness to God's glory.

REGENERATION, BAPTISMAL.

We give two articles on this subject from eminent exponents of somewhat varying views in the Protestant Episcopal and Reformed Episcopal Churches. The Rev. J. Francis Hall, D. D., Instructor of Dogmatic Theology in the Western Seminary of Chicago, presents the subject as follows:

The purpose of this article is to give a brief exposition of the doctrine of baptismal regeneration as contained in the Book of Common Prayer of the Protestant Episcopal Church. The writer holds no brief for a party, whether high or low, advanced or moderate, but seeks simply to state what the Episcopal Church teaches *officially*.

In the form for "the Administration of Public Baptism of Infants," the minister exhorts the congregation to pray that God "will grant to *this Child*. . . . that he may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made *a* living *member* of the same." In one of the prayers which follow, the words occur, "We call upon thee for *this infant* that *he,* coming to thy holy baptism, may receive remission of sin, by spiritual regeneration." In another prayer the minister is to say, "Give thy holy spirit to *this infant,* that *he* may be born again, and be made *an heir of* everlasting salvation," etc. After the baptism itself is performed the minister must say, "Seeing now . . . . that *this child is* regenerate, and grafted into the body of Christ's Church," etc. A little further on he is to say, "We yield Thee hearty thanks . . . . that it hath pleased Thee to regenerate *this infant* with Thy Holy Spirit, to receive *him* for Thine own *child* by adoption, and to incorporate *him* into Thy Holy Church." Then follows a prayer that being thus "living unto righteousness," he "may crucify the old man, and utterly abolish the whole body of sin," etc.

The teaching here implied seems clearly to be as follows: Regeneration is treated as something which can be received by an unconscious infant —*i. e.* it is not to be confounded with any moral movement on the part of the subject of regeneration, but is entirely through an operation of the Holy Ghost. It's concomitants are (a) incorporation into the Church of Christ, which is treated, as in St. Paul's Epistle to the Ephesians, as the body of Christ; (b) adoption or engrafting into the body of Christ, so as to become God's child by grace; (c) the flowing into the child's soul of life-giving and cleansing streams of grace. In short, baptismal regeneration is the effect of a new and life-giving relation to Christ in his body, achieved by the Holy Ghost through the instrumentality of a rite divinely appointed for that purpose. (Comp. St. John i:12, 13; iii:5; Titus, iii:5; Luke vi:19; Eph. iv:4, 16; v:30.)

This doctrine is often misunderstood by being confused with conversion. The two are not treated by us as equivalent, although nearly related. I shall endeavor to bring out our meaning by distinguishing four closely related but distinct ideas.

(a) *Regeneration,* or the reception of life-imparting grace, without which our perfect conformity to Christ is impossible, but which is a divinely conferred relation to Christ, which enables rather than compels such conformity. In it we become branches of the vine. But we may still fail to respond to the life which flows into us from the trunk (Christ), and be cut off in the end. In brief, regeneration is not a moral change on our part, but a state of grace from above by which our full sanctification becomes possible.

(b) *Conversion* in its primary sense, or a change in our convictions and purpose from error and evil to truth and righteousness. It is made possible by the Holy Ghost, whether it precedes or follows baptism; but it includes a change of view and will *on our part.* It is not in itself life-giving, as is regeneration, but the new aims adopted in it are made realizable by regeneration.

(c) *Repentance,* which resembles conversion with this difference, that, whereas conversion usually refers to a revolution in our whole course of mind and purpose, repentance concerns our particular sins, sins which we continue to commit through weakness even after regeneration and conversion.

(d) *Sanctification,* or conversion in the ultimate sense, which means the lifelong process of our entire and interior conformity to Christ—our perfect acquisition of the virtues which make it possible for us to enjoy Divine fellowship, and without which we cannot enter heaven.

It is to be observed that from such a point of view as I have outlined—the point of view of our Prayer Book—regeneration can occur but once, and constitutes the potential principle of effectual repentance and ultimate sanctification. Conversion in its first sense may in cases be superfluous —*i. e.* when the child has always possessed the general aim of serving Christ, in spite of occasional yieldings to temptation. It may precede but does not take the place of regeneration. It needs to be followed by life-long progress in sanctification. It is instantaneous, often, but constitutes only the beginning of our use of the assistance of saving grace.

The Rt. Rev. Charles Edward Cheney, D. D., Senior Bishop of the Reformed Episcopal Church, treats the question in the following manner:

The great body of those distinctively known as Evangelical Christians concur in regarding the new birth which is so conspicuously set forth in the New Testament, as that "creative act of the Holy Ghost, by which he imparts to the soul a new spiritual life." Even those churches which are not generally included in the term "evangelical," such as the Roman Catholic for example, would admit the substantial correctness of the definition just given. The many controversies regarding regeneration which have agitated Christendom, have therefore arisen not out of vital differences as to what the new birth is, so much as from inquiries as to when, how, and in the use of what instrumentalities, is it imparted.

(1) Protestant View in General. Among Protestants with comparatively few exceptions, the view has always predominated that in regeneration God's gracious Spirit acted upon the soul through the medium of revealed truth. No matter in what precise method that truth may have been presented, whether in parental instruction, the public teaching from the pulpit, the reading or hearing of the Scriptures, or even the memory of some long-forgotten but divine admonition, the Holy Ghost deigns to employ

each and all of these agencies in the new creation of the moral and spiritual nature. Christ himself taught, "The words that I speak unto you, they are spirit, and they are life." In direct connection with St. John's characterization of Christ as "The Word," he adds, "To as many as received Him (The Word), to them gave he power to become the sons of God." "Of his own will," says St. James, "begat he us with the word of truth." Writing to the Corinthian believers, St. Paul declares, "In Christ Jesus I have begotten you again through the Gospel." St. Peter writes to the scattered Christians to whom his first epistle is addressed, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

(2) Roman Catholic View. On the other hand, from the early days of the church—how early it would be hard to determine—a totally different theory has had its advocates and devotees. The Church of Rome has committed itself wholly to the dogmatic proposition that Baptism is the immediate and direct instrument through which the Holy Spirit acts upon the soul. It holds that when a properly qualified functionary of the church applies water in the name of the Holy Trinity, the act becomes the vehicle by which the new creation is imparted.

(3) Anglican Views. How far the Anglican Church goes in the adoption of this idea of the Baptismal washing, is a question involving much difference of opinion. On the one hand it is universally admitted that from the Reformation down, a large portion of the clergy and laity of the English Church have been in entire accord with the prevailing Protestant and evangelical conception of the sacrament of Baptism stated above. It is to be remembered, however, that clear definition and accuracy of statement cannot be expected in any subject about which controversy has not raged. And the hot debates of the English Reformation centered about the Lord's Supper rather than about Baptism. The Reformers' views concerning the Eucharist are sharply defined, but as Baptism was not thus elaborately discussed, so its effects upon the spiritual nature of the recipient were not brought out with clear-cut precision. Thus it came about that both in the Established Church of England and the Protestant Episcopal Church in the United States the subject has remained unsettled, and the ministers and members of the church have been divided between the evangelical and the mechanical view of the sacrament of Baptism.

(4) Anglican Book of Common Prayer. But the careful student of the Anglican Book of Common Prayer can hardly fail to perceive that the enormous influence which as a liturgical form constantly repeated, it exerts, is manifestly on the side of those who hold that the gift of the new birth is inseparably tied to the outward act of Baptism with water. The office for the administration of the rite imperatively requires the clergyman to say, after the affusion of water, "Seeing now, dearly beloved, that this child (or person) is regenerate." What the person was before the baptismal act is seen by the Church Catechism in its declaration that "we are born the children of wrath." Consequently this new-creative act of the Holy Ghost is inseparably involved in a ceremony performed by a mortal and sinful man. Of course, the principal Scripture basis alleged for such a belief, is St. John iii:5; "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." Clearly Christ required a baptism both physical and spiritual.

(5) Objections. But He does not assert, as does the Baptismal Office referred to, that the outward washing *ensures* the inward. An immigrant may be told, "Except you be naturalized, and receive the spirit of your adopted country, you cannot be an American." But who shall dare assure him, "Take the step of legal naturalization, and the spirit of patriotism will necessarily accompany it?" Other passages are used as proof-texts. In Titus iii:5, St. Paul says, "According to His mercy he saved us by the washing of regeneration, and the renewal of the Holy Ghost." But the assumption that the "washing (laver) of regeneration" is Baptism, is only a manifest begging of the question. Moreover, it is alluded to as something in strong contrast to "works of righteousness which we have done." But outward Baptism is surely among these "works of righteousness" of human performance. St. Peter's language in 1 Pet. iii:21, "Baptism doth also now save us," is often employed to enforce Baptismal Regeneration. But the remainder of the verse reads as a corrective of such a theory: "*Not* the putting away of the filth of the flesh, but the answer of a good conscience toward God."

(6) Explanations. Various explanations have been put upon the language of the Anglican Prayer Book which appears to teach so mechanical a theory. Low churchmen have sometimes taken refuge in what is styled "The hypothetical," or "charitable" explanation. On the supposition that the person baptized would fulfill the promises of repentance and faith, the clergyman is speaking as though they had been actually fulfilled. So clumsy a defense of plain words hardly needs notice or refutation here. Some have satisfied scruples about the language of the service by asserting that the regeneration assumed, was a mere ecclesiastical term for admission into the church. As an infant is at his nativity brought into a new world, so the baptized person enters a new world of church privilege by an act which therefore may be called a new birth. No moral change is involved. The Bishops of the Protestant Episcopal Church in 1871, endeavored to quiet conscientious souls with this explanation. Unfortunately, however, the thanksgiving following the act of baptism defines what this regeneration is. "We thank Thee that it hath pleased Thee to regenerate this person by *Thy Holy Spirit.*" It is therefore spiritual regeneration which is supposed to be wrought, and certainly one cannot conceive of a change effected upon a human soul by the Holy Spirit of God, which shall not be a moral change.

(7) Reformed Episcopal Attitude. In the revision of the Book of Common Prayer made by the Reformed Episcopal Church, all this labored attempt to interpret a phrase of the baptismal service was superseded by the entire omission of any statement which could possibly convey the idea that regeneration was inseparably connected with water baptism. C. E. C.

REGION ROUND ABOUT, THE (rē'jŭn, round ă-bout', thē), (Gr. *περίχωρος, per-ikh'o-ros,* lying round about).

In the Old Testament it is used in the Sept. as the equivalent of the Hebrew *hac-Ciccar,* which means literally "the round," the topographical signification of which is not clear, but which seems to denote the country under cultivation in which stood Sodom and Gomorrah and the rest of the five "cities of the *Ciccar*" (Gen. xiii:10, 11, 12;

xix:17, 25, 28, 29; Deut. xxxiv:3). Elsewhere it has a wider meaning, though still attached to the Jordan (2 Sam. xviii:23; 1 Kings vii:46; 2 Chron. iv:17; Neh. iii:22, xii:28). It is in this restricted sense that *perikhoros* occurs in the New Testament. In Matt. iii:5 and Luke iii:3 it denotes the populous and flourishing region which contained the towns of Jericho and its dependencies.

REGISTER (rĕj'ĭs-tēr), (Heb. כָּתָב, *kaw-thawb'*), a public record for marking genealogies and events worthy of remembrance (Ezra ii:62).

REHABIAH (rē'ha-bī'ah), (Heb. רְחַבְיָה, *rekh-ab-yaw'*, in 1 Cor. xxiii.; whom Jehovah enlarges), a grandson of Moses, and son of Eliezer (1 Chron. xxiii:17; xxiv:21; xxvi:25), B. C. after 1250.

REHOB (rē'hŏb), (Heb. רֵחֹב, *rekh-obe'*, an open space, width), called also Beth-Rehob.

1. A place on the northern border of Palestine (Num. xiii:22), not far from Dan (Judg. xviii:27-29). It was assigned to the tribe of Asher (Josh. xix:28), and was a Levitical city (Josh. xxi:31; 1 Chron. vi:75). It does not, however, appear that the Israelites ever had it in actual possession (comp. Judg. i:31; 2 Sam. x:6, 8).

2. A town allotted to Asher (Josh. xix:28). Schwarz suggests a place seven and a half miles east of Tyre as its location.

3. Another town of Asher allotted to the Levites (Josh. xxi:31; 1 Chron. vi:75), but of which one of the Canaanites retained possession. Site unknown.

4. The father of Hadadezer, king of Zobah, in Syria (2 Sam. viii:3), B. C. before 1043.

5. One of the Levites who entered into the covenant with Nehemiah (Neh. x:11), B. C. 410.

REHOBOAM (rē-ho-bō'am), (Heb. רְחַבְעָם, *rekh-ab-awm'*, he enlarges the people).

The son and successor of Solomon, born by one Naamah (B. C. about 934), an Ammonitess, about the end of David's reign. It appears, from the book of Proverbs, that his father was at no small pains to teach him wisdom: but these instructions were not blessed of God to him, nor were they duly exemplified in his father's life.

(1) Accession to the Throne. When he began to reign, being about forty-one years of age, he repaired to Shechem, where the Hebrews had assembled to make him king. Instigated by Jeroboam, who had begun to raise sedition a little before Solomon's death, they offered Rehoboam sovereignty, provided he would ease them of the hard service and expensive taxes which his father had laid upon them as he carried on his buildings. He took three days to deliberate on the proposal. His aged counsellors, who had served with his father in that station, advised him to give the people an obliging answer, and he would soon fix them in his interest. Unwilling to do so, he consulted with his young counsellors, who had been brought up with him. They advised him to tell the people that he intended to load them with far more grievous burdens, and to punish them far more severely than ever his father had done. This advice suiting his haughty and foolish disposition, he followed it.

(2) Revolt of the Ten Tribes. The ten tribes of Reuben, Simeon, Ephraim, Manasseh, Dan, Zebulun, Issachar, Naphtali, Gad, and Asher, provoked herewith, cried out that they were under no obligation to, and had no interest in the family of David, and so would go home, and let Rehoboam and the family of David care for themselves. Upon their withdrawment in a body, Rehoboam sent Hadoram, his treasurer, after them, to persuade them to return. Perhaps supposing him the author of their late hardships, they stoned him to death. Rehoboam seeing this, posted off to Jerusalem in his chariot, where the tribes of Judah and Benjamin acknowledged him king. Of these he formed an army of 180,000 to reduce the ten revolting tribes by force: but Shemaiah the prophet, in God's name, dissuaded him and his army from this atttempt, as it would not prosper. Rehoboam and his people then returned to their homes.

(3) Reign. He, to strengthen his kingdom, fortified a number of cities, storing them with garrisons of men, and magazines of armor and provision. As Jeroboam, who had got himself made king of the ten tribes, cast off the true worship of God, many of the priests and Levites, and, no doubt, others, retired to the kingdom of Judah, and strengthened it.

For three years Rehoboam and his subjects followed the Lord, and prospered exceedingly; but afterwards they abandoned themselves to every enormity. Idolatrous altars, statues, groves and high places were everywhere formed, and both men and women were appointed to be public prostitutes.

(4) Egyptian Invasion. To punish this wickedness, God brought Shishak, King of Egypt, to invade the land (B. C. 929). He ravaged the country, and carried off the treasure of the temple and palace. Shemaiah the prophet told Rehoboam and his princes that their idolatry and other wickedness had occasioned these disasters. They humbled themselves under a sense of their guilt, and acknowledged the justice of God in their miseries. Shemaiah then assured them that God would not utterly forsake them, but would prove to them the difference between the hardships of serving the Lord and of serving Shishak. When Shishak left the country, after he had held it in subjection about three or four years, Rehoboam and his people restored in some degree the worship of God, but the high places were not removed. He caused brazen shields to be made for his guard who attended him to the temple, instead of the golden ones made by command of his father, which Shishak had carried off: these were laid up in his arsenal when they were not used.

(5) Death. After Rehoboam had reigned seventeen years, he died, and was buried in the city of David; and left Abijah his son, whom he intended to have made his colleague on the throne, to be his successor. There were almost perpetual wars between him and Jeroboam, the history of which, and of his life, was written by the prophets Shemaiah and Iddo; but not being intended as canonical, has not reached our times. (1 Kings xii: and xiv:21-31; 2 Chron. x-xii). (See ISRAEL; JEROBOAM; JUDAH).

REHOBOTH (re-hō'both), (Heb. רְחֹבֹת, *rekh-o-bŏth'*, broad land).

1. *The "city Rehoboth,"* one of the four founded by Asher or Nimrod (Gen. x:11, 12). The text has been variously explained. Some regard it as denoting, not a separate city, but the "streets of the city"— that is, of Nineveh; others prefer to regard it as a distinct city. Rawlinson would identify it with *Selemiyah,* near Kalah, which has extensive ruins.

2. *"Rehoboth by the river,"* mentioned as the home of Saul or Shaul, an early king of the Edomites (Gen. xxxvi:37; 1 Chron. i:48). The "river" is supposed to be the Euphrates. The name is represented by *Rahabah,* attached to two

places on the Euphrates, one twenty-eight miles below the junction of the Khabour and three miles from the western bank; the other lower down, on the eastern side. The former is perhaps the true site of the ancient Rehoboth.

3. A well belonging to Isaac, and the third dug by him (Gen. xxvi:22). It is thought by some to be located about eighteen miles south of Beersheba, at the head of the great *Wady Refah,* and to be identical with what is now known as *er-Kuhaipeh;* yet because of its distance from Gerar, where the first well of Isaac was digged, it seems unsafe, without further proof, to regard its identification with Rehoboth as complete.

Near some stone ruins is an ancient well; the troughs and other masonry which still remain are of immense proportions, and apparently of very great antiquity. One of the troughs is round and the other circular, and cut in solid blocks six feet by five feet, and five feet high. Palmer states that the appearance of the masonry, which is more massive and antique than any other in the neighborhood, renders it probable that it is the well which Isaac dug. Though Robinson could not find it, Stewart and Rowlands each found it, as an ancient well and twelve feet in circumference; but it was so built over and filled with rubbish that neither Palmer nor Drake could at first discover it. (Schaff, *Bib. Dict.*)

REHOBOTH-IR (re-hō'both-ēr'), (Heb. רְחֹבֹת עִיר, *rekh-o-both'eer,* Rehoboth-city), a city of ancient Assyria (Gen. x:11), which formed a part of Nineveh. Site not known.

REHUM (rē'hum), (Heb. רְחוּם, *rekh-oom',* compassionate).

1. One of those who returned with Zerubbabel from Babylon (Ezra ii:2), B. C. 536. He is called Nehum (Neh. vii:7).

2. A chief officer of the king of Persia, who commanded in Samaria and Palestine. He wrote to Artaxerxes (Smerdis), the successor of Cambyses, to oppose the rebuilding of the Temple of Jerusalem (Ezra iv:8, 9, 17, 22), B. C. 465.

3. A Levite, one of the sons of Bani, who repaired a part of the wall of Jerusalem under Nehemiah (Neh. iii:17), B. C. 445.

4. A priest who returned from the Captivity with Zerubbabel (Neh. xii:3), B. C. 445.

5. One of the chief Israelites who entered into the covenant with Nehemiah (Neh. x:25), B. C. 445.

REI (rē'ī), (Heb. רֵעִי, *ray-ee',* friendly, social), an officer of David's who refused to conspire with Adonijah to usurp the throne (1 Kings i:8), B. C. 1015.

REINS (rānz), *i. e.,* kidneys, from the Latin *renes.*

1. The word is used to translate the Hebrew word כִּלְיָה, *kil-yaw',* strength.

2. It is once used (Is. xi:5) as חָלָץ, *khaw-lawts',* the loins, the seat of strength.

Figurative. (1) The Scripture imputes to *the reins,* love and the fountain of generation (1 Kings viii:19). (2) God upbraids the Jews with having him enough in their mouths, but not in their reins and hearts (Jer. xii:2). (3) In trouble and in fear the reins are disturbed and tremble. They faint away (Nah. ii:10), and are relaxed (Dan. v:6; Ezek. xxix:7). (4) The psalmist says that *his reins* have encouraged and excited him to praise the Lord (Ps. xvi:7); and Jeremiah (Lam. iii:13), that the Lord had sent the daughters of his quiver into his reins; that is, he hath pierced me with his arrows; he hath exhausted his whole quiver upon me; the daughters of the quiver is a poetical expression for arrows. (5) In Deut. xxxii:14, *the fat of the reins* of wheat signifies the finest flour. (6) Men are *'pricked in their reins,'* when their soul is wounded with disquieting thoughts, tormenting passions, envy, sorrow, anger (Ps. lxxii:21).

REKEM (rē-kĕm), (Heb. רֶקֶם, *reh'kem,* variegation).

1. One of the five kings of Midian slain by the Israelites at the time Balaam was killed (Num. xxxi:8; Josh. xiii:21), B. C. 1170.

2. A son of Hebron and father of Shammai, of Judah (1 Chron. ii:43, 44), B. C. after 1170.

3. A descendant of Manasseh through Machir and probably son of Sheresh (1 Chron. vii:16), B. C. before 1619.

4. One of the towns of the allotment of Benjamin (Josh. xviii:27), mentioned as between Mozah and Irpeel; site unknown.

RELEASE (rē-lēs'), (Heb. שָׁמַט, *shaw-mat',* to let alone, to desist, to remit; Gr. ἀπολύω, *ap-ol-oo'o,* to release. (1) To set a prisoner or slave at liberty (Matt. xxvii:15). (2) To forgive a debt or tribute (Deut. xv:2; Esth. ii:18). (See FEASTS; FESTIVALS.)

RELIGION (rē-lĭj'ŭn), is a Latin word, derived, according to Cicero, from *relegere,* "to reconsider;" but according to Servius and most modern grammarians, from *religare,* "to bind fast."

If the Ciceronian etymology be the true one, the word religion will denote the diligent study of whatever pertains to the worship of God; but, according to the other derivation, it denotes that obligation which we feel on our minds from the relation in which we stand to some superior power. The word is sometimes used as synonymous with sect; but, in a practical sense, it is generally considered as the same with godliness, or a life devoted to the worship and fear of God. Dr. Doddridge thus defines it: "Religion consists in the resolution of the will for God, and in a constant care to avoid whatever we are persuaded he would disapprove, to dispatch the work he has assigned us in life, and to promote his glory in the happiness of mankind." (See GODLINESS.) The foundation of all religion rests on the belief in the existence of God.

Religion has been divided into natural and revealed. (*a*) By *natural religion* is meant that knowledge, veneration, and love of God, and the practice of those duties to him, our fellow-creatures, and ourselves, which are discoverable by the right exercise of our rational faculties, from considering the nature and perfections of God, and our relation to him and to one another. (*b*) By *revealed religion* is understood that discovery which he has made to us of his mind and will in the Holy Scriptures.

RELIGION, SCIENCE OF (rē-lĭj'ŭn si'ens ŏv).

The Science of Religion, or Comparative Theology, starts with a study of the principal religions of the world.

The name of comparative religion should be avoided. We do not speak of comparative language, but of comparative philology. No one would use comparative bones in the sense of comparative anatomy. If theology is the science of religion, comparative theology is the natural name for a comparative study of religions. If other names were wanted, hierology, as suggested by Prof. Tiele, or pistology, would answer the purpose.

Like the science of languages, mythology, and thought, it would have been absolutely impossible

before the beginning of this century, and it is certainly our century which may by right claim it as its own. It is true the Jewish, the Christian and the Mohammedan religions had formed the subject of learned studies for many centuries, and the sacred texts on which these religions profess to be founded, the Old Testament, the New Testament and the Koran had been carefully edited and translated. We have only to look at the immense folios on the Old and the New Testament which fill ever so many shelves in our libraries in order to see how much the history of the Jewish and Christian religions had occupied the thoughts of those who came before us. Nor need the works of modern scholars, inspired by what is often contemptuously called the higher criticism, fear comparison with the works of the ancient fathers or reformers of the church.

1. Unhistoric Spirit. What detracts, however, from the value of most of these works is the absence of the historical spirit, and the unjustifiable way in which the sacred texts of these religions were violently torn away from those great historical movements of human thought, which alone could have given life and meaning to them. If we add to this that all non-Christian religions were treated at the same time in a totally unhistorical spirit by being assigned to the devil as their author, we can well understand why a history of religion and a comparative study of religions were impossibilities before the time of the Reformation. It is all the more interesting to observe one notable exception, and to see the intrepid scholarship displayed by the famous Cardinal Cusanus in the fifteenth century. He seems to have been the first to study non-Christian religions in the independent spirit of a scholar and an historian. He examined the religions of the Greeks and Romans, of Jews, and as far as possible at the time, of the Hindus and Mohammedans also. He actually acquired a knowledge of Arabic in order to read the Koran in the original, and devoted a whole book, "De Cribratione Alchoran," to the sifting of the Koran, and an examination of Mohammed's teaching, pointing out what seemed to him the many errors of the prophet. And yet he was able to discover a certain harmony in all religions, as far as they were known to him, and it was on this harmony that he built a hope of universal religion, and of universal peace. He went so far as to say that "even those who worship many gods have borne witness to the existence of God, and that in their many gods the polytheists worship after all the one Deity, though they have divided it among many gods. It was the one God they worshiped in all the other gods." We might also quote St. Augustine as a large-hearted judge of non-Christian religions, for though he knew but a small number of religions, it required greater courage in his time, when paganism was still a dreaded enemy, to say what he said, "that there was no religion which did not contain some grains of truth." Since the revival of classical learning in Europe the ancient religions of Greece and Rome have naturally formed the subject of many learned and voluminous treatises. Unfortunately these two mythological religions possess nothing that could be called sacred or canonical books, and even in their most ancient records we meet them already fully developed, no longer as growing and expanding.

What was the true origin of Zeus and Apollo the Greeks knew as little as Virgil knew the first germs of Jupiter and Mars. Yet these are the questions which most concern the students of mythology and religion. It is difficult, if not impossible, to draw a sharp line between the religion and the mythology, whether of Greeks or of Romans, and we must often rest satisfied to know no more of their Gods than the legends and the cult peculiar to each period in their growth.

2. Comparison and Etymology. The only means we possess of knowing more of their gods than the Greeks and Romans knew themselves is comparison and etymology. Much has been achieved in this research, but there remain many names which admit, as yet, of no comparison and defy all etymology. We must rest satisfied with having established the fact that the first step in the evolution of the principal gods and heroes is to be found in their names, and that a considerable proportion of their names admit of etymological interpretation. This conviction, unwelcome as it was at first to classic scholars, and resisted as it is even now as a dangerous innovation by a few of them, has imparted a new character to all mythological and religious studies, and has clearly established the fact that here, as elsewhere, the legends and the cult of the gods can be accepted as the detritus only of far more ancient religious and mythological thought. Though the later history of the cult of the gods, of worship, sacrifice, of public and private festivals, and more particularly of the most ancient temples still preserved to us is full of interest for understanding the later development of religious faith and myth among the two classical nations, it would clearly be as hopeless to try to gain an insight into the original character of the principal deities of Greece and Italy from what we know of their cult in historical times as to try to discover the true genius of Christianity from the magnificent pageants in St. Peter's at Rome, or from the joyous celebrations of the days of popular saints in the streets of Santa Lucia at Naples. This is not meant to belittle in any way the value of the many learned treatises on the legends and cults of Greeks and Romans published by the classical scholars of former centuries, but only to bring out more clearly the fundamental difference between their ideas and what is now called *The Science of Religion.* That science, concerned as it chiefly is with the origin, not only of Greek and Roman, but of all the religions and mythologies of the East which have become accessible to us in their sacred literatures, with the genesis of their gods and goddesses, with the etymology of their names, and with the beginnings and original intentions of their sacrifices, and of the various forms of praise, prayer and thanksgiving which in some cases gradually developed into a regular ceremonial or cult, was simply impossible before the beginning of our own and the end of the last century, and may fairly be claimed as one of the greatest conquests of our time.

3. Requisites for Investigation. A comparative study of the religions of the world required before all things a knowledge of the language in which each religion arose, and without which it would have been impossible. No one would be bold enough to write on the gods of ancient Greece and Rome without at least a smattering of Greek and Latin. How then could the religions of India and ancient Persia have been studied without a knowledge of Sanskrit and Zend, and how could a comparative study of the principal religions and mythologies of the world have been possible without a previous comparative study of the languages in which they have become known to us? Even with regard to the still existing religions, whether of civilized or uncivilized races, which have been described to us by missionaries

and travelers, or even by some of their followers, we see at once the wide difference between the statements of mere casual observers unable to ask questions or to carry on discussions on any authoritative documents, whether of a literary or moral character, and the really instructive accounts which we owe to men like Dr. Hahn, Bishop Callaway, the Rev. W. W. Gill, or to Ram-Mohun Roy, Nila Kantha Ghoreh, Bunyin Nanjio, and others. When, at the beginning of our century, the scholars of Europe began to devote themselves to a study of Sanskrit and Zend, of Egyptian and Babylonian, there soon followed a complete revolution in the ordinary ideas about the religions of the ancient inhabitants of India, Persia (Media), Egypt and Babylon. The decipherment of Vedic Sanskrit, of Avestic Persian, of hieroglyphic Egyptian and cuneiform Babylonian received its real value when it was seen how it could serve as a key to the literature and religion of ancient humanity. Before that time our ideas of the religion of Egypt and Babylon, of India and Persia, were chiefly derived from Herodotus and other Greek writers, but comparison of their accounts with such accounts of the Egyptian pantheon, as we now possess in the works of Brugsch or Maspero, will best show the difference which a knowledge, however slight, of the ancient Egyptian language has produced in a true appreciation of the ancient religion of Egypt. The same remark applies to the religion of Babylon and Assyria, though here there remains much, undoubtedly, to be done before we can reach the deepest roots of the religion of the land of the two rivers. As we know it at present from the works of Maspero or Sayce, it seems so full of what we should call secondary or even tertiary ideas that we cannot but hope that a fuller knowledge of the Akkadian language and literature may in time disclose to us a far deeper stratum of thought and in it the real germs of Mesopotamian faith and worship.

The religions of China were known even during the last century, thanks chiefly to the conscientious labors of Roman Catholic missionaries resident in the capital of the Chinese Empire. Their knowledge of Chinese was most creditable, and their translations of some of the kings ascribed to Confucius and Laotze enabled European scholars to form a fairly accurate idea of the teaching of these two philosophers which consisted of moral and metaphysical doctrines rather than of what we mean by religious dogma in a more narrow sense. Still in this branch of Oriental scholarship also great progress has been made by more recent scholars, such as Abel Remusat, Stanislas Julien, Professor Legge, Dr. Wylie, and others, so much so that what is called religious cult in China, whether the ancient popular cult embodied in the writings of Confucius, or the more metaphysical and esoteric system ascribed to his contemporary Laotze, or the worship of Fo, *i. e.*, Buddha, introduced in the first century from India to China, may now be studied as readily by European students as the religions of Mohammed or of the Old and New Testaments.

Remembering that all of the great religions had their origin in the East, and that the sacred writings on which they profess to be founded are all composed in the ancient languages of their respective countries, it may be easily understood why it was only after the rise of Oriental philology in the beginning of our century, that a really scholarlike study of their teaching became possible.

4. Religious Literature of Various Countries.

We are now in possession of what may be called authentic religious literature for the following countries:

(1) Egypt. Though we do not possess any of the sacred books which seem to have been known to ancient Greek writers, the hieroglyphic and hieratic inscriptions and papyri, particularly the so-called Book of the Dead, are so full of religious ideas, and the ancient temples and pictorial representations on their walls have placed before us such living pictures of their daily life and their solemn cult, that it has been possible for hieroglyphic scholars to give us a fuller knowledge of the religion, mythology and cult of ancient Egypt than we can ever hope to gain of the religious faith and ceremonies of the ancient inhabitants of Greece and Italy. (See EGYPTIANS, LITERATURE OF ANCIENT; EGYPTIANS, RELIGION OF ANCIENT.)

(2) Babylon and Assyria. The cuneiform inscriptions found in these Mesopotamian kingdoms, though far less abundant than those of Egypt, have likewise yielded, not indeed what could be called a sacred code, but so many hymns, legends and names of gods, goddesses and heroes, that it has been found possible to trace the general outlines at least of what constituted their religion and sacrificial cult. What seems strange is that while some very competent scholars are now inclined to look upon the Babylonian civilization as more ancient than that of Egypt, we find in the oldest Babylonian hymns allusions to an historical environment which, according to our ideas, would indicate a far more advanced progress in the arts of civilized life than we find, for instance, in the hymns of the Rigveda, which are commonly assigned to a much later date. We must not forget that brilliant as the progress of Babylonian research has been, these studies are as yet in their infancy, and, considering the ever-increasing wealth of materials, hold out a hope of much greater future discoveries than have hitherto been achieved. (See BABYLONIA, 15; BABYLON AND ASSYRIA, RELIGION OF.)

(3) Palestine. I need add nothing here about the Old Testament and the religion of the Jews, beyond pointing out that as both the Jewish and the Babylonian religions are of Semitic origin and composed in a Semitic language, they often help to illustrate each other, and share many things in common, such as the legend of the deluge, and, according to some scholars, the legends of the Tower of Babel, of Paradise, and other half historical traditions of the most ancient Semitic world. (See HEBREWS, RELIGION OF THE.)

(4) Arabia. There is one more Semitic religion, Islam, as founded by Mohammed in the seventh century A. D. Mohammed clearly borrowed most of his ideas from Jews and Christians, with whom he came in contact while trying to reform the manners and superstitions of the wild tribes of Arabia. Had his informants been able to give him an account of the true doctrines of Moses and Christ, it is not too much to say that Mohammed might have been satisfied with preaching Jewish and Christian doctrines, instead of becoming the founder of a new religion.

(5) China. Here we possess indeed the literary documents on which the three recognized religious systems of the country profess to be founded. The system of Confucius is founded on the Kings. King, however, does not mean what we mean by sacred book or Bible, but simply a book recognized as authoritative on all the sub-

jects on which it touches. Nor do these books derive their authority from any supposed miraculous revelation, but chiefly from their age. Confucius who has often been quoted as their author, decidedly declines that honor for himself and claims no more than to have been the collector and preserver of these books, and in that sense the restorer but not the founder of the ancient religion of his country. To our mind these books are not altogether religious. They teach principles of morality and worldly wisdom, besides those of religion, and Confucius actually warns the people not to have too much to do with the spirits, but to honor their fathers and mothers, as a foundation of a well ordered social life.

Laotze, who was a contemporary of Confucius and the founder of Taoism, is far more responsible personally for the Tao-te-King than Confucius for his Kings, but he also represents his doctrine of Tao, Right or Reason, as a doctrine of great antiquity, which he preached, but did not invent. This doctrine which was originally highly metaphysical, and destined for the few rather than the many, has become thoroughly vulgarized and degraded in the course of centuries, and we are told that it is now professed by the least educated classes of the people of China.

The same is equally true of the third established religion in China. Buddhism, as introduced into the country in the first century A. D., was chiefly founded on the *Mahâyâna* school. This school presented even in India a secondary and on many points corrupt form of Buddhism, and has been still further misunderstood and degraded in China, Korea and Japan. For a scientific study of this branch of Buddhism we should depend on the Sanskrit originals rather than on Chinese translations, but we can hardly expect the leaders of the various sects into which the Mahâyâna Buddhism has been broken up in China, Japan and Mongolia to take this view. In their eyes this doctrine, which, for the sake of clearness, I proposed to call Bodhism rather than Buddhism, is the true and genuine doctrine of Buddha, or, as they call him, the great Bodhisattva.

Bodhi, enlightenment, true knowledge, is the highest goal of this sect. Bodhisattva is he who has the essence of that knowledge and becomes in time a Buddha. Philosophical as it was in its first conception, this branch of Buddhism has become deteriorated by many superstitions.

Nor can it be denied that it may have answered the religious requirements of the great mass of the people far better than the more or less agnostic teaching of the Buddha. Much still remains here to be cleared up, how to account for the origin of the Mahâyâna school, for its divergence from the religion as contained in the Pali Tripi*ṭ*aka, and for the many things which, in spite of their differences the two sects share in common, often to their *ipsissima verba*.

(6) India. Here we possess the immense advantage that the Hindus themselves have recognized certain ancient texts, not only as sacred but as canonical or invested, as we should say, with supreme authority, and in fact, infallible. Though we cannot trace these texts in their present form back to more than the second millennium before our era, there have been many changes in the Brahmanic religion which we can watch through various periods of language and literature. Each of these changes represents a religion by itself and can be studied in its own Sacred Books. We have to distinguish in India:

1. The religion of the Veda (the metrical hymns or Mantras).
2. The religion of the Brâhma*n*as (prose).
3. The religion of the Purâ*n*as and their modern developments.
4. The religion of Buddha in its three modifications: (*a*) The Hînayâna; (*b*) The Mahâyâna; (*c*) The Gaina sect.

The most ancient religion of the Veda has to be studied in the ten Ma*n*ḍala of the poetic hymns of the Rig-Veda-Sanhitâ.

The religion of the Brâhma*n*as is contained in the prose Brâhma*n*as, and in the Sanhitâs of the Ya*g*urveda Sâmaveda, and Atharvaveda.

The later and more popular religion of India has left its records in the Mahâbhârata, Râmâya*n*a, the legal Śâstras and the Purâ*n*as. The religious beliefs and customs of the aboriginal inhabitants of India, who are often alluded to in the Mantras, Brâhma*n*as, and in the Mahâbhârata, etc., have left no documents behind, and it is doubtful whether the superstitious practices of some of the uncivilized races still inhabiting parts of India may be accepted as survivals of their ancient religions.

Buddhism has to be studied in three distinct sacred canons: (*a*) The Hînayâna in the Tripi*ṭ*aka or The Three Baskets (Pali); (*b*) The Mahâyâna in a number of texts written in the so-called Gâthâ dialect and in a corrupt Sanskrit prose. These are sometimes comprehended under the name of Angas, *i. e.*, members, parts; (*c*) The Gaina religion in its own Agamas.

(7) Persia. The religion of ancient Persia (Media and Bactria) has been rendered accessible to us by the discovery of MSS. of the so-called Zend-Avesta, and by their first scholarlike decipherment by Burnouf and his successors. The Avesta contains ancient and modern texts, the most ancient being the Gâthas. The later development of the Avestic religion can now be studied in the Pehlevi literature, dating from the Sassanian period.

Most of these sacred texts are now published in the original languages, and the more important of them have been rendered accessible to the students of the history of religion by English translations published in the *Sacred Books of the East*. Though it seems self-evident that for an accurate and scholar-like knowledge of the great religions of the world, the books recognized as canonical and authoritative by the followers of each religion are indispensable, doubts have been raised by various scholars whether a religion lives really in its sacred books, or whether it does not rather lie buried in them. We know that a large and important branch of Christians set less value on the texts of the Bible than on the traditions of the church, that its priests actually dissuade the laity from reading the Bible, and that they hold certain doctrines and enforce certain practices for which there is no, or a very doubtful, authority in the Bible. According to them the church, the councils, the priesthood, or the head of the priesthood should be accepted as the recognized representatives and infallible exponents of all religious truth. Others, again, see the real life of a religion in the faith of the individuals who profess to believe in it. According to them any poor widow has as much right to claim her faith to be the true Christian faith, as the most powerful preacher or the most learned professor. From a practical point of view there may be some truth in these ideas, but for historical purposes, and more particularly for a comparison of religions, such a view would simply be subversive of the scientific character of our studies. All studies on religion, all comparisons of the great religions of the world, must be founded on their sacred texts. Everything else is mere waste of time and

vexation of spirit. We ourselves would not accept every Christian bishop or minister, nor every educated Christian layman as an authority for the true doctrine of Christ, unless he was prepared to give us chapter and verse from the Bible for every statement made by him. In the same way no Buddhist, whether he comes from Ceylon or Burmah, from China or Japan, whether he be a follower of the Hînayâna, the Mahâyâna, or the Gaina school, has any right to lay down the law with regard to Buddhism, unless he is prepared to give us his reference to passages in the Vinaya, the Sûtras, or the Abhidharma in support of his statements.

It was a well-known custom among the defenders of Brahmanism to appeal to lost Śâkâhs or lost branches of the sacred Scriptures in support of doctrines for which there was really no authority in their extant Vedas. This was done for the last time in the controversy on widow-burning carried on between Radhâkântadeva, Professor Wilson and myself. My answer to the learned Mahârâjah was the old one given by their own medieval casuists that it is impossible to appeal to skull as a witness in a court of law. If our study of the religions of the world, and more particularly a comparative study of their fundamental doctrines, is to lead to any valuable or permanent results, we must no longer speak of what Hinduism, Buddhism, Parsism, of what Judaism or Christianity teaches. We must distinguish between Mantras, Brâhmaṇas and Purâṇas; between Mahâyâna, Hînayâna and Gaina Buddhism; between Gâtha, Yasna and Sassanian Parsism; between the Judaism of the law and the prophets, and the Judaism of the Apocrypha; between the Christianity of the Gospels, the Epistles, and that of the Ecumenical councils. If possible the *ipsissima verba* of the originals should always be produced, and though I am well aware of the imperfections of all translations of ancient Oriental texts, the English translations given in my *Sacred Books of the East* may be accepted for the present as a sufficient authority. Strictly speaking, no modern language can give us the exact equivalents of the words and ideas current at the time of the composition of these sacred texts. We must be satisfied with approximate accuracy, and we should remember that the differences that have arisen between competent Oriental scholars in the interpretation of those ancient texts hardly ever affect their fundamental doctrines. Unless these warnings are taken to heart our study of the religions of the world will lead only to confusion, to acrimonious controversy and strife, not to the discovery of those eternal truths which lie hidden in all religions.

Nothing can be more welcome for our purpose than that learned natives also from eastern countries should give us their individual views of their own religions. But it should be a condition *sine qua non* that they should always support their statements by references to their own sacred and canonical texts. No cardinal or bishop, no minister or rabbi, would desire exemption from this rule, nor are other eastern religions without learned representatives who could substantiate their statements by quotations from their own sacred codes and hold their own against the best Oriental scholars of Europe; nay, even correct their views by their own more intimate acquaintance with their sacred texts, and their more living knowledge of the present working of their religion. F. M. M.

RELIGIOUS PROSELYTES (rĕ-lĭj'ŭs prŏs'ĕ-lĭts). See PROSELYTE.

REMALIAH (rĕm'a-lī'ah), (Heb. רְמַלְיָהוּ, *rem-al-yaw'hoo*, whom Jehovah hath adorned), father of Pekah, the King of Israel (2 Kings xv:25–37; xvi:1, 5; 2 Chron. xxviii:6). His name seems to have been a reproach to his descendants (Is. vii:4, 5; viii:6), B. C. before 756.

REMETH (rē'meth), (Heb. רֶמֶת, *reh'meth*, a high place), a town of Issachar (Josh. xix:21), called Ramoth (1 Chron. vi:73). As the place is named next to En-gannim it may be identical with *Wezar* on Mt. Gilboa (Robinson, *Research.* iii. 157, 160).

REMMON (rĕm'mon), (Josh. xix:7). See RIMMON.

REMMON-METHOAR (rĕm'mon-mĕth'o-ăr), (Josh. xix:13). See RIMMON.

REMPHAN (rĕm'phan) **or REPHAN** (Gr. Ῥεμφάν, *hrem-fan'*), a name quoted in Acts vii:43, from Amos v:26.

But, according to the received pointing, it would better read, 'Ye bore the tabernacle of your king (idol), and *the statue* (or statues) of your idols, the star of your god, which ye make to yourselves.' According to this reading, the name of the idol so worshiped by the Israelites is, in fact, not given, although the mention of a star still suggests that some planet is intended. The reference is probably to Saturn, who was worshiped by the Semitic nations as an evil demon to be appeased by sacrifices.

REND (rĕnd), (Heb. קָרַע, *kaw-rah'*).

1. To tear asunder, pull in pieces (Ps. vii:2).
2. To reproach (Ps. xxxv:15).

Figurative. **(1)** *"Rending of garments,"* imported one's being overwhelmed with grief, or shocked with something terrible (Gen. xxxvii: 29, 34; 2 Chron. xxxiv:27).

(2) As the priests were not allowed to rend their garments, Caiaphas, *rending his garments*, was a token the priesthood was departing (Matt. xxvi: 65).

(3) *"Rending of the heart,"* denotes great and bitter sorrow for sin (Joel ii:13).

(4) God *"rends the heavens,"* and "comes down," when, in a majestic manner, he powerfully delivers his people (Is. lxiv:1).

(5) God *"tore"* the Jews when he divided and terribly afflicted them (Hos. v:14).

(6) The anger of the Edomites did *"tear* perpetually;" they, on every opportunity, harassed and murdered the Jews (Amos i:11).

(7) The Assyrian kings did *"tear* enough for their whelps;" enriched their country with the wealth they procured by spoiling and murdering the nations around (Nah. ii:12).

(8) To *"rend the face with paint,"* is an expression employed in Jer. iv:30. It may seem strange to western ears to use this language, as paint, if applied to the cheeks, rather serves to close up scars and wounds, than to open them. But the language in the original would at once suggest to the Oriental the practice of distending or tearing open the eyes with stibium or kohl. The eye being closed, a small ebony rod, smeared with the composition, is squeezed between the lids; the edges are consequently left black, and the clear white of the eye seen. It has the effect of apparently rending the eyelids asunder, so as to make the eye appear large.

REPENTANCE (rē-pĕnt'*a*ns). In general, repentance is sorrow for anything past. Theologically and ethically it signifies that sorrow for sin which produces newness of life.

The term most frequently used in the New Testa-

ment is the Greek word *μετάνοια, met-an'oy-ah*, a change of mind.

In other wôrds, it properly denotes an afterthought, or the soul recollecting its own actings; and that in such a manner as to produce sorrow in the review, and a desire of amendment.

1. Specific Kinds. There are various kinds of repentance:

(1) A *natural* repentance, or what is merely the effect of natural conscience.

(2) A *national* repentance, such as the Jews in Babylon were called unto; to which temporal blessings were promised (Ezek. xviii:30).

(3) An *external* repentance, or an outward humiliation for sin, as in the case of Ahab.

(4) A *hypocritical* repentance, as represented in Ephraim (Hos. vii:16).

(5) An *evangelical* repentance consists in conviction of sin; sorrow for it; confession of it; hatred to it; and renunciation of it.

2. Evangelical and Legal Repentance Distinguished. Legal and evangelical repentance are distinguished thus:

(1) A legal repentance flows only from a sense of danger and fear of wrath; but an evangelical repentance is a true mourning for sin, and an earnest desire of deliverance from it.

(2) A legal repentance flows from unbelief, but evangelical is always the fruit and consequence of a saving faith.

(3) A legal repentance flows from an aversion to God and to his holy law, but an evangelical from love to both.

(4) A legal repentance ordinarily flows from discouragement and despondency, but evangelical from encouraging hope.

(5) A legal repentance is temporary, but evangelical is the daily exercise of the true Christian.

(6) A legal repentance does at most produce only a partial and external reformation, but an evangelical is a total change of heart and life.

3. Author, Subjects of, Etc. The *author* of true repentance is God (Acts v:31). The *subjects* of it are sinners, since none but those who have sinned *can* repent. The means of repentance is the word, and the ministers of it; yet sometimes consideration, sanctified afflictions, conversation, etc., have been the instruments of repentance. The *blessings* connected with repentance are, pardon, peace, and everlasting life (Acts xi:18). The *evidences* of repentance are, faith, humility, prayer, and obedience (Zech. xii:10).

4. Repentance and Conversion. Dr. A. A. Hodge thus distinguishes between repentance and conversion:

(1) Conversion is the more general term, and is used to include the first exercises of faith, as well as all those experiences of love of holiness and hatred of sin, etc., which are consequent upon it. Repentance is more specific, and expresses that hatred and renunciation of sin and that turning unto God which accompanies faith as its consequent.

(2) Conversion is generally used to designate only the *first* actings of the new nature at the commencement of a religious life, or, at most, the first steps of a return to God after a notable backsliding (Luke xxii:32), while repentance is applied to that constant bearing of the cross which is one main characteristic of the believer's life on earth (Ps. xix:12, 13; Luke ix:23; Gal. vi:14; v:24. (*Outlines of Theology*, enlarged ed. p. 489.)

5. Repentance of God. God is said to repent (Gen. vi:6; Jonah iii:9, 10). He cannot truly repent, since he never does wrong and is unerring wisdom. But God's actions, looked at from earth, may *appear* to indicate a change of purpose. We thus attribute to him *human* ideas which, of course, may be very incorrect.

REPETITION (rĕp'ĕ-tĭsh'ŭn), (Gr. *βαττολογέω, bat-tal-og-eh'o*, to stutter, prate tediously).

Repetition is thus the doing or saying a thing again and again. The vain repetitions of the Pharisees were the saying the same things over and over in their prayers, as if the more they spake, they would be the better heard (Matt. vi:7).

REPHAEL (rē'pha-el or rĕph'a-el), (Heb. רְפָאֵל, *ref-aw-ale'*, whom God heals), a son of Shemiah, and porter in the Temple in the time of David (1 Chron. xxvi:7), B. C. about 960.

REPHAH (rē'phah), (Heb. רֶפַח, *ref'fakh*, riches), son of Beriah, an Ephraimite, and ancestor of Joshua (1 Chron. vii:25), B. C. after 1170.

REPHAIAH (rĕph'a-ī'ah or re-pha'iah) (-yȧ), (Heb. רְפָיָה, *ref-aw-yaw'*, healed of Jehovah).

1. Descendant of Zerubbabel (1 Chron. iii:21). In the Peshito-Syriac he is made the son of Jesaiah. He is identical with RHESA of Luke iii:27.

2. Son of Binea, a descendant of Saul and Jonathan (1 Chron. ix:43), B. C. after 1000. He is called *Rapha* (1 Chron. viii:37).

3. Son of Hur, the ruler of a part of Jerusalem. He aided in the reconstruction of the walls of the city (Neh. iii:9), B. C. 445.

4. Son of Ishi and a chieftain of the tribe of Simeon, in the time of Hezekiah, who led the expedition against the Amalekites (1 Chron. iv:42), B. C. 725.

5. Son of Tola, and head of a family of Issachar (1 Chron. vii:2), B. C. before 1658.

REPHAIM (rĕph'a-ĭm), (Heb. רְפָאִים, *ref-aw-eem'*, strong).

An ancient people of unusual stature, who, in the time of Abraham, dwelt in the country beyond the Jordan, in and about Ashtoreth-Karnaim (Gen. xiv:5). Subsequently, however, two of their southern tribes, the Emim and Zamzummim, were repressed and nearly annihilated by the Moabites and Ammonites; so that at the time of the ingress of the Israelites under Joshua, none of the Rephaim were left save in the dominion of Og, king of Bashan, who was himself of this race (Deut. iii:11; Josh. xii:4; xiii:12). There seems reason to think that the Rephaim were the most ancient or aboriginal inhabitants of Palestine prior to the Canaanites, by whom they were gradually dispossessed of the regions west of the Jordan, and driven beyond that river. Some of the race remained in Palestine proper so late as the invasion of the land by the Hebrews, and are repeatedly mentioned as 'the sons of Anak,' and 'the remnant of the Rephaim' (Num. xiii:28; Deut. ix:2; Josh. xv:14), and a few families existed in the land so late as the time of David (2 Sam. xxi:16). (See GIANTS.)

REPHAIM, THE VALLEY OF (rĕph'a-ĭm the văl'lĭ ŏv), (Heb. רְפָאִים, *ref-aw-eem'*, עֵמֶק, *ay'-mek*, valley of the strong).

In Josh. xv:8, and xviii:16, it is translated in the A. V. "the valley of the giants." It is a valley beginning adjacent to the valley of Hinnom, southwest of Jerusalem, and stretching away southwest on the right of the road to Bethlehem (2 Sam. v:18, 22). This name corroborates the

presumption that the Rephaim were originally west of the Jordan.

REPHAIMS (rĕph'a-ĭmz), an incorrectly pluralized form of Rephaim (Gen. xiv:5; xv:20). See REPHAIM.

REPHIDIM (rĕph'i-dĭm), (Heb. רְפִידִים, *ref-ee-deem'*, rests or stays), a place where the Israelites rested in the journey from Egypt to Sinai. (See SINAI).

REPROACH (rē-prōch'), (Heb. חֶרְפָּה, *kher-paw'*; Gr. ὄνειδος, *on'i-dos*). It denotes:

1. The bad character of one, whether procured by his own wicked deeds, or occasioned by false accusation, outrageous upbraiding, or scornful derision (Neh. ii:17; Prov. vi:33; Is. li:7; Ezek. xxxvi:30).

2. Slanderous speech, whereby men give disgraceful characters to others (Ps. lxxix:12).

Figurative and Applicative. (1) Persons or things are said to be a *"reproach"* when loaded with bad characters, and made a common byword (Ps. xxii:6; lxxxix:41). (2) Sin is the *"reproach of any people;"* it is a disgrace to them, and tends to render them contemptible (Prov. xiv:34). (3) Oppression or mocking of the poor is a *"reproaching"* of God, as if his image on them deserved no respect; as if, by making them poor, he had devoted them to hard usage; and as if he could not protect them (Prov. xiv:31; xvii:5). (4) The *"reproach of Christ,"* is scorn and calumny endured for adherence to him and his ways (Heb. xi:26; xiii:13). (5) Among the Hebrews, barrenness was accounted a *"reproach"* as it excluded from a share in the multiplication of Abraham's seed, and from being the honored progenitor of the Messiah (Gen. xxx:23; Is. iv:1; Luke i:25). (6) Uncircumcision was the *"reproach of Egypt,"* as it anciently marked aliens from God, like the Egyptians; and perhaps many of the Jews neglected to circumcise their children in Egypt (Josh. v:9). (7) God put the Philistines to a perpetual *"reproach"* when he smote them with the long-remembered and shameful disease of the emerods (Ps. lxxviii:66). (8) *"Reproach breaks the heart,"* as it not only tends to bereave one of his outward enjoyments, but renders him contemptible, and useless for advancing the honor of God or doing real service to mankind (Ps. lxix:20).

REPROBATE (rĕp'rō-bāt), (Heb. מָאַס, *maw-as'*, to spurn; Gr. ἀδόκιμος, *ad-ok'ee-mos*, unsound), one who is incapable of enduring trial, or when tested, found unworthy. Among metallists it signifies what cannot abide the proper trial or test.

Figurative. (1) Thus wicked men are *"reprobate silver;"* they are not purged nor refined, nor will pass current according to the standard of God's law (Jer. vi:30). (2) When used concerning wrestling games and races, it signifies him who miscarries, and loses the prize. Lest I should be a *"reprobate"* or *"castaway;"* lest I should be found a hypocritical counterfeit, one void of true grace, one whom God will never reward as a runner of the Christian race, or as a victorious fighter of the good fight of faith, (1 Cor. ix:27). (3) A *"reprobate mind"* is one hardened in wickedness, and which cannot discern between good and evil (Rom. i:28). (4) Men are *"reprobate concerning the faith"* when they apostatize from the doctrines of Christ, and abandon themselves to the most horrible errors (2 Tim. iii:8). (5) They are *"reprobate to every good work"* when quite incapable, and averse to perform them, and to others performing of them (Tit. i:16).

REPROOF (rĕ-prōōf'), (Heb. תּוֹכָחָה, *to-kay-khaw'*, Ps. xxxviii:14), answer, rejoinder, argument. See Job xxii:4; Prov. xxix:15.

In general it means blame or reprehension spoken to a person's face. It is distinguished from a reprimand thus: He who reproves another, points out his fault, and blames him. He who reprimands, affects to punish, and mortifies the offender.

(1) Rules for Giving Reproof. In *giving* reproof, the following rules may be observed: (1) We should not be forward in reproving our elders or superiors, but rather to remonstrate and supplicate for redress. What the ministers of God do in this kind, they do by special commission, as those that must give an account (1 Tim. v:1; Heb. xiii:17). (2) We must not reprove rashly; there should be proof before reproof. (3) We should not reprove for slight matters, for such faults or defects as proceed from natural frailty, from inadvertency, or mistake in matters of small consequence. (4) We should never reprove unseasonably, as to the time, the place, or the circumstances. (5) We should reprove mildly and sweetly, in the calmest manner, in the gentlest terms. (6) We should not affect to be reprehensive; perhaps there is no one considered more troublesome than he who delights in finding fault with others.

(2) Rules for Receiving Reproof. In *receiving* reproof, it may be observed: (1) That we should not reject it merely because it may come from those who are not exactly on a level with ourselves. (2) We should consider whether the reproof given be not actually deserved; and that, if the reprover knew all, whether the reproof would not be sharper than what it is. (3) Whether, if taken humbly and patiently, it will not be of great advantage to us. (4) That it is nothing but pride to suppose that we are never to be the subjects of reproof, since it is human to err.

REPROVE (rĕ-prōōv'), in particular, (Heb. יָכַח, *yaw-kakh'*, Job vi:25), refute, object to, disapprove. For use in general, see REPROOF.

REPUTE, REPUTATION (re'pūt, rĕp'ū-tā'-shŭn), are the translation of several words in the original. Among them are:

1. (Heb. יָקָר, *yaw-kawr'*, costly, valuable), to hold in high esteem (Job xviii:3; Eccl. x:1).

2. (Gr. τίμιος, *tim'ee-os*, of great price, reputation, a high character, Gal. ii:2); similarly (Gr. δοκοῦντες, *dok-oon'tes*, those highly regarded).

3. (Gr. κενόω, *ken-o'o*, to empty one's self, Phil. ii:7). See KENOSIS.

4. (Gr. ἔντιμος, *en'tee-mos*, valuable), translated in R. V. "Hold such in honor."

RESEN (rē'sen), (Heb. רֶסֶן, *reh'sen*, a halter), an ancient town of Assyria, described as a great city lying between Nineveh and Calah (Gen. x:12).

Biblical geographers have been disposed to follow Bochart (*Phaleg.* iv. 23) in finding a trace of the Hebrew name in Larissa, which is mentioned by Xenophon (*Anab.* iii. 4, 9) as a desolate city on the Tigris, several miles north of the Lycus. The resemblance of the names is too faint to support the inference of identity.

RESHEPH (rē'sheph), (Heb. רֶשֶׁף, *reh'shef*, flame), a descendant of Ephraim, and "son" of Beriah (1 Chron. vii:25), B. C. after 1658.

RESTITUTION (rĕs'tĭ-tū'shŭn). See LAW, 2; PUNISHMENTS.

RESURRECTION OF CHRIST (rĕz'ŭr-rĕk'-shŭn ŏv krist).

After our Lord had completed the work of redemption by his death upon the cross, he rose victorious from the grave, and to those who through faith in him should become members of his body, he became 'the prince of life.'

1. Skepticism Concerning. Since this event, however, independently of its importance in respect to the internal connection of the Christian doctrine, was manifestly a miraculous occurrence, the credibility of the narrative has from the earliest times been brought into question (Celsius, *apud* Origen, *cont. Cels.* i. 2; Woolston, *Discourses on the Miracles,* disc. vi; Chubb. *Posth. Works,* i. 330; Morgan, *The Resurrection Considered,* 1744). But others have admitted the facts as recorded to be beyond dispute, yet have attempted to show that Christ was not really dead; but that, being stunned and palsied, he wore for a time the appearance of death, and was afterwards restored to consciousness by the cool grave and the spices. Objections of this kind do not require notice here.

The arguments for the resurrection are admirably summed up by Saurin as follows:

2. Answers to Skeptics.

(1) Theft Impossible. If the body of Jesus Christ were not raised from the dead, it must have been stolen away. But this theft is incredible. Who committed it? The enemies of Jesus Christ? Would they have contributed to his glory by countenancing a report of his resurrection? Would his disciples? It is probable they would not, and it is next to certain they could not. How could they have undertaken to remove the body? Frail and timorous creatures, who fled as soon as they saw him taken into custody; even Peter, the most courageous, trembled at the voice of a servant girl, and three times denied that he knew him. People of this character, would they have dared to resist the authority of the governor? Would they have undertaken to oppose the determination of the Sanhedrim, to force a guard, and to elude or overcome soldiers armed and aware of danger? If Jesus Christ were not risen again (I speak the language of unbelievers), he had deceived his disciples with vain hopes of his resurrection. How came the disciples not to discover the imposture? Would they have hazarded themselves by undertaking an enterprise so perilous in favor of a man who had so cruelly imposed on their credulity? But were we to grant that they formed the design of removing the body, how could they have executed it?

(2) The Disciples Could Not Resist Roman Power. How could soldiers be armed, and on guard, suffer themselves to be overreached by a few timorous people? *Either,* says St. Augustine, *they were asleep or awake; if they were awake, why should they suffer the body to be taken away? If asleep, how could they know that the disciples took it away? How dare they then depose that it was stolen?*

(3) Credibility of Witnesses. The testimony of the Apostles furnishes us with arguments, and there are eight considerations which give the evidence sufficient weight:

The nature of these witnesses. They were not men of power, riches, eloquence, credit, to impose upon the world; on the contrary, they were poor and mean.

The number of these witnesses. (See 1 Cor. xv; Luke xxiv:34; Mark xvi:14; Matt. xxviii:10). It is not likely that collusion should have been held among so many to support a lie, which would be of no utility to them.

The facts themselves which they avow; not suppositions, distant events, or events related by others, but real facts which they saw with their own eyes (1 John i).

The agreement of their evidence; they all deposed the same thing.

Observe the tribunals before which they gave evidence; Jews and heathens, philosophers and rabbins, courtiers and lawyers. If they had been impostors, the fraud certainly would have been discovered.

The place in which they bore their testimony. Not at a distance, where they might not easily have been detected, if false, but at Jerusalem, in the synagogues, in the pretorium.

The time of this testimony; not years after, but three days after, they declared he was risen; yea, before their rage was quelled, while Calvary was yet dyed with the blood they had spilled. If it had been a fraud, it is not likely they would have come forward in such broad daylight, amidst so much opposition.

Lastly, the motives which induced them to publish the resurrection; not to gain fame, riches, glory, profit; no, they exposed themselves to suffering and death, and proclaimed the truth from conviction of its importance and certainty.

4. Summary of Arguments. "Collect," says Saurin, "all these proofs together; consider them in one point of view, and see how many extravagant suppositions must be advanced, if the resurrection of our Savior be denied. It must be supposed that guards, who had been particularly cautioned by their officers, sat down to sleep; and that, however, they deserved credit when they said the body of Jesus Christ was stolen. It must be supposed that men, who have been imposed on in the most odious and cruel manner in the world, hazarded their dearest enjoyments for the glory of an impostor. It must be supposed that ignorant and illiterate men, who have neither reputation, fortune nor eloquence, possess the art of fascinating the eyes of all the church. It must be supposed either that five hundred persons were all deprived of their senses at a time, or that they were all deceived in the plainest matters of fact; or that this multitude of false witnesses had found out the secret of never contradicting themselves or one another, and of being always uniform in their testimony. It must be supposed that the most expert courts of judicature could not find out a shadow of contradiction in a palpable imposture. It must be supposed that the apostles, sensible men in other cases, chose precisely those places and those times which were most unfavorable to their views. It must be supposed that millions madly suffered imprisonments, tortures and crucifixions, to spread an illusion. It must be supposed that ten thousand miracles were wrought in favor of falsehood, or all these facts must be denied; and then it must be supposed that the apostles were idiots; that the enemies of Christianity were idiots; and that all the primitive Christians were idiots.

"The doctrine of the resurrection of Christ affords us a variety of useful instructions. Here we see evidence of divine power; prophecy accomplished; the character of Jesus established; his work finished; and a future state proved. It is a ground of faith, the basis of hope, a source of consolation, and a stimulus to obedience."

5. Causes of Apparent Discrepancies. A few words upon the apparent discrepancies of

the gospel narratives will not be misplaced. These discrepancies were early perceived; and a view of what the fathers have done in the attempt to reconcile them has been given by Niemeyer (*De Evangelistarum in Narrando Christi in Vitam reditu dissensione,* 1824). A numerous host of theologians, however, rose to combat and refute this writer's positions; among whom we find the names of Döderlein, Less, Semler, Teller, Maschius, Michaelis, Plessing, Eichhorn, Herder, and others. Among those who have more recently attempted to reconcile the different accounts is Griesbach, who, in his excellent *Prolusio de Fontibus unde Evangelistæ suas de Resurrectione Domini narrationes hauserunt,* 1793, remarks that all the discrepancies are trifling, and not of such moment as to render the narrative uncertain and suspected, or to destroy or even diminish the credibility of the Evangelists; but rather serve to show how extremely studious they were of truth, 'and how closely and even scrupulously they followed their documents.'

6. Literature. Besides works already referred to, see *Jesus and the Resurrection,* by Principal H. C. G. Moule, M. A.; G. D. Boardman's *Epiphanies of the Risen Lord; The True Site of Calvary* and *Suggestions Relating to the Resurrection,* by Fisher Howe; C. R. Morrison's *Proofs of the Resurrection from a Lawyer's Standpoint;* Dr. Kennedy's, *The Resurrection of Jesus Christ a Historical Fact;* Dr. Reuen Thomas, *Through Death to Life;* Sermons by J. C. Hare, *The Stone Rolled from the Door of the Sepulcher.*

RESURRECTION OF THE BODY.

This expression is used to denote the revivification of the human body after it has been forsaken by the soul, or the reunion of the soul hereafter to the body which it had occupied in the present world.

(1) Not Taught in Earliest Works. It is admitted that there are no traces of such a doctrine in the earlier Hebrew Scripture. It is not to be found in the Pentateuch, in the historical books, or in the Psalms; for Ps xlix:15 does not relate to this subject; neither does Ps. civ: 29, 30, although so cited by Theodoret and others. The celebrated passage of Job xix:25 *sq.,* has, indeed, been strongly insisted upon in proof of the early belief in this doctrine; but the most learned commentators are agreed, and scarcely any one at the present day disputes, that such a view of the text arises either from mistranslation or misapprehension, and that Job means no more than to express a confident conviction that his then diseased and dreadfully corrupted body should be restored to its former soundness; that he should rise from the depressed state in which he lay to his former prosperity; and that God would manifestly appear (as was the case) to vindicate his uprightness. That no meaning more recondite is to be found in the text is agreed by Calvin, Mercier, Grotius, Le Clerc, Patrick, Warburton, Durell, Heath, Kennicott, Döderlein, Dathe, Eichhorn, Jahn, De Wette, and a host of others. That it alludes to a resurrection is disproved thus: (1) The supposition is inconsistent with the design of the poem and the course of the argument, since the belief which it has been supposed to express as connected with a future state of retribution, would in a great degree have solved the difficulty on which the whole dispute turns, and could not but have been often alluded to by the speakers. (2) It is inconsistent with the connection of the discourse the reply of Zophar agreeing, not with the popular interpretation but with the other. (3) It is inconsistent with many passages in which the same person (Job) longs for death as the end of his miseries, and not as the introduction to a better life (iii.; vii:7, 8; x:20-22; xiv; xvii:11-16). (4) It is not proposed as a topic of consolation by any of the friends of Job; nor by Elihu, who acts as a sort of umpire; nor by the Almighty himself in the decision of the controversy. (5) The later Jews, who eagerly sought for every intimation bearing on a future life which their Scriptures might contain, never regarded this as such; nor is it once referred to by Christ or his apostles.

(2) The Doctrine of Isaiah and Daniel. Isaiah may be regarded as the first Scripture writer in whom such an allusion can be traced. He compares the restoration of the Jewish people and state to a resurrection from the dead (ch. xxvi: 19, 20); and in this he is followed by Ezekiel at the time of the Exile (ch. xxxvii). From these passages, which are, however, not very clear in their intimations, it may seem that in this, as in other matters, the twilight of spiritual manifestations brightened as the day-spring from on high approached; and in Dan. xii:2, we at length arrive at a clear and unequivocal declaration, that 'those who lie sleeping under the earth shall awake, some to eternal life, and others to everlasting shame and contempt.'

(3) In the Time of Christ. In the time of Christ, the belief of a resurrection, in connection with a state of future retribution, was held by the Pharisees and the great body of the Jewish people, and was only disputed by the Sadducees.

(4) Emphasized by Christ. But although the doctrine of the resurrection was thus prevalent among the Jews in the time of Christ, it might still have been doubtful and obscure to us, had not Christ given to it the sanction of his authority, and declared it a constituent part of his religion (*e. g.* Matt. xxii; John v, viii, xi).

(5) New Testament Teaching. The principal points which can be collected from the New Testament on this subject are the following: (1) The raising of the dead is everywhere ascribed to Christ, and is represented as the last work to be undertaken by him for the salvation of man (John v:21; xi:25; 1 Cor. xv:22, *sq.;* 1 Thess. iv:15; Rev. i:18). (2) All the dead will be raised, without respect to age, rank, or character in this world (John v:28, 29; Acts xxiv:15; 1 Cor. xv: 22). (3) This event is to take place not before the end of the world, or the general judgment (John v:21; vi:39, 40; xi:24; 1 Cor. xv:22-28; 1 Thess. iv:15; Rev. xx:11). (4) The manner in which this marvelous change shall be accomplished is necessarily beyond our present comprehension; and, therefore, the Scripture is content to illustrate it by figurative representations, or by proving the possibility and intelligibility of the leading facts. Some of the figurative descriptions occur in John v; Matt. xxiv; 1 Cor. xv:52; 1 Thess. iv:16; Phil. iii:21. The image of a trumpet-call, which is repeated in some of these texts, is derived from the Jewish custom of convening assemblies by sound of trumpet. (5) The possibility of a resurrection is powerfully argued by Paul in 1 Cor. xv:32 *sq.,* by comparing it with events of common occurrence in the natural world. (See also ver. 12-14, and compare Acts iv:2.)

But although this body shall be so raised as to preserve its identity, it must yet undergo certain purifying changes to fit it for the kingdom of heaven, and to render it capable of immortality (1 Cor. xv:35, *sq.*), so that it shall become a glorified body like that of Christ (ver. 49; Rom. vi:9; Phil. iii:21); and the bodies of those whom the last day finds alive, will undergo a similar

change without tasting death (1 Cor. xv:51, 53; 2 Cor. v:4; 1 Thess. iv:15, *sq.*; Phil. iii:21). (See Knapp, *Christian Theology,* translated by Leonard Woods, D. D., sec. 151-153; Hody, *On the Resurrection;* Drew, *Essay on the Resurrection of the Human Body;* Burnet, *State of the Dead;* Hodge, *Syst. Theol.;* Raymond, *Syst. Theol.;* Edersheim, *Life of Jesus.*)

RETRIBUTION (rĕt'-rĭ-bū'shŭn). See PUNISHMENTS.

REU (rē'u), (Heb. רְעוּ, *reh-oo'*, friend), son of Peleg, in the ancestry of Abraham (Gen. xi:18, 19, 20, 21; 1 Chron. i:25), B. C. about 1950. He is called RAGAU (Luke iii:35). He lived 239 years.

REUBEN (reu'ben), (Heb. רְאוּבֵן, *reh-oo-bane'*, behold a son).

The eldest son of Jacob by Leah (Gen. xxix:32; xxxv:23; xlvi:8).

(1) His Crime. His improper intercourse with Bilhah, his father's concubine wife, was an enormity too great for Jacob ever to forget, and he spoke of it with abhorrence even on his dying bed (Gen. xxxii:22; xlix:4).

Some severe temptation there must surely have been to impel Reuben to an act which, regarded in its social rather than in its moral aspect, would be peculiarly abhorrent to a patriarchal society, and which is specially and repeatedly reprobated in the Law of Moses. The Rabbinical version of the occurrence (as given in *Targ. Pseudojon*) is very characteristic, and well illustrates the difference between the spirit of early and of late Jewish history. "Reuben went and disordered the couch of Bilhah, his father's concubine, which was placed right opposite the couch of Leah, and it was counted unto him as if he had lain with her. And when Israel heard it it displeased him, and he said, 'Lo! an unworthy person shall proceed from me, as Ishmael did from Abraham and Esau from my father.' And the Holy Spirit answered him and said, 'All are righteous, and there is not one unworthy among them.'" (Smith, *Bib. Dict.*)

(2) Befriends Joseph. The part taken by Reuben in the case of Joseph, whom he intended to rescue from the hands of his brothers and restore to his father, and whose supposed death he so sincerely lamented, exhibits his character in an amiable point of view (Gen. xxxvii:21, 22, 29, 30). We are, however, to remember that he, as the eldest son, was more responsible for the safety of Joseph than were the others; and it would seem that he eventually acquiesced in the deception practiced upon his father.

(3) In Egypt. Subsequently, Reuben offered to make the lives of his own sons responsible for that of Benjamin, when it was necessary to prevail on Jacob to let him go down to Egypt (Gen. xlii:37, 38). The fine conduct of Judah in afterwards undertaking the same responsibility, is in advantageous contrast with this coarse, although well-meant, proposal. For his conduct in the matter of Bilhah, Jacob, in his last blessing, deprived him of the pre-eminence and double portion which belonged to his birthright, assigning the former to Judah, and the latter to Joseph (Gen. xlix:3, 4; comp. ver. 8-10; xlviii:5).

(4) The Tribe. The doom, 'Thou shalt not excel,' was exactly fulfilled in the destinies of the tribe descended from Reuben, which makes no figure in the Hebrew history, and never produced any eminent person. At the time of the Exodus, this tribe numbered 46,500 adult males, which ranked it as the seventh in population; but at the later census before entering Canaan, its numbers had decreased to 43,730, which rendered it the ninth in population (Num. i:21; xxvi:5). The Reubenites received for their inheritance the fine pasture land (the present Belka) on the east of the Jordan, which to a cattle-breeding people, as they were, must have been very desirable (Num. xxxii:1 *sq.*; xxxiv:14; Josh. i:14: xv:17). This lay south of the territories of Gad (Deut. iii:12, 16), and north of the river Arnon. Although thus settled earlier than the other tribes, excepting Gad and half Manasseh, who shared with them the territory beyond the Jordan, the Reubenites willingly assisted their brethren in the wars of Canaan (Num. xxxii:27, 29; Josh. iv:12); after which they returned to their own lands (Josh. xxii:15); and we hear little more of them till the time of Hazael, king of Syria, who ravaged and for a time held possession of their country (2 Kings x:33). The Reubenites, and the other tribes beyond the river, were naturally the first to give way before the invaders from the East, and were the first of all the Israelites sent into exile by Tiglath-pileser, king of Assyria, B. C. 773 (1 Chron. v:26).

(5) Character. "Reuben appears to have been of an ardent, impetuous, unbalanced, but not of an ungenerous nature; not crafty and cruel, as were Simeon and Levi, but rather, to use the metaphor of the dying patriarch, boiling up like a vessel of water over the rapid wood fire of the nomad tent, and as quickly subsiding into apathy when the fuel was withdrawn." (Smith, *Bib. Dict.*)

REUBENITES (reu'ben-ītes), descendants of Reuben (Num. xxvi:7, etc.).

REUEL (re-ū'el), (Heb. רְעוּאֵל, *reh-oo-ale'*, friend of God).

1. One of the descendants of Esau and Ishmael (Gen. xxxvi:4, 10, 13, 17; 1 Chron. i:35, 37), B. C. after 1963.

2. One of the names of Moses' father-in-law, who was a Midianitish priest and nomadic herdsman (Exod. ii:18). In Exod. iii:1; iv:18, Jethro is called the father-in-law of Moses. But this is another instance in which the same man bore two names, as Peter, Simon, etc. (See DISCREPANCIES, BIBLICAL.)

3. Father of Eliasaph, leader of the tribe of Gad when the census was taken in the wilderness (Num. ii:14). The name is elsewhere called DEUEL (Num. i:14), B. C. 1209.

4. A chief of the tribe of Benjamin (1 Chron. ix:8), B. C. about 2040.

REUMAH (reu'mah), (Heb. רְאוּמָה, *reh-oo-maw'*, raised high).

Abraham's brother Nahor's concubine. She was the mother of Tebah and others (Gen. xxii:24), B. C. about 2040.

REVELATION, BOOK OF (rĕv'ĕ-lā'shŭn).

The following topics in relation to this book demand examination:

The person by whom it was written; its canonical authority, genuineness, and authenticity; the time and place at which it was written; its unity; the class of writings to which it belongs; the object for which it was originally written; its contents; some errors into which the interpreters of it have fallen.

1. Name of Author. The author styles himself John, but not an apostle (i:4, 9; xxii:8). Hence some have attributed the book to another John, usually designated the presbyter. Formerly, indeed, the existence of such a person was unknown or doubted, the historic grounds adduced in proof of his separate individuality being impugned or otherwise explained. (So Guerike

in his *Beiträge zur Historisch-kritischen Einleit.*, 1831, 8vo.) But this writer has recently revoked his doubts, contented with affirming that the historic basis on which the existence of the Ephesian presbyter rests, is assuredly feeble.

(1) John the Presbyter. The chief argument for believing that there was another John besides the apostle, exists in a passage from Papias of Hierapolis, preserved in Eusebius (*Hist. Eccles.* iii. 39). In this fragment, several of the apostles, among whom is John, are mentioned; while, immediately after, the presbyter John is specified along with Aristion.

(2) John the Apostle. Thus the presbyter is clearly distinguished from the apostle (see Wieseler, in the *Theol. Mitarbeiten,* iii. 4, 113, *sq.*). In addition to Papias, Dionysius of Alexandria (Euseb. *Hist. Eccles.* vii:25), Eusebius himself (*Hist. Eccles.* iii. 39) and Jerome (*Catal Scriptor. Ecclesiast.*) allude to the presbyter. We must therefore believe with Lücke, Bleek, Credner, Neander, Hitzig, and, indeed, all the ablest critics who have had occasion to speak of this point, that there were two Johns; one the apostle, the other the presbyter.

It has been much debated which of the two wrote the book before us. On the continent the prevailing current of opinion, if not in favor of the presbyter, is at least against the apostle. In England the latter is still regarded as the writer, more perhaps by a kind of traditional belief than as the result of enlightened examination.

2. Arguments Against the Authorship of John the Apostle. The arguments against assigning the authorship to the apostle John are the following:

(1) In Giving the Name John. The Apocalyptic writer calls himself John, while the Evangelist never does so. So Dionysius of Alexandria, as related by Eusebius (*Hist. Eccles.* vii. 25). De-Wette repeats the observation as deserving at least of attention. In addition to this circumstance, it has been affirmed by Ewald, Credner and Hitzig, that in chapters xviii:20, and xxi:14, the apostle expressly excludes himself from the number of the apostles.

(2) Different from Fourth Gospel in Language. The language of the book is entirely different from that of the fourth Gospel and the three epistles of John the Apostle. It is characterized by strong Hebraisms and ruggedness, by negligences of expression and grammatical inaccuracies; while it exhibits the absence of pure Greek words, and of the apostle's favorite expressions. So De Wette.

(3) Different in Style. The style is unlike that which appears in the Gospel and Epistles. In the latter, there is calm, deep feeling; in the Apocalypse, a lively, creative power of fancy. In connection with this it has been asserted, that the mode of representing objects and images is artificial and Jewish. On the contrary, John the son of Zebedee was an *illiterate* man in the Jewish sense of that epithet; a man whose mental habits and education were Greek rather than Jewish, and who, in consequence of this character, makes little or no use of the Old Testament or of Hebrew learning. So De Wette.

(4) Doctrinal Aspect. It is alleged that the doctrinal aspect of the Apocalypse is different from that of the apostle's acknowledged writings. In the latter we find nothing of the sensuous expectations of the Messiah and the establishment of his kingdom on earth, which are so prominent in the former. Besides, the views inculcated or implied respecting spirits, demons, and angels, are foreign to John. A certain spirit of revenge, too, flows and burns throughout the Apocalypse, a spirit inconsistent with the mild and amiable disposition of the beloved disciple.

Such are the arguments advanced by De Wette. They are chiefly based on the investigations of Ewald and Lücke, Credner, who speaks with the same confidence respecting the non-apostolic origin of the book, has repeated, enlarged, and confirmed them. It will be observed, however, that they are all *internal,* and do no more than prepare the way for proving that John the Presbyter was the writer. Let us glance at the *external* evidence adduced for the same purpose.

3. Ascribed to John the Presbyter. In the third century, Dionysius of Alexandria ascribed the book to John the Presbyter, not to John the Apostle (Euseb. *Hist. Eccles.* vii. 25). The testimony of this writer has been so often and so much insisted on that it is necessary to adduce it at length.

(a) Some who were before us have utterly rejected and confuted this book criticising every chapter, showing it to be throughout unintelligible and inconsistent; adding, moreover, that the inscription is false, forasmuch as it is not John's; nor is it a revelation which is hidden under so obscure and thick a veil of ignorance; and that not only no apostle, but not so much as any holy or ecclesiastical man was the author of this writing; but that Cerinthus, founder of the heresy called after him Cerinthian, the better to recommend his own forgery, prefixed to it an honorable name. For this (they say) was one of his particular notions, that the kingdom of Christ should be earthly; consisting of those things which he himself, a carnal and sensual man, most admired —the pleasures of the belly and of concupiscence; that is, eating and drinking and marriage; and for the more decent procurement of these, feastings and sacrifices, and slaughters of victims.

(b) But for my part, I dare not reject the book, since many of the brethren have it in high esteem; but allowing it to be above my understanding, I suppose it to contain throughout some latent and wonderful meaning; for though I do not understand it, I suspect there must be some profound sense in the words; not measuring and judging these things by my own reason, but ascribing more to faith, I esteem them too sublime to be comprehended by me. Nor do I condemn what I have not been able to understand; but I admire the more, because they are above my reach. . . . . And having finished in a manner his prophecy, the prophet pronounceth those blessed that keep it, and also himself. For "blessed is every one," says he, "that keepeth the words of the prophecy of this book; and I John, who saw and heard these things" (Rev. xxii: 7, 8).

(c) I do not deny then that his name is John, and that this is John's book, for I acknowledge it to be the work of some holy and divinely inspired person. Nevertheless, I cannot easily grant him to be the apostle the son of Zebedee, brother of James, whose is the Gospel inscribed according to John and the Catholic epistle; for I conclude, from the manner of each, and the turn of expression, and from the conduct (or disposition) of the book, as we call it, that he is not the same person. For the Evangelist nowhere puts down his name, nor does he speak of himself either in the Gospel or in the epistle. Then a little after he says again, John nowhere speaks as concerning himself nor as concerning another.

But he who wrote the Revelation, immediately at the very beginning prefixeth his name: "The Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass. And he sent and signified it by his angel unto his servant John, who bare record of the word of God, and his testimony, the things which he saw" (Rev. i:1, 2).

(d) And then he writes an epistle, "John unto the seven churches in Asia. Grace be unto you and peace" (verse 4). But the Evangelist has not prefixed his name, no, not to his Catholic epistle; but without any circumlocution begins with the mystery itself of the divine revelation, "that which was from the beginning, which we have heard, which we have seen with our eyes" (1 John i:1). And for the like revelation the Lord pronounced Peter blessed, saying, "Blessed art thou, Simon Bar-jona; for flesh and blood has not revealed it unto thee, but my Father which is in heaven" (Matt. xvi:17).

(e) Nor yet in the second or third epistle ascribed to John, though, indeed, they are but short epistles, is the name of John prefixed; for without any name he is called the elder. But this other person thought it not sufficient to name himself once and then proceed, but he repeats it again, "I, John, who am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle called Patmos for the testimony of Jesus" (Rev. i:9). And at the end he says "Blessed is he that keepeth the sayings of the prophecy of this book; and I, John, who saw and heard these things" (ch. xxii:7, 8). Therefore, that it was John who wrote these things, ought to be believed because he says so.

(f) But who he was is uncertain; for he has not said, as in the Gospel often, that he is "the disciple whom the Lord loved;" nor that he is he "who leaned on his breast;" nor the brother of James; nor that he is one of them who saw and heard the Lord; whereas he would have mentioned some of these things if he had intended plainly to discover himself. Of these things he says not a word; but he calls himself our "brother and companion, and witness of Jesus," and "blessed," because he saw and heard those revelations.

(g) And I suppose there were many of the same name with John the Apostle, who for the love they bore to him, and because they admired and emulated him, and were ambitious of being beloved of the Lord like him, were desirous of having the same name; even as many also of the children of the faithful are called by the names of Paul and Peter.

(h) There is another John in the Acts of the Apostles, surnamed Mark, whom Paul and Barnabas took for their companion; concerning whom it is again said, "and they had John for their minister" (Acts xiii:5). But that he is the person who wrote this book, I would not affirm. But I think that he is another, one of them that belong to Asia, since it is said that there are two tombs at Ephesus, each of them called John's tomb. And from the sentiments and words, and disposition of them, it is likely that he is (different from him that wrote the Gospel and Epistle). For the Gospel and Epistle have a mutual agreement, and begin alike. The one says, "In the beginning was the word;" the other, "That which was from the beginning." The former says, "And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father." The latter has the same with a slight variation: "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life. For the life was manifested." He is uniform throughout, and wanders not in the least from the points he proposed to himself, but prosecutes them in the same chapters and words, some of which we shall briefly observe; for whoever reads with attention will often find in both "life;" frequently "light," the "avoiding of darkness;" oftentimes "truth, grace, joy, the flesh and the blood of the Lord; judgment, forgiveness of sins, the love of God toward us, the commandment of love one toward another; the judgment of this world, of the devil, of antichrist; the promise of the Holy Spirit, the adoption of the sons of God, the faith constantly required of us, the Father and the Son," everywhere. And, in short, throughout the Gospel and Epistle it is easy to observe one and the same character.

(i) But the Revelation is quite different and foreign from these, without any affinity or resemblance, not having so much as a syllable in common with them. Nor does the Epistle (for I do not here insist on the Gospel) mention or give any hint of the Revelation, nor the Revelation of the Epistle. And yet Paul, in his Epistles, has made some mention of his Revelations, though he never wrote them in a separate book. Besides, it is easy to observe the difference of the style of the Gospel and the Epistle from that of the Revelation; for they are not only written correctly, according to the propriety of the Greek tongue, but with great elegance of phrase and argument, and the whole contexture of the discourse. So far are they from all barbarism or solecism, or idiotism of language, that nothing of the kind is to be found in them; for he, as it seems, had each of those gifts, the Lord having bestowed upon him both these, knowledge and eloquence. As to the other, I will not deny that he saw the Revelation, or that he had received the gift of knowledge and prophecy. But I do not perceive in him an accurate acquaintance with the Greek language; on the contrary, he uses barbarous idioms, and some solecisms, which it is necessary that I should now show particularly, for I do not write by way of ridicule; let none think so. I simply intend to represent in a critical manner the difference of these pieces.

Here are critical arguments which the moderns have not failed to adduce and enlarge. Eusebius expresses himself in an undecided way respecting the Apocalypse (*Hist. Eccles.* iii:24, 25), for which it is difficult to account, on the supposition that prevalent tradition attributed it to the Apostle John.

Thus all the external evidence *directly* in favor of John the Presbyter resolves itself into the authority of Dionysius, who rested his proofs not on the testimony of his predecessors, but on internal argument. Eusebius speaks so hesitatingly that nothing can be determined with respect to his real opinion.

4. No Direct Evidence for John the Presbyter. On the whole, there is no *direct* evidence in favor of the opinion that John the Presbyter wrote the Apocalypse. Many internal considerations have been adduced to show that *John the Apostle was not* the author; but no *direct* argument has been advanced to prove that John the Presbyter was the writer. Indeed, our existing accounts of the presbyter are so brief as to afford no data for associating the writing of this book with his name. All that we know from

antiquity is, that both Johns were contemporary, that they are called disciples of the Lord, that they resided in Asia Minor, and that their tombs were shown at Ephesus. It is vain to appeal to the second and third epistles of John for comparing the Apocalypse with them, with Credner and Jachmann (Pelt's *Mitarbeiten,* 1839), who think that they proceeded from the presbyter; since, to say the least, the hypothesis that these epistles were written by John the Presbyter has not yet been established. Still, however, notwithstanding this deficiency of evidence, Bleek, Credner, and Jachmann, following Dionysius, attribute the book to John the Presbyter.

Others think that a disciple of John undertook to write on a subject which he had received from the apostle; and that he thought himself justified in introducing his instructor as the speaker, because he wrote in his manner. So Ewald, Lücke, Schott, and Neander.

5. Not John Mark. Hitzig has lately written a treatise to prove that the writer is John Mark, the same from whom the second gospel proceeded. His arguments are mainly based on parallelisms of language and construction (*Ueber Johannes Marcus und seine Schriften, oder welcher Johannes hat die Offenbarung verfasst?* Zurich, 8vo, 1843).

6. Evidence Supporting John the Apostle. In stating the evidence in favor of the apostle as the writer, we begin with the external.

Justin Martyr is the earliest writer who attributes it to John the Apostle (*Dial. cum Tryph.*) Rettig, indeed, has endeavored to impugn the genuineness of the passage containing this testimony, but he has been well answered by Lücke, and by Guerike (Tholuck's *Literarischer Anzeiger,* 1830). Tertullian, Clement of Alexandria, and Origen, ascribe it to the apostle; and, as De Wette candidly remarks, the testimony of the last two is the more important, as they were not millennarians. When Irenæus says that it was written by John *the disciple* of the Lord, it is uncertain whether he meant the apostle or the presbyter, although the former is far more probable.

(1) Regarding the Naming of Himself. Why should not a writer be at liberty to name himself or not as he pleases? Above all, why should not a writer, under the immediate inspiration of the Almighty, omit the particulars which he was not promoted to record? How could he refrain from doing so? The Holy Spirit must have had some good reason for leading the writer to set forth his name, although curiosity is not gratified by assigning the reason. The Old Testament prophets usually prefixed their names to the visions and predictions which they were prompted to record; and John does the same. But instead of styling himself an apostle, which carries with it an idea of dignity and official authority, he modestly takes to himself the appellation of a *servant of Christ, the brother and companion of the faithful in tribulation.* This corresponds with the relation which he sustained to Christ in the receiving of such visions, as also with the condition of the Redeemer himself. In the Gospel, John is mentioned as *the disciple whom Jesus loved,* for then he stood in an intimate relation to Christ, as the *Son of man* appearing in the form of a servant; but in the book before us, Christ is announced as the glorified Redeemer who should quickly come to judgment, and John is *his servant,* entrusted with the secrets of his house. Well did it become the apostle to forget all the honor of his apostolic office, and to be abased before the Lord of glory. The resplendent vision of the Savior had such an effect upon the seer, that he fell at his feet as dead; and therefore it was quite natural for him to be clothed with profound humility, to designate himself the servant of Jesus Christ, the brother and companion of the faithful in tribulation. Again, in ch. xviii:20, the prophets are said to be represented as already in heaven in their glorified condition, and therefore the writer could not have belonged to their number. But this passage neither affirms nor necessarily implies that the saints and apostles and prophets were at that time in heaven. Neither is it stated that *all* the apostles had then been glorified. Chapter xxi:14 is alleged to be inconsistent with the modesty and humility of John. This is a questionable assumption. The official honor inseparable from the person of an apostle was surely compatible with profound humility. It was so with Paul; and we may safely draw the same conclusion in regard to John. In describing the heavenly Jerusalem it was necessary to introduce the twelve apostles. The writer could not exclude himself (See Lücke, p. 389; and Guerike's *Beiträge,* p. 37, *sq.*).

(2) Regarding the Fourth Gospel and the Apocalypse. The nature of the Gospel is widely different from that of the Apocalypse. The latter is a prophetic book—a poetical composition—while the former is a simple record in prose, of the discourses of Jesus in the days of his flesh. It is apparent, too, that John in the Apocalypse imitates the manner of Ezekiel and Daniel. The New Testament prophet conforms to the diction and symbolic features of the former seers. If the question should be urged, why John chose these models? the obvious answer is, that he conformed to the taste of the times in which he lived.

The numerous apocryphal works of an Apocalyptic nature, which were composed nearly at the same time with the Apocalypse, such as the book of Enoch, the ascension of Isaiah, the Testament of the twelve patriarchs, many of the sibylline oracles, the fourth book of Ezra, the Pastor of Hermas, and many others which are lost—all testify to the taste and feelings of the times when, or near which, the Apocalypse was written. If this method of writing was more grateful to the time in which John lived, it is a good reason for his preferring it. In consequence of such imitation, the diction has an Oriental character; and the figures are in the highest style of imagery peculiar to the East.

(3) John's Illiteracy. But it is said that John was an illiterate man. Illiterate, doubtless, he was as compared with Paul, who was brought up at the feet of Gamaliel; yet he may have been capable of reading the Old Testament books; and he was certainly inspired. Rapt in ecstasy, he saw wondrous visions. He was *in the Spirit.* And when writing the things he beheld, his language was to be conformed to the nature of such marvelous revelations. It was to be adapted to the mysterious disclosures, the vivid pictures, the moving scenes, the celestial beings and scenery of which he was privileged to tell. Hence it was to be lifted up far above the level of simple prose or biographic history, so as to correspond with the sublime visions of the seer. Nor should it be forgotten that he was not in the circumstances of an ordinary writer. He was *inspired.* How often is this fact lost sight of by the German critics! It is therefore needless to inquire into his education in the Hebrew language, or his mental culture while residing in Asia Minor, or the smoothness of the Greek language as current in the place where he lived, before and after he

wrote the Apocalypse. The Holy Spirit qualified him beyond and irrespective of ordinary means, for the work of writing. However elevated the theme he undertook, he was assisted in employing diction as elevated as the nature of the subject demanded. We place, therefore, little reliance upon the argument derived from *the time of life* at which the Apocalypse was composed, though Olshausen and Guerike insist upon it. Written, as they think, twenty years before the Gospel or epistles, the Apocalypse exhibits marks of inexperience in writing, of youthful fire, and of an ardent temperament. It exhibits the first essays of one expressing his ideas in a language to which he was unaccustomed. This may be true; but we lay far less stress upon it than these authors seem inclined to do.

(4) The Hebraized Diction. The strong Hebraized diction of the book we account for on the ground that the writer was a Jew, and as such, expressed his Jewish conceptions in Greek; that he imitated the later Old Testament prophets, especially the manner of Daniel; and that the only prophetic writing in the New Testament naturally approaches nearer the Old Testament, if not in subject, at least in coloring and linguistic features.

These considerations may serve to throw light upon the language of the book, after all the extravagances of assertion in regard to anomalies, solecisms, and ruggednesses, have been fairly estimated. For it cannot be denied that many rash and unwarrantable assumptions have been made by De Wette and others relative to the impure Greek said to be contained in the Apocalypse. Winer has done much to check such bold assertions, but with little success in the case of those who are resolved to abide by a strong and prevalent current of opinion. We venture to affirm, without fear of contradiction, that there are books of the New Testament almost as Hebraizing as the Apocalypse; and that the anomalies charged to the account of the Hebrew language may be paralleled in other parts of the New Testament or in classical Greek. What shall be said, for instance, to the attempt of Hitzig to demonstrate from the language of Mark's Gospel, as compared with that of the Apocalypse, that both proceeded from one author, viz., John Mark? This author has conducted a lengthened investigation with the view of showing that all the peculiarities of language found in the Apocalypse are equally presented in the second Gospel, particularly that the Hebraisms of the one correspond with those of the other. Surely this must lead to new investigations of the Apocalyptic diction, and possibly to a renunciation of those extravagant assertions so often made in regard to the harsh, rugged, Hebraized Greek of the Apocalypse. Who ever dreamed before of the numerous solecisms of Mark's language? and yet Hitzig has demonstrated its similarity to the Apocalyptic as plausibly as Ewald, Lücke, and others have proved the total dissimilarity between the diction of the Apocalypse and that of John's Gospel.

The length allotted to this article will not allow the writer to notice the terms and phrases supposed to be peculiar. This can only be done with success by him who takes a concordance to the Greek Testament in his hand, with the determination to test each example; along with a good syntax of classical Greek, such as Bernhardy's. In this way he may see whether the alleged Hebraisms and anomalies have not their parallels in classical Greek.

(5) Doctrinal Views. But it is also affirmed that the doctrinal views and sentiments inculcated in the Apocalypse are quite different from those found in the Gospel. This may be freely allowed without any detriment to their identity of authorship. How slow the Germans are in learning that a difference in the exhibition of truths substantially the same, is far from being a contradiction! A difference of subject in connection with a different plan, demands correspondent dissimilarity of treatment. Besides, there must be a gradual development of the things pertaining to the kingdom of God on earth. Sensuous expectations of the Messiah, such as are alleged to abound in the Apocalypse, may be perfectly consistent with the spirituality of his reign, though it appears to us that the representations so designated are figurative, shadowing forth spiritual realities by means of outward objects.

But what is to be said of the pneumatological, demonological, and angelogical doctrines of the book? The object for which John's Gospel was primarily written did not lead the apostle to introduce so many particulars regarding angels and evil spirits. The intervention of good and the malignant influence of evil spirits are clearly implied in the Old Testament prophets, particularly in Zechariah and Daniel. It is therefore quite accordant with the prophetic, Hebraistic character of the Apocalypse, to make angelic agency a prominent feature in the book. And that such agency is recognized in the Gospels, is apparent to the most cursory reader. The special object with which the fourth Gospel was written was different from that which prompted the composition of the Apocalypse, and therefore the subject matter of both is exceedingly diverse. But still there is no opposition in doctrine. The same doctrinal views lie at the foundation of all the representations contained in them. In the one, the Redeemer is depicted in his humble career on earth; in the other, in his triumphs as a king—or rather, in the victorious progress of his truth in the world, notwithstanding all the efforts of Satan and wicked men to suppress it. As to a spirit of revenge in the Apocalyptic writer, it is not found. The inspired prophet was commissioned to pronounce woes and judgments as soon to befall the enemies of Christ, in consequence of their persevering, malignant efforts. As well might an evil disposition be attributed to the blessed Savior himself, in consequence of his denunciation of the Scribes and Pharisees. The same John who wrote the Apocalypse says, in the second epistle, verse 10, 'If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed. It must ever strike the simple reader of the Apocalypse as a positive ground for attributing the authorship to John the Apostle, that he styles himself THE *servant* of God by way of eminence, which none other at that time would have ventured to do; and that he employs the expression, *I, John,* after the manner of Daniel, as if he were the only prophet and person of the name. Nor can it be well believed that a disciple of the apostle, or any other individual, should have presumed to introduce John as the speaker, thus deceiving the readers. The apostle was well known to the Christians of his time, and especially to the Asiatic churches. He did not therefore think it necessary to say John the Apostle for the sake of distinguishing himself from any other. (See Züllig's *Die Offenbarung Johannis,* Stuttgart, 1834, 8vo. p. 136.)

To enter further into the allegations of such critics as deny, on the ground of internal diversities between this writing and John's acknowledged productions, that the apostle was the author, would be a work of supererogation. Even

Eichhorn and Bertholdt made many good remarks in reply, although they did not take the position which they were warranted to assume.

(6) Weight of Argument in Favor of the Apostle. In view of the whole question, we are disposed to abide by the ancient opinion, that John the Apostle wrote the Apocalypse. Ecclesiastical tradition clearly favors this view; while the internal grounds so carefully drawn out and earnestly urged by recent German critics, do not appear sufficiently strong to overturn it. When such grounds are soberly examined, after being divested of all the extravagance with which they are associated; when the nature of the subjects discussed is seen to be such as the fourth Gospel does not present; an impartial critic will probably rest in the opinion that both writings proceeded from the same author. And yet there are phenomena in the Apocalypse, as compared with John's gospel, which strike the reader's attention and induce suspicions of a different origin. It exhibits peculiarities of language and of symbols, such as no other book exemplifies. In some respects it is unique. Hence an air of plausibility attaches to the arguments of recent German writers, although it is preposterous to look for a stereotyped uniformity in the writings of the same author. How different are the language and representations that characterize some of Paul's epistles, as compared with others! Place, for example, the epistle to the Ephesians by the side of that addressed to the Romans, and how dissimilar are their features!

7. Canonical Authority, Etc. The Alogi or Antimontanists in the second century, ascribed all John's writings, including the Apocalypse, to Cerinthus, as Epiphanius relates. It is obvious that no weight can be attached to these assertions. Caius of Rome, from opposition to Montanism, ventured to make the same statement, as we learn from Eusebius (*Hist. Eccles.* iii:28).

(1) Adverse External Testimony. His statement has given rise to much discussion, some affirming that the revelations spoken of by him do not mean the present Apocalypse of John, but *invented revelations* bearing some resemblance to it. We agree with Lücke and De Wette in their view of the meaning, in opposition to Twells, Paulus, Hartwig, and Hug. They refer it rightly to our present book. The 85th of the 'Apostolic Canons,' which are supposed to belong to the fourth century, does not mention the Apocalypse among the apostolic writings. In the 'constitutions' also, which probably originated in Syria and the adjacent regions, there is no notice of the book. It has been inferred, from the circumstance of the Apocalypse being wanting in the Peshito, that it did not belong to the canon of the Syrian church. It has also been thought that the theologians of the Antiochenian school, among whom are Chrysostom, Theodoret, and Theodore of Mopsuestia, omitted it out of the catalogue of canonical writings. But in regard to the first, if we rely on the testimony of Suidas, he received the Apocalypse as divine; and as to Theodoret, there is no reason for assuming that he rejected it (Lücke, p. 348). Probably Theodore of Mopsuestia did not acknowledge it as divine. It appears also to have been rejected by the theological school at Nisibis, which may be regarded as a continuation of the Antiochenian. Junilius does not mention it in his list of prophetic writings. Cyril of Jerusalem has omitted it in his *Catecheses;* as also Gregory of Nazianzen, and the 60th canon of the Laodicean Synod. Amphilochius of Iconium says that some regarded it as a divine production, but that others rejected it. Eusebius' testimony respecting the Asiatics is that some rejected the Apocalypse, while others placed it among the *acknowledged* books. Euthalius, when dividing parts of the New Testament stichometrically, says nothing whatever of the book; and Cosmas Indicopleustes excludes it from the list of the canonical. In like manner Nicephorus, patriarch of Constantinople in the ninth century, appears to have placed it among the Antilegomena. The witnesses already quoted to remove the authorship from John the Apostle do not belong here, although many seem to have entertained the opinion of their present appropriateness.

(2) Controversy at the Reformation. At the time of the Reformation, the controversy respecting the Apocalypse was revived. Erasmus speaks suspiciously concerning it, while Luther expresses himself very vehemently against it. 'There are various and abundant reasons,' says he, 'why I regard this book as neither apostolical nor prophetic. First, the apostles do not make use of visions, but prophesy in clear and plain language (as do Peter, Paul, and Christ also, in the Gospel); for it is becoming the apostolic office to speak plainly, and without figure or vision, respecting Christ and his acts. Moreover, it seems to me far too arrogant for him to enjoin it upon his readers to regard this his own work as of more importance than any other sacred book, and to threaten that if any one shall take aught away from it, God will take away from him his part in the book of life (Rev. xxii:19). Besides, even were it a blessed thing to believe what is contained in it, no man knows what that is. The book is believed in (and is really just the same to us) as though we had it not; and many more valuable books exist for us to believe in. But let every man think of it as his spirit prompts him. My spirit cannot adapt itself to the production, and this is reason enough for me why I should not esteem it very highly.' This reasoning is manifestly so inconsequential, and the style of criticism so bold, as to render animadversion unnecessary. The names of Haffenreffer, Heerbrand, and John Schröder are obscure, but they are all ranged against the book. With Semler a new opposition to it began. That distinguished critic was unfavorable to its authenticity. He was followed by Oeder, Merkel, Michaelis, Heinrichs, Bretschneider, Ewald, De Wette, Schott, Bleek, Lücke, Neander, Credner, E. Reuss, Hitzig, Tinius, etc. It should, however, be distinctly observed, that most of these recent critics go no farther than to deny that John the Apostle was the writer; which may certainly be done without impugning its *indirectly apostolic* authority. They do not exclude it from the canon as a divinely inspired writing; although in attacking its *direct apostolicity*, some may imagine that they ruin its canonical credit.

8. Direct Argument for Canonicity. **(1) Early Witnesses.** We shall now allude to the evidence in favor of its canonicity. The earliest witness for it is Papias, as we learn from Andreas and Arethas of Cappadocia, in their preface to Commentaries on the Apocalypse. According to these writers, Papias regarded it as an inspired book. It is true that Rettig (*Studien und Kritiken*, 1831), followed by Lücke, has endeavored to weaken their testimony; but since the publication by Cramer, of an old scholion relating to the words of Andreas, it is indubitable that Papias's language refers to the present Apocalypse of John (Hävernick's *Lucubrationes Criticæ ad Apoc.*

spectantes, Regiom. 1842, 8vo. No. 1, p. 4, *sq.*). (a) Melito, Bishop of Sardis, one of the seven apocalyptic churches, wrote a work exclusively on this book. Eusebius thus speaks of his production (*Hist. Eccles.* iv:26); *and concerning the devil and the apocalypse of John.* From these words Semler endeavors to show that the books concerning the devil and the Apocalypse were one and the same, a conclusion which, if it were valid, would go to weaken the testimony. But Melito calls it the Apocalypse of John, implying that he regarded it as such; for had he suspected the book, Eusebius would hardly have omitted that circumstance. (b) Jerome, in his catalogue of illustrious men, explicitly distinguishes two works, one respecting the devil, the other relative to the Apocalypse. (c) Theophilus, Bishop of Antioch (Euseb. iv:24), in his book against Hermogenes, drew many proofs and arguments from the Revelation; so also Apollonius of Ephesus, according to the same ecclesiastical historian (verse 18). (d) The testimony of Irenæus is most important, because he was in early life acquainted with Polycarp, who was John's disciple, and because he resided in Asia Minor, where John himself abode during the latter part of his life. In one place he says: 'It was seen no long time ago, but almost in our age, towards the end of Domitian's reign;' while he frequently quotes it elsewhere as the *Revelation of John, the disciple of the Lord.* It is true that De Wette and Credner seek to cast suspicion on this father's testimony, because he states that it was written under Domitian, which they regard as incorrect; but this point shall be noticed hereafter. (e) To these may be added the testimony of the martyrs at Lyons, of Nepos (Euseb. vii:23), Methodius of Tyre, Didymus of Alexandria, Cyprian, Lactantius, Augustine, Athanasius, Basil the Great, Epiphanius of Cyprus, Jerome, Ephrem the Syrian, Rufinus the presbyter, Isidore of Pelusium, Hilary of Poictou, Cyril of Alexandria, Arethas and Andreas of Cappadocia, and also of the Synod of Hippo, A. D. 393, canon 36, the Synod of Toledo, A. D. 633, the third council of Carthage, A. D. 397, Victorin of Pettaw in Pannonia, Dionysius the Areopagite, Sulpicius Severus, Joh. Damascenus, Œcumenius, Amphilochius, Novatus and his followers, the Manichees, the Donatists, the Arians, the latter Arnobius, Rhaban Maurus, Isidore of Spain, Commodian, and others. (f) It has been disputed whether Chrysostom rejected the book or not. The presumption is in favor of the latter, as Lücke candidly allows. A similar presumption may be admitted in the case of Theodoret, although nothing very decisive can be affirmed in relation to his opinion. Perhaps some may be inclined to dispute the testimony of Jerome in favor of the canonical authority, because he says in his annotations on the 149th Psalm, 'The Apocalypse which is read and received in the churches is not numbered among the apocryphal books, but the *ecclesiastical.*' 'In the strict sense of the term,' says Hug, 'an *ecclesiastica scriptura* is a book of only secondary rank. It is well known that a contemporary of Jerome divides the books of the Old and New Testament, together with those which make any pretensions to be such, into *canonici, ecclesiastici, et apocryphi.* Now if Jerome affixed the same meaning as this writer to the expression *liber ecclesiasticus,* we have here a very singular fact. (g) The Latins then placed this book in the second class among the disputed books. Thus it will have been assigned to each of the three classes. But Jerome does not attach to this word the strict signification which it bears with his contemporary; for, in his Epistle to Dardanus, he says, "If the Latins do not receive the Epistle to the Hebrews among the canonical Scriptures, so, with equal freedom, the Greek churches do not receive John's Apocalypse. I, however, acknowledge both, for I do not follow the custom of the times, but the authority of older writers, who draw arguments from both, *as being canonical and ecclesiastical* writings, and not merely as apocryphal books are sometimes used." Here Jerome has so expressed himself, that we must believe he made no difference between canonical and ecclesiastical, and affixed no stronger signification to the one than to the other' (Hug's *Introd.,* translated by Fosdick, pp. 661-2). (h) It is also necessary to attend to the testimony of Ephrem definitely ascribing the Revelation to *John, the Theologian,* in connection with the fact of the book's absence from the Peshito, and from Ebedjesu's catalogue of the books of Scripture received by the Syrians. Certainly its absence from this ancient version does not prove its want of canonicity; else the same might be affirmed of John's two epistles, and that of Jude, none of which is found in the same version. Probably the Peshito was made, not, as Lücke and others affirm, at the conclusion of the second or commencement of the third century, but *in the first,* before the Apocalypse was written. (i) That the Syrian church did not reject the book may be inferred from the fact that the inscription of the current Syriac version assigns it to John the Evangelist. The witnesses already adduced for ascribing the authorship to John the Apostle also belong to the present place, since in attesting the *apostolic,* they equally uphold the *divine* origin of the book.

(2) The Period of the Reformation. At the period of the Reformation, Flacius strenuously upheld the authority of the Apocalypse, and since his day able defenders of it have not been wanting. Twells, C. F. Schmid, J. F. Reuss, Knittel, Storr, Lüderwald, Hartwig, Kleuker, Herder, Donker, Curtius, Hänlein, Bertholdt, Eichhorn, Hug, Feilmoser, Kolthoff, Olshausen, J. P. Lange (Tholuck's *Lit. Anzeig.* 1838), Dannemann, Hävernick (*Evangel. Kirchenzeit,* 1834, and *Lucub. Criticæ*), Guerike, Schnitzer (*Allgem. Literaturzeit,* 1841), Zeller (*Deutsche Jahrb.,* 1841), and others. Most of these writers seem to rest all the credit and authority of the book on the fact of its being written by John the Apostle, while one or two of the later critics attribute it to the apostle, for the sake of invalidating and ruining the fourth Gospel. The external evidence in favor of its authenticity and genuineness is overwhelming. This is particularly the case in regard to the Latin church. In the Greek doubts were more prevalent, until they were lost in the dark night of the middle ages. Montanism first aroused and drew attention to the question, for the adherents of that false system based their tenets almost exclusively on the Revelation. Hence we may account in some degree for the sentiments of Dionysius of Alexandria, who contended against the millennarian Nepos.

Thus the general tenor of the external evidence is clearly in favor of the canonical authority, while internal circumstances amply confirm it. The style, language, and manner of the book, cannot be mistaken. In dignity and sublimity it is equal to any of the New Testament writings, if not superior to them all. The variety and force of the images impress the mind of every reader with conceptions of a divine origin. Surely no uninspired man could have written in such a strain.

9. Time and Place of Writing. In ascertaining these points there is considerable difficulty.

(1) Varied Opinions. The prevalent opinion is that the book was written A. D. 96 or 97, at Patmos or Ephesus, after Domitian's death, *i. e.*, under Nerva. So Mill, Le Clerc, Basnage, Lardner, Woodhouse, and others. This is supposed to be in accordance with the tradition that John was sent into Patmos towards the end of Domitian's reign, and that he there received the Revelation, agreeably to the statement in chap. i:9. The fact that John was banished to Patmos is attested by antiquity, and seems to be hinted at in verse 9, in which we must believe, in opposition to Neander, that there is a necessary reference to sufferings on account of the Gospel. It is mentioned by Irenæus, Clement of Alexandria, Tertullian, Origen, Eusebius, and Jerome.

The time, however, is very differently stated. Eusebius and Jerome attribute the exile to Domitian; the Syriac version of the Apocalypse, Theophylact, and the younger Hippolytus, assign it to Nero; Epiphanius to Claudius; while Tertullian, Clement, and Origen give it no name. It has been conjectured that Domitius (Nero) and Domitian were early interchanged, and that even the testimony of Irenæus refers rather to Domitius (Nero) than to Domitian.

But whatever plausibility there be in this conjecture (and there seems to be none), the language of Tertullian, Clement, and Origen is more appropriate to Nero than to Domitian. Besides, if Peter and Paul suffered from the cruel tyrant, it is difficult to conceive how John could have eluded notice or persecution. Indeed, early ecclesiastical tradition is as favorable to the assumption that John was sent into banishment by Nero, as it is to the opinion that he was exiled by Domitian. Thus Eusebius, who in his *Chronicon* and *Ecclesiastical History* follows Irenæus, in his *Demon. Evangel.,* associates the Patmos-exile with the death of Peter and Paul who suffered under Nero. But we are not left to external grounds on the question before us, else the decision might be uncertain, for the tradition of the early church in regard to the banishment of John is neither consistent nor valuable; it will not stand the test of modern criticism. Hence the view of those who think that it was manufactured solely from chap. i:9 is exceedingly probable. Taken from such an origin, it was shaped in various ways. The passage in question certainly implies that John had been a sufferer for the Gospel's sake, and that he either withdrew to Patmos before the fury of persecution burst upon him, or that he *was compelled* to betake himself to that lonely island in consequence of positive opposition.

The language of the fathers in recording this tradition also shows that they did not carefully distinguish between the time of *writing* the visions and the time when *they were received.* Sometimes it is said that the Apocalypse was *written* in Patmos, but much more frequently it is simply stated that *revelations were there made* to the seer.

(2) Internal Evidence. In the absence of definite *external* evidence, *internal* circumstances come to our aid. These show that Jerusalem had not been destroyed. Had such a catastrophe already happened, it would scarcely have been left unnoticed. An event pregnant with momentous consequences to the cause of truth and the fortunes of the early church, would most probably have been mentioned or referred to. But there are distinct references to the impending destruction of the city. In chap. xi:1 it is commanded to measure the temple, obviously presupposing that it still stood. In verse 2 the holy city is about to be trodden by the Gentiles forty-two months; and in the 13th verse of the same chapter the same event is also noticed. Besides, the sixth emperor was still sitting on the throne when the writer was favored with the visions (xvii:10). Five kings or emperors had already fallen; one was then reigning, and the other had not come. The most natural interpretation of the sixth king is that which, beginning the series with Julius Cæsar, fixes upon Nero; so Bertholdt and Koehler. Galba is, of course, the seventh, and agreeably to the prophecy he reigned but seven months. That such was the usual mode of computation, Koehler has attempted successfully to show from the fourth book of Ezra and Josephus's *Antiquities,* which is confirmed by Suetonius's *Twelve Cæsars,* and by the *Sibyilline oracles,* fifth book. We are aware that Eichhorn reckons from Augustus, and makes the sixth Vespasian—Otho, Galba, and Vitellius being passed over; and that Ewald, Lücke, and others, beginning also with Augustus, make Galba the sixth, the emperor 'that is;' but it was contrary to the usual method of reckoning among the Jews and Romans to commence with that emperor.

Yet the opinion that the sixth emperor was Nero is liable to objection. The eighth and eleventh verses appear to contradict it, for they state that 'he *was, and is not.*' It will be observed that in these verses an explanation respecting the beast is given, couched in the language of current report. The words amount to this—'The beast which thou sawest is the emperor, of whom it is commonly believed that he shall be assassinated, recover from the wound, go to the East, and return from it to desolate the church and inflict terrible punishments on his enemies. Nero is described, according to the common belief—a belief *that prevailed before his death.*' In chap. xiii:3 it is not implied that Nero *was then dead,* for the holy seer beheld things *which were about to occur,* as well as things *which were;* and the passage is descriptive of *a vision, not explanatory of one previously portrayed.* We conclude, therefore, that the apostle saw the visions during the reign of the bloody and cruel Nero. Still, however, he may have written the book not at Patmos, but immediately after his return to Ephesus, if so be that he *did* return thither before Nero ceased to live.

(3) Age of Nero. In view of all circumstances we are inclined to assume that the Apocalypse was written during the reign of Nero, *when persecution had commenced,* as many passages imply, and, therefore, at Patmos. It weighs nothing with us that Eichhorn, Bleek, and De Wette conjecturally assume that the place mentioned in i:9 may be a poetical fiction; even Ewald opposes such a thought.

Before leaving this subject it is necessary to glance at the circumstances supposed to show that the book was not written till after Nero's death. The general expectation of his return (xvii:11), and the allusions to the prosecutions of Christians under him (vi:9; xvii:6), as also the presupposed fact of most of the apostles being dead (xviii:20), are stated by De Wette. But in xvii:11 the apostle merely describes Nero according to the common report—a report current *before* his death, the substance of which was, that after reigning a while he should appear again, and make an eighth, though one of the seven. The passages (vi:9 and xvii:6) allude to different events, the

former to the souls of the martyrs that had been slain by *the Jews,* the latter to the persecutions of imperial Rome generically. According to the right reading of xviii:20, it does not imply that most of the apostles were already dead.

(4) Under Domitian. In conformity with the testimony of Irenæus, understood in the ordinary acceptation, it has been very generally believed that the book was written under Domitian, A. D. 96 or 97. But the vague report of the apostle's banishment, current among early writers in different and varying forms, must not be allowed to set aside internal evidence, especially the clearly defined chronological elements of the eleventh and seventeenth chapters.

The arguments adduced in favor of Domitian's reign are the following:

(a) Nero's persecution did not reach the provinces. (b) The Nicolaitans did not form a sect when the book was written, although they are spoken of as such. (c) The condition of the seven churches, as portrayed in the Apocalypse, shows that they had been planted a considerable time. (d) Mention is made of the martyr Antipas at Pergamos, who could not have suffered death in Nero's reign, because the persecution did not reach the provinces (Lenfant and Beausobre's *Preface sur l'Apoc. de S. Jean,* pp. 613-14, *and* Vitringa. *in Apoc.,* cap. i, v:2, p. 9-11).

(5) John's Banishment. **(a)** In order to account for John's banishment to Patmos, it is not needful to believe that the spirit of persecution raged at Ephesus. While it was so active at Rome we may fairly infer that the Christians in the provinces trembled for their safety. Whatever affected the capital so fearfully would naturally affect the distant parts of the empire to a greater or less extent; and John's retirement to Patmos does not necessarily presuppose the horrors of fire and sword. The storm was seen to lower; the heathen magistrates, as well as the Jews, put forth their enmity in various forms, even when the edicts of emperors forbade violence to the persons of Christians, and the Apostle in consequence withdrew for a time from the scene of his labors.

(b) The most probable interpretation is that Nicolaitans is a symbolic name, signifying *corrupters of the people,* equivalent to Balaam in Hebrew. It is true that Irenæus speaks of such a sect in his time, deriving the appellation from the deacon Nicolaus (Acts ii), and representing the allusion in the Apocalypse as belonging to it. The sect called the Nicolaitans, spoken of by Clement, is probably not the same as that mentioned in the Apocalypse (Neander, *Kirchengesch* i.2, p. 775, *sq.*).

(c) A close examination of the language addressed to each of the seven churches will show that it may have been appropriate in the year of our Lord 68. It does not by any means imply that there had been an open persecution in the provinces. About A. D. 61 the church of Ephesus is commended by Paul for their faith and love (Eph. i:15), which is quite consistent with Rev. ii:2, 3; while both are in agreement with the censure that the members had left their first love. In the lapse of a very few years, and especially in trying circumstances, the ardor of their love had cooled. The *patience* for which they are commended refers, as the context shows, to the temptations which they suffered from wicked and corrupting teachers, and the difficulties attendant upon the faithful exercise of discipline in the church. Similar was the case with the church at Smyrna, *their tribulation* having chief reference to the blasphemy of Satan's synagogue.

(d) In regard to Antipas nothing is known. He suffered at Pergamos, but under what emperor, or in what circumstances, is uncertain. It is not at all necessary to our hypothesis to assume that he was put to death during Nero's persecution. Individual Christians were put to death even in the provinces before the time of Nero. On the whole, we see no good ground for believing that the book was written in the time of Claudius, or Galba, or Vespasian, or Domitian, or Trajan, or Adrian, though all these have been advocated; nor is there sufficient reason for separating the time of the writing from that of the receiving of the visions. In view of all circumstances we assign it to the time of Nero, and the locality of Patmos, A. D. 67 or 68. Sir Isaac Newton long ago fixed upon the same date.

10. Unity of the Book. A few writers have thought that the Apocalypse was written at different times by the same author, as Grotius, Hammond, and Bleek; or by different authors, as Vogel. Such dismemberment is now abandoned. Even De Wette allows that no reasonable doubts can be entertained of its unity.

(1) Regular Structure. The entire book is so regular in its structure, so intimately connected is one paragraph with another, that all must have proceeded from the same writer.

(2) Prophetic Perspective. If the nature of prophetic perspective be rightly understood, all will appear to be natural and easy. John saw things past, present, and future at once. He did not need to wait for the progress of events—for events were presented to his vision just as the Spirit willed. Hence the present tense is so much used in place of the future. The hypotheses of Grotius, Vogel, and Bleek have been refuted by Lücke; and that of Hammond requires not now the like examination.

11. The Class of Writings to Which it Belongs. **(1) Dramatic.** Pareus seems to have been the first who started the idea of its being a *dramatic* poem. The same opinion was also expressed by Hartwig. But the genius of Eichhorn wrought out the suggestion into a theory pervaded by great symmetry and beauty. Hence the opinion that it forms a regular dramatic poem is associated with his name alone. According to him the divisions are: 1. The title, chap. i:1-3. 2. The prologue, i:4; iii:22. 3. The drama, iv:1; xxii:5. Act 1. The capture of Jerusalem, or the triumph of Christianity over Judaism, vii:6; xii:17. Act 2. The capture of Rome, or the triumph of Christianity over Paganism, xii:18; xx:10. Act 3. The new Jerusalem descends from heaven, or the felicity which is to endure forever, xx:11; xxii:5. 4. The epilogue, xxii:6-21; (a) of the angel, xxii:6; (b) of Jesus, xxii:7-16; (c) of John, xxii:16-20. The apostolical benediction, xxii:21.

(2) A Prophetic Poem. As this theory is now abandoned by all expositors, it needs no refutation. It is exceedingly ingenious, but without foundation. To represent the book as made up of little else than sublime scenery and fiction, is contrary to the analogy of such Old Testament writings as bear to it the greatest resemblance. Something more is intended than a symbolic description of the triumph of Christianity over Judaism and Paganism. The book contains historic narrative. It exhibits real prophecies, which must have had their accomplishment in distinct events and individuals. It consists of a prophetic poem. Its diction is, with some exceptions, the diction of poetry. It is not made up of a series of disjointed visions; it is regular

in its structure and artificial in its arrangement. According to the rules of rhetoric, it nearly approaches an epopee. Those who thoroughly examine it with a view to discover the arrangement and connection of parts will observe unity and artificiality in the disposition of the whole.

(3) Analogy to Old Testament Prophecy. It bears an analogy to the prophetic writings of the Old Testament, especially to those of Daniel. It is obvious, therefore, that a deep and thorough study of the Old Testament prophets should precede the study of the Apocalypse. If it bear a close resemblance in many of its features to the inspired productions of a former dispensation; if the writer evidently imitated the utterances of Daniel, Ezekiel and Zechariah; if his language be more Hebraistic than that of the New Testament generally, the interpreter of the book should be previously qualified by a familiar acquaintance with the symbols, imagery, diction, and spirit of the Old Testament poets and prophets.

12. Object of the Book. **(1) Instruction.** The books of the New Testament, like those of the Old, were designed to promote the instruction of God's people in all ages. They were adapted to teach, exhort and reprove all mankind. They do not belong to the class of ephemeral writings that have long since fulfilled the purpose for which they were originally composed. Their object was not merely a local or partial one. So of the Apocalypse. It is suited to all. 'Blessed is he that readeth, and they that hear the words of this prophecy.' But this general characteristic is perfectly consistent with the fact that it arose out of specific circumstances, and was primarily meant to subserve a definite end.

(2) Adapted to Troublous Times. When first written, it was destined to suit the peculiar circumstances of the early Christians. The times were troublous. Persecution had appeared in various forms. The followers of Christ were exposed to severe sufferings for conscience sake. Their enemies were fierce against them. Comparatively few and feeble, the humble disciples of the Lamb seemed doomed to extinction. But the writer of the Apocalypse was prompted to present to them such views as were adapted to encourage them to steadfastness in the faith—to comfort them in the midst of calamity—and to arm them with resolution to endure all the assaults of their foes. Exalted honors, glorious rewards, are set before the Christian soldier who should endure to the end. A crown of victory—the approbation of the Redeemer—everlasting felicity—these are prepared for the patient believer. In connection with such representations, the final triumph of Christianity and the Messiah's peaceful reign with his saints, form topics on which the writer dwells with emphatic earnestness (see chap. i:1-3; ii:1; iii:22; xxii:6, 7, 10-17).

The suffering Christians of primitive times may have sorrowfully thought that they should never be able to stand the shock of their bitter and bloody assailants, the power and policy of the world being leagued against them—but the statements of the writer all tend to the conclusion that truth should make progress in the earth, and the church, emerging out of all struggles, wax stronger and stronger.

If such be the primary and principal aim of the book, it follows that we should not look in it for a history of the kingdoms of the world. To compose a civil history did not comport with the writer's object. The genius of Christ's kingdom is totally different from that of the kingdoms of the world. It advances steadily and silently, independently of, and frequently in opposition to them. Hence the Apocalypse cannot contain a history of the world.

(3) A History of the Church. It exhibits *a history of the church,* specially of its early struggles with the powers of darkness and the malice of superstition. This last remark leads to another of chief importance to the interpreter of the book before us, viz., that it principally relates to events past, present and speedily to happen in connection with the Christian religion as viewed from the writer's standpoint. The glances at the past are brief, but references to the circumstances of the church at the time are numerous and diversified, while rapidly coming catastrophes and triumphs are portrayed in full and vivid colors. Trials impending over the church, and judgments over her enemies, in the time of the apostle—these form the burden of the prophecy. This conclusion is fully sustained both by the prologue and epilogue, although, strange to say, it has been overlooked by the majority of expositors. What language can be more explicit than this: 'Blessed is he that readeth, and they that hear the words of this prophecy, *for the time is at hand.*' 'The revelation of Jesus Christ, which God gave unto him, to show unto his servants *things which must shortly come to pass.*' 'He which testifieth these things saith, *Surely I come quickly.* Amen, even so, come Lord Jesus.'

13. Its Contents. The body of the work is contained in chapters iv-xxii:6, and is almost entirely a series of symbolic representations. To this is prefixed a prologue (i-iv). A brief epilogue is subjoined (xxii:6-21).

(1) The Prologue. The prologue is of considerable length, embracing separate epistles to the seven churches in Asia Minor. John had lived and labored for a time in the region where these churches were planted. Probably he was personally known to many of the believers of which they were composed. Now that the other apostles were dispersed or dead, the care of them devolved upon himself. As their spiritual superintendent, he naturally felt the most intense and lively interest in their growing prosperity and steadfastness in the faith. The storm of persecution had fallen upon the apostles and believers at Rome, striking fear into their brethren in the remote provinces of the empire. It is highly probable, from other sources, that the Christians in these regions had been already visited with such trials (see first Epistle of Peter).

(2) Body of the Work. After the prologue of introduction, which is peculiarly fitted to admonish and console amid suffering, we come to the body of the work itself, commencing with the *fourth* chapter. This may be appropriately divided into three parts: (a) iv-xi; (b) xii-xix; (c) xx-xxii:5. The first narrates the fortunes and fate of Christ's followers to the destruction of Jerusalem, when the *coming of the Savior* took place. Here the triumph of Christianity over Judaism is exhibited, as the conclusion demonstrates. The following particulars are comprised in this portion.

(3) Vision of Glory. A vision of the divine glory in heaven, analogous to the vision which Isaiah had, as recorded in the 6th chapter of his prophecies.

(4) The Sealed Book. An account of the sealed book, with seven seals, which none but the Lamb could open, and the praises of the Lamb sung by the celestial inhabitants.

(5) Opening of the Seals. The opening of the first six seals. Before the opening of the seventh, 144,000 are sealed out of the tribes of the children

of Israel, and an innumerable multitude with palms in their hands are seen before the throne.

(6) Sounding of the Trumpets. After the opening of the seventh the catastrophe is delayed by the sounding of seven trumpets, the first six of which cause great plagues and hasten on the judgment. Yet, before the last trumpet sounds, a mighty angel, with a rainbow round his head, appears with an open book in his hand, announcing that the mystery of God should be finished when the seventh angel should begin to sound. On this he gives the book to the seer, commanding him to eat it up, and to prophesy hereafter concerning many people, countries, and kings. After this the interior of the temple, with its Jewish worshipers, is measured by the prophet, while the outer court is excepted and given over to the heathen for the space of forty-two months. But, notwithstanding the long-suffering mercy of God, the Jews continue to persecute the faithful witnesses, so that they are punished by the fall of a tenth part of the holy city in an earthquake. Hence, seven thousand men perish, and the remainder, affrighted, give glory to God. After this the seventh angel sounds, and the Lord appears, to inflict the final blow on Jerusalem and its inhabitants. The catastrophe takes place; the heavenly choir gives thanks to God for the victory of Christianity; and the temple of God is opened in heaven, so that he is accessible to all, being disclosed to the view of the whole earth as their God, without the intervention of priest or solemnity, as in the abrogated economy. Thus the Jewish ritual is done away; the Jews as a nation of persecutors are destroyed, and free scope is given to the new religion.

(7) Downfall of Jerusalem. This portion, therefore, of the prophetic book depicts the downfall of Jerusalem, and the triumph of Christianity over Judaism. The Son of Man came in fearful majesty to punish the guilty nation, as had been predicted.

We are aware that some deny the existence of a catastrophe in the eleventh chapter. Schott says that it is procrastinated, although the reader here expects it. But Grotius long ago saw the point in its true light, and remarked: *'Solet apostolus mala gravia brevibus verbis, sed efficacibus, præterveht, bona eloqui liberaliter.'*

The twenty-fourth chapter of Matthew, with the corresponding paragraphs of the other two Gospels, treats of the same subject, though in much briefer compass. It may be regarded as the groundwork of chapters iv-xi of the Apocalypse, and should be carefully compared by the interpreter.

(8) Sufferings of the Church. The second division (chaps. xii-xix) depicts the sufferings inflicted on the church by the heathen Roman power, and the triumph of Christianity over this formidable enemy also. Here the writer has special reference to the cruel Nero, as chap. xvii:10, 11, which can only be consistently interpreted of *him*, demonstrates. This part commences with a description of the Savior's birth, who is represented as springing from the theocracy or theocratic church, and of Satan's malignity against him. Cast out of heaven by Michael and the good angels, Satan turns his rage upon the followers of Christ on earth. Hitherto there is no account of the Romish persecuting power; and it is an inquiry worthy of attention, why John commences with the birth of the Savior and Satan's opposition to the early church, thus *reverting* to a period prior to that which had been gone over already. Why does not the seer carry on the series of symbolic predictions from the destruction of the Jewish power? Why does he not commence at a point where, in the preceding chapter, he had left off? The question is not easily answered. It cannot well be doubted that the brief notice of the Savior's birth, and of Satan's unsuccessful attempt upon heaven and the holy child is merely introductory to the proper subject. Perhaps John carries the reader back to the origin of Christianity, when Satan was peculiarly active, in order to link his malignant opposition as embodied in the persecuting violence of heathen Rome, to his unceasing attacks upon the truth even from the very birth of Christ. This would serve to keep up in the reader's recollection the memory of Satan's past opposition to religion, and also prepare for a readier apprehension of symbols descriptive of his further malevolence. The second part therefore begins, properly speaking, with the thirteenth chapter, the twelfth being simply preparatory.

(9) The Living Creatures. A beast rises out of the sea with seven heads and ten horns. To it the dragon gives power. The heathen power of Rome, aided by Satan, makes war upon the saints and overcomes them. Presently another beast appears to assist the former, with two horns, as a lamb, but speaking as a dragon. This latter symbolizes the heathen priests assisting the civil power in its attempts to crush the Savior's adherents.

(10) Vision of the Lamb. Then comes the vision of the Lamb and the 144,000 elect on Mount Sion. Doubtless this vision is introduced at the present place to sustain and elevate the hopes of the struggling Christians during the dominance of this power. Such as had passed triumphant through the fiery trials sing a new song of victory, in the undisturbed possession of everlasting happiness.

(11) Angelic Proclamations. Three angels are now introduced with proclamations of the speedy downfall of heathenism, and of divine judgments on the persecuting power. The first announces that the everlasting Gospel should be preached; the second, that the great city Rome is fallen. The third speaks of terrible judgments that should befall those who apostatized to heathenism; while, on the other hand, a voice from heaven proclaims the blessedness of such as die in the Lord. But the final catastrophe is yet delayed; it is not fully come. The Savior again appears sitting on a white cloud, with a sharp sickle in his hand. Three angels also appear with sickles, and the harvest is reaped. The catastrophe rapidly approaches.

(12) Seven Vials. Seven angels are seen with seven vials, which are successively poured out on the seat of the beast. The first six are represented as tormenting and weakening the Roman power in different ways, until it should be overthrown. At last the seventh angel discharges his vial of wrath, and heaven resounds with the cry, IT IS DONE, while voices, thunders, lightnings, and a mighty earthquake, conspire to heighten the terror and complete the catastrophe. Rome is divided into three parts; the cities of the heathen fall; the islands flee away, and the mountains sink. Men, tormented, blaspheme God.

(13) Destruction of the Roman Power. After this the destruction of the Romish power is described more particularly. The writer enters into detail. An angel takes the seer to show him more closely the desolation of the church's enemy. The Roman power then reigning is indicated somewhat mysteriously, though in such a way as would be intelligible to the Christians whom John addressed.

This power is embodied and personified in Nero,

who, though not named, is yet not obscurely designated. He is the beast 'that was, and is not, and yet is.' The story that Nero was not really dead, but had retired to the Euphrates, and would return again from thence, appears here more fully delineated by a Christian imagination. He is the monster to whom Satan gave all his power, who returns as Antichrist and the destroyer of Rome, who will force all to worship his image. The Roman empire at that time is set forth as the representative of heathenism, and of ungodly power personified; and in this connection, under the image of the beast with seven heads (the seven emperors which would succeed one another till the appearance of Antichrist), Nero is signified as one of these heads (xiii:3), which appeared dead, but whose deadly wound was healed, so that to universal astonishment he appeared alive again. Nero, reappearing after it had been believed that he was dead, is the beast 'which was, and is not, and shall ascend out of the bottomless pit—and yet is' (Rev. xvii:8). (Neander, *History of the Planting and Training of the Christian Church,* translated by Ryland, vol. ii. p. 58, note.) After this, Babylon or the Roman power, is represented as fallen, and the few remaining believers are exhorted to depart out of her. A mighty angel casts a great stone into the sea, an emblem of the ruin of that power. At the catastrophe heaven resounds with praises. The marriage supper of the Lamb is announced, and the church is permitted to array herself in fine linen. But the destruction is not yet completed. Another act in the great drama remains. A battle is to be fought with the combined powers of the empire. Heaven opens. The conqueror on the white horse appears again, and an angel calls upon the fowls to come and eat the flesh of the Lord's enemies, for the victory is certain. Accordingly, the beast and the false prophet are taken and cast alive into the lake of fire and brimstone. The congregated hosts are slain by the word of the Redeemer. Such is the second great catastrophe, the fall of the persecuting heathen power—the triumph of Christianity over paganism.

(14) Christ's Kingdom. The third leading division of the book reaches from chaps. xx to xxii:6, inclusive. This is the only portion that stretches to a period far remote from the time of the writer. It is added to complete the delineation of Christ's kingdom on earth. Though his main design was accomplished in the preceding chapters, John was reluctant, so to speak, to leave the sublime theme without glancing at distant times, when the triumphs of righteousness should be still more marked and diffusive, when Satan's power should be remarkably restrained, and the last great conflict of heathen and antichristian power with the Redeemer should terminate forever the church's existence on earth; ushering in the general judgment, the everlasting woe of the wicked, and the glorified state of the righteous. Here the writer's sketches are brief and rapid. But when we consider the place in which they are introduced, the inconceivable nature of the happiness referred to, and the tendency of minds the most Christianized to attach sensuous ideas to figures descriptive of everlasting misery and endless felicity, their brevity is amply justified. A glorious period now commences, but how long after the preceding events is not affirmed. That a considerable interval may be assumed we deduce from the description itself. Satan is bound, or his influences restrained, a thousand years throughout the seat of the beast. Christianity is spread abroad and prevails in the Roman empire. But after the thousand years are expired, Satan is set free and begins again to practice his deceptions. He incites Gog and Magog to battle. The camp of the saints and the beloved city are invaded by the assembled hosts. But fire from heaven devours the adversaries, while the devil is again taken and cast into the lake of fire. After this (how long is unknown) comes the general resurrection, the last judgment, and the doom of the wicked. For the righteous a new heaven and a new earth are prepared, in which they shall be perfectly free from sin and corruption. With this the visions end, and an epilogue closes up the book.

From the preceding outline it will be seen that the body of the work consists of three leading divisions, in which are portrayed the proceedings of God towards the Jews; the rise and progress of the Christian church, till through much struggling it possessed the Roman empire, partly by converting and partly destroying the heathen; the millennium, succeeded by the resurrection and judgment, and the glorious felicity of the saints in the heavenly Jerusalem.

(15) Varied Interpretations. In this summary view of the contents, it has been found inconvenient to introduce anything in the way of exposition beyond general remarks and hints. As to diversities of sentiment in regard to the interpretation of different portions, our limits will not admit of their statement, much less an examination of their respective merit.

In opposition to the majority of German writers, as Bleek, Schott, Lücke, Ewald, De Wette, and others, the existence of a catastrophe at the termination of the eleventh chapter has been assumed. A primary reason for doing so is the mention of great thunderings (voices) in heaven (xi:15), which are always the emblems of fearful judgments. Accordingly, in the parallel phrase (x:3), it is said that seven thunders uttered their voices, denoting the signal and complete blow about to be inflicted on Jerusalem—the destruction consummated in the third and last woe (xi:14). In like manner, at the destruction of heathen Rome there were 'voices and thunders and lightnings' (xvi:18). It were useless to recount the different expositions of chap. xvii:10. We have adopted the only one that appears to be tenable in connection with the surrounding context. Lücke's view is the most plausible, and has therefore gained the assent of Neander, Reuss, and others. Hug's must be regarded as unfortunate.

(16) The Millennium. The position of the Millennium is a matter of great difficulty. Professor Bush contends that it should be regarded as commencing somewhere between A. D. 395 and A. D. 450, and terminating not far from the capture of Constantinople by the Turks, A. D. 1453. Not very dissimilar is the opinion of Hammond, viz., that the period in question reaches from Constantine's edict in favor of Christianity to the planting of Mohammedanism in Greece by Othman. In either case the Millennium is past.

To the hypothesis so ably supported by Bush we hesitate to accede, because the description given in the twentieth chapter is *extravagantly* figurative as appropriated to any period of the church's history already past; and also because his interpretation of the *dragon* appears inconsistent with the second verse of the twentieth chapter. According to this ingenious writer, the dragon is the *mystic name of Paganism in its leading character of idolatry and despotism combined,* an hypothesis apparently countenanced by the twelfth chapter, which the reader is requested to examine. But it will be observed that in the twentieth chapter, the beast and the false prophet are expressly distinguished from the dragon; so that by the

dragon Satan alone must be meant as distinct from the civil and ecclesiastical power of heathen imperial Rome. The beast had been already cast into the lake before Satan was thrown into the same place, and by the former is obviously meant the civil despotism of Paganism (see MILLENNIUM).

(17) The New Heavens and the New Earth. In regard to the period described in Rev. xxi, xxii, denoted by the *new heavens and the new earth,* we are quite aware of the opinion maintained by Hammond, Hug, Bush, and others, viz., that it comprises an *earthly* flourishing state of the church. Yet we must freely confess, notwithstanding the very able manner in which it has been advocated by Bush, that there is a degree of unsatisfactoriness about it. The parallelism instituted between John's description and Isaiah liv:11, 12; lx:3-11; lxv:17, 18, 19, 20, is striking, but not demonstrative of that for which it is instituted. The imagery indeed is substantially the same, and probably the New Testament seer imitated Isaiah: but the strain of the former rises far higher than the sublime vision depicted by the ancient prophet.

14. Errors of Expounders. It would not be an easy task to enumerate all the mistakes committed by interpreters in the field of prophecy as unfolded in the Apocalypse. We shall cursorily glance at a few in connection with their causes.

(1) Historic Basis Sometimes Ignored. When the historic basis is abandoned, imagination has ample range for her wildest extravagances. The Apocalyptic visions are based upon time and place —elements that ought never to be neglected by the exegetical inquirer. Thus we are informed that the things must shortly come to pass (Rev. i:1), and that the time is at hand (verse 3). So also in chapter xxii, it is stated, that the things must shortly be done (verse 6), while the Savior affirms, 'Behold, I come quickly' (verse 7, 20). These notices are significant as to the period to which the visions principally refer; and the coming of Christ, announced to take place within a short time, denotes those remarkable judgments which impended over his enemies. There are also mentioned three cities forming the theater of the sublime and terrible occurrences described. (a) Sodom, Egypt, designated as the place where our Lord was crucified, and the holy city. This can mean none other place than Jerusalem. (b) Babylon, built on seven hills. This is Rome. (c) The New Jerusalem. The first two are doomed to destruction. They also depict Judaism and heathenism; for when the capitals fell, the empires sank into feebleness and decay. The New Jerusalem, the kingdom of the blessed, succeeds the two former as a kingdom that shall never be moved. There are also historic personages that appear in the book. The seven Roman emperors are mentioned, while Nero in particular is significantly referred to. Now, except the interpreter keep to historic ground, he will assuredly lose himself in endless conjectures, as is exemplified in a remarkable manner by the anonymous author of *Hyponoia* (New York, 1844, 8vo, who supposes the book to be 'an unveiling of the mysterious truths of Christian doctrine, with an exhibition of certain opposite errors—a revelation made by Jesus Christ of *himself*—an intellectual manifestation.'

(2) Supposed to Be an Epitome of Church History. Others have fallen into grievous error by seeking a detailed history of the church universal in the Revelation. Some even find an epitome of the church's entire history in the Epistles to the Seven Churches; others, in the rest of the book; others again in both. Agreeably to such a scheme, particular events are assigned to particular periods, persons are specified, peoples are characterized, and names assigned with the greatest particularity. The ablest interpreters after this fashion are Vitringa, Mede, and Faber; but the entire plan of proceeding is inconsistent with the writer's original purpose, and leads to endless mazes.

(3) Impossible Identification. It is obvious that we should not look for a circumstance, event, or person, corresponding to every particular in the visions of the seer. 'It is unnecessary to remark,' says Hug, 'that all the particular traits and images in this large work are by no means significant. Many are introduced only to enliven the representation, or are taken from the prophets and sacred books for the purpose of ornament; and no one who has any judgment in such matters will deny that the work is extraordinarily rich and gorgeous for a production of Western origin' (Fosdick's *Translation,* p. 668).

(4) Adoption of Synchronisms. The principle of synchronisms has been largely adopted by interpreters since the times of Mede and Vitringa. For an explanation and defense of such a system, we refer the reader to Mede's *Clavis Apocalyptica* (*Works,* fol. London, 1677, p. 419, *sq.*), where it is fully drawn out. The method so ingeniously devised by this learned writer has been followed by the great majority of English expositors, especially by Faber in his *Sacred Calendar of Prophecy.* In this way the same events are said to be represented by a succession of different series of symbols, the symbols being varied, but the things intended by them remaining the same. Instead, therefore, of the book being progressive continuously, it is progressive and retrogressive throughout. Such a plan, so unlike that of the other prophetic books of Scripture, is repugnant to the sober sense of every intelligent student of the Divine word. It introduces complication and enigma sufficient to ensure its rejection. Not a hint is given by John of any such method. It was left for the ingenuity of after ages to decipher; and when discovered by the 'father of prophetic interpretation,' as Mede is frequently called, it is difficult to be understood even by the learned reader. There is no good reason for supposing that the series of events symbolized does not progress. The representation is progressive, just as the events recorded by history are progressive.

(5) Speculations Concerning Time. On the designations of time which occur so frequently in the Apocalypse, this is not the place to enlarge. The entire subject is yet unsettled. Those who take a day for a year must prove the correctness and scriptural basis of such a principle. This is quite necessary after the arguments advanced by Maitland and Stuart to show that a day means no more than a day, and a year a year. We do not suppose that all, or most of the numbers are to be taken arithmetically. The numbers seven and three, especially, recur so often as to suggest the idea of their being employed indefinitely for poetic costume alone. Yet there may be special reasons in the context of particular passages for abiding by the exact numbers stated.

15. Literature. By far the greater number of works on the Apocalypse are of no value, the authors having failed to perceive the primary purpose of the Apostle. We shall only mention a few; to enumerate all would be impossible.

(*a*) Works on the literature of the book.

(*b*) Commentaries.

(*a*) One of the best books on the literature of the Apocalypse is that of Lücke. It is both copious and excellent. In addition to it may be mentioned the *Introductions* of Michaelis,

Haenlein, Eichhorn, Bertholdt, Hug, Feilmoser, De Wette, Credner, Schott, Guerike; Bleek's *Beiträge zur Kritik der Offenbarung Johannis* (in the *Zeitschrift* of Schleiermacher, De Wette and Lücke, ii, 252, *sq.*); Kleuker, *Ueber Ursprung und Zweck der Offenbar. Johannis;* Steudel, *'Ueber die richtige Auffassung der Apocalypse* (in Bengel's *N. Archiv.,* iv. 2); the Treatises of Kolthoff, Lange, and Dannemann, already referred to; Knittel's *Beiträge zur Kritik über Johannis Offenbarung;* Vogel's *Commentatio de Apoc. Johannis,* pt. i. vii; Neander's *History of the Planting and Training of the Christian Church;* Olshausen's *Proof of the Genuineness of the Writings of the New Testament* (translated by Fosdick, Andover); Lardner's *Credibility of the Gospel History,* vols. I and III, 4to edition; Bonar's *Bible Thoughts and Themes.*

(*b*) Pareus, Grotius, Vitringa, Eichhorn, Heinrichs, Scholz, Ewald, Tinius, Bossuet, Alcassar, Hentenius, Salmeron, Herrenschneider, Hagen. Of English works, Lowman's *Commentary* has been highly esteemed, though his scheme is wrong. Mede's *Clavis* and the *Commentary* attached to it, have had great influence on subsequent writers; Faber's *Sacred Calendar of Prophecy* is able and ingenious, but radically wrong; Sir Isaac Newton's *Observations on the Apocalypse,* and Bishop Newton's *Remarks,* are generally incorrect. Cunninghame has written various treatises illustrative of the Apocalypse, but his lucubrations are dark and doubtful. Woodhouse's' *Commentary* is pervaded by commendable diligence and sobriety, though he has greatly deviated from the right mode of interpretation. We specially recommend Hammond and Lee (*Six Sermons on the Study of the Holy Scriptures,* London), who have perceived the right principle lying at the basis of a correct exposition; to which may be added the Latin Notes of Grotius, and the perspicuous German Commentary of Tinius. A large and valuable work on the Apocalypse which has appeared in England is Elliott's *Horæ Apocalypticæ,* in 3 vols., 8vo, characterized by great research and minute investigation, but proceeding on principles essentially and fundamentally erroneous. The latest is Archbishop Benson's *Apocalypse,* London, 1900.

Valuable suggestions in regard to the interpretation may be found in Stuart's *Hints on the Interpretation of Prophecy;* Bush's *Hierophant;* or *Monthly Journal of Sacred Symbols and Prophecy;* as also in the various Introductions and Treatises mentioned under (*a*). S. D.

REVELATIONS, SPURIOUS (rĕv'ĕ-lā'shŭns, spū'rĭ-ŭs). See APOCRYPHA.

The Apocalyptic character, which is occupied in describing the future splendor of the Messianic kingdom and its historical relations, presents itself for the first time in the book of Daniel, which is thus characteristically distinguished from the former prophetical books. In the only prophetical book of the New Testament, the Apocalypse of St. John, this idea is fully developed, and the several apocryphal revelations are mere imitations, more or less happy, of these two canonical books, which furnished ideas to a numerous class of writers in the first ages of the Christian church. The principal spurious revelations extant have been published by Fabricius, in his *Cod. Pseudep. V. T.,* and *Cod. Apoc. N. T.;* and their character has been still more critically examined in recent times by Archbishop Lawrence (who has added to their number), by Nitzsch, Bleek, and others: and especially by Dr. Lücke, in his *Einleitung in die Offenbarung Johan, und die gesammte apocalyptische Litteratur.*

1. Not Now Extant. The following spurious apocalyptic writings are no longer extant: (1) The Apocalypse of Elias. (2) The Apocalypse of Zephaniah. (3) The Apocalypse of Zechariah. (4) The Apocalypse of Adam. (5) The Apocalypse of Abraham. (6) The Apocalypse of Moses. (7) The Prophecies of Hystaspes. (8) The Apocalypse of Peter. (9) The Apocalypse of Paul. (10) The Apocalypse of Cerinthus. (11) The Apocalypse of Thomas. (12) The Apocalypse of the proto-martyr Stephen.

2. Extant. The following are the extant spurious revelations:

(1) The Ascension and the Vision of Isaiah. (Ἀναβατικὸν καὶ Ὅρασις Ἡσαΐου), although for a long time lost to the world, was a work well known to the ancients, as is indicated by the allusions of Justin Martyr, Origen, Tertullian, and Epiphanius. The first of these writers (*Dial. c. Tryph.* ed. Par. p. 349) refers to the account therein contained of the death of Isaiah, who 'was sawn asunder with a wooden saw;' a fact, he adds, 'which was removed by the Jews from the sacred text.'

The first writer, however, who mentions the *Ascension of Isaiah* by name is Epiphanius, in the fourth century, who observes (*Hæres* xl) that the apocryphal *Ascension of Isaiah* was adduced by the Archonites in support of their opinions respecting the seven heavens and their *archons,* or ruling angels, as well as by the Egyptian Hieracas and his followers in confirmation of their heretical opinions respecting the Holy Spirit.

As to the *age of this work,* Dr. Laurence supposes, from the obvious reference to Nero, and the period of three years, seven months, and twenty-seven days, and again of 332 days, after which Berial was to be dragged to Gehenna, that the work was written after the death of Nero (which took place on the 9th of June, A. D. 68), but before the close of the year 69. Lücke, however (*Einleitung in die Offenbarung Johan.*), looks upon these numbers as purely arbitrary and apocalyptical, and maintains that the dogmatical character of the work, the allusion to the corruptions of the church, the absence of all reference to the destruction of Jerusalem, and the Chiliastic view, all point to a later period. All that can be considered as certain respecting its date is that the first portion was extant before the time of Origen, and the whole before Epiphanius. It has been doubted whether the work does not consist of two independent productions, which were afterwards united into one, as in the Ethiopic version: but this is a question impossible to decide in the absence of the original. The Latin fragments discovered by Mai correspond literally with the Ethiopic, while they not only differ from the Venetian edition in single phrases, but the latter contains passages so striking as to induce the supposition that it is derived from a later recension of the original text.

The author was evidently a *Jewish* Christian, as appears from the use made of the Talmudical legend already referred to, as well as by his representing the false accuser of Isaiah as a Samaritan. The work also abounds in Gnostic, Valentinian, and Ophitic notions, such as the account of the seven heavens, and the presiding angels of the first five, the gradual transmutation of Christ until his development in the human form, and finally the docetic conception of his history on earth. All this has induced Lücke (*ut supra*) to consider the whole to be a Gnostic production of the second or third century, of which, however,

the martyrdom was first written. Dr. Laurence finds so strong a resemblance between the account of the seven heavens here, and in the Testament of Levi (*Twelve Patriarchs*), that he suspects the latter to 'betray a little plagiarism.' If this learned divine were right in his conjecture respecting the early age of this production, it would doubtless afford an additional testimony (if such were wanting) to the antiquity of the belief in the miraculous conception and the proper deity of Jesus, who is here called the Beloved, the Lord, the Lord God, and the Lord Christ. In respect, however, to another passage, in which the Son and Holy Spirit are represented as worshiping God, the learned prelate truly observes that this takes place only in the character of angels, which they had assumed.

Dr. Lücke observes that the drapery only of the apocalyptic element of this work is Jewish, the internal character being altogether Christian. But in both form and substance there is an evident imitation, if not of the Apocalypse of St. John, at least of the book of Daniel and of the Sibylline Oracles. The use of the canonical Apocalypse Lücke (*l. c.* section 16) considers to be undeniable in viii. 45 (comp. Rev. xxii:8, 9; vii:21-23; Rev. xix:10).

(2) Sibylline Oracles. Of the ancient Greek poems called the *Sibylline Oracles* (written in hexameter verse), there was formerly a considerable number in use, of which but few have descended to our times. Servius, in the fifth century, mentions a hundred books (*Sermones, logoi*); and Suidas, who lived most probably in the eleventh, speaks of twenty-four books of the Chaldæan sibyls alone. But eight only were known to the moderns, until the recent discoveries of Angelo Mai, who has recovered and published an eleventh, twelfth, thirteenth, and fourteenth book from palimpsests in the Ambrosian and Vatican libraries (*Script. Vet. Nov. Collect.*, vol. III, p. 3). The first eight books have been shown to be the compositions of various writers from the commencement of the second century B. C. to A. D. 500. Of these, the earliest in point of date is supposed to be the *third book*, containing a series of connected predictions written by an Alexandrian Jew in the time of the Maccabees, but containing heathen poems of a still earlier period.

(3) Testaments of the Twelve Patriarchs. The book called the *Testaments of the Twelve Patriarchs* is an ancient Apocryphal work (founded most probably on Gen. xlix:1, *sq.*), in which the twelve sons of Jacob are represented as delivering their dying predictions and precepts to their posterity. If we are to credit the authority of a manuscript in the Bodleian library, this work was originally written in Hebrew, and translated into Greek by St. Chrysostom. But Dr. Grabe, who first adduced this testimony, considers it very doubtful.

This work contains many beautiful passages, and, while its form is that of a pretended prophecy, bears indirect testimony to the facts and books of the New Testament, the nativity, crucifixion, resurrection, ascension, and unblemished character of Jesus, ascribing to him such titles as evidently show that his divinity was fully recognized. The author testifies also to the canonical authority of the Acts of the Apostles and St. Paul's Epistles, and seems especially to allude to the four Gospels. The age of this Apocryphal work is, therefore, of considerable importance in sacred criticism.

(4) The Fourth Book of Ezra. The *first* according to the Ethiopic and Arabic (see Esdras) is, from its Apocalyptic character, styled by Nicephorus (*Can.* 3. 4) *the Apocalypse of Ezra* ('Αποκάλυψις Ἔσδρα). Its original language (according to Lücke) was Greek, although it is at present extant only in a Latin, Ethiopic, and Arabic translation, of which the Latin is the most ancient. The main body of the work, viz., chapters iii-xiv, contains a connected revelation, which is partly an open imitation of Daniel, and partly resembles the New Testament Apocalypse. It contains a mixture of Jewish and Christian elements. This work, as has been formerly observed, was known to Clemens Alexandrinus in the second century; and from the indication in the Introduction (chapter iii. 1), '*In the thirtieth year of the destruction of the city* I was in Babylon,' Lücke conjectures that the author may have written in the thirtieth year after the destruction of Jerusalem, or A. D. 100; and this date is further confirmed by the vision of the eagle (chapters xi-xii), which indicates the time of Trajan. He conceives the author to have been evidently a Jew, who lived out of Palestine, probably in Egypt, but that the variation in the several ancient versions of the work prove it to have been interpolated by a Christian hand.

The author of the last two chapters (xv-xvi) seems to have lived in the third or fourth century, during the Decian or Diocletian persecutions (chapter xv:10). Rome, the Apocalyptic Babylon of the author, approaches her downfall (xv:43, *sq.*). Several passages of the New Testament are evidently alluded to (comp. 4 Ezra xvi:29, *sq.* with Matt. xxiv:40, 41; xvi:42-45, with 1 Cor. vii:29, 30; xv:8, 9, with Rev. vi:10). The whole chapter seems, indeed, to be an imitation of Matt. xxiv; (comp. also 4 Ezra i:30 with Matt. xxiii:37; ii:11 with Luke xvi:9; and ii:12 with Rev. xxii:2; also ii:42 with Rev. xiv:1-3; and ii:18 with Rev. xxii:1, 2).

(5) The Ancient Romantic Fiction, Entitled The Shepherd of Hermas, is not without its Apocalyptic elements. These, however, are confined to book i:3, 4; but they are destitute of signification or originality. (See Hermas.)

(6) The Book of Enoch is one of the most curious of the spurious revelations, resembling in its outward form both the book of Daniel and the Apocalypse; but it is uncertain whether this latter work or the book of Enoch was first written. (See Enoch.) Professor Moses Stuart (*Biblioth. Sacra*, No. 2, p. 363) is of opinion that the Book of Enoch, the Ascension of Isaiah, the Testaments of the Twelve Patriarchs, many of the Sibylline Oracles, the fourth Book of Ezra, and the Pastor of Hermas, were composed 'nearly at the same time with the Apocalypse of St. John.'

(7) Apocryphal Revelation of St. John. There was an *Apocryphal Revelation of St. John* extant in the time of Theodosius the Grammarian, the only one of the ancients who mentions it, and who calls it a pseudepigraphal book. It was not known what had become of it, until the identical work was recently published from a Vatican, as well as a Vienna manuscript, by Birch, in his *Auctarium*, under the title of 'The Apocalypse of the Holy Apostle and Evangelist John the Divine.' From the silence of the ancients respecting this work, it could scarcely have been written before the third or fourth century. Lücke has pointed out other internal marks of a later age, as, for instance, the mention of *incense*, which he observes first came into use in the Christian church after the fourth century (although here the author of the spurious book may have taken his idea from Rev. v:8; viii:3); also of *images* and *rich crosses*, which were not in use before the 'fourth and fifth centuries.' The name *patriarch* applied here to a dignitary in the church, belongs to the same age.

The time in which Theodosius himself lived is not certainly known, but he cannot be placed earlier than the fifth century, which Lücke conceives to be the most probable age of the work itself. Regarding the object and occasion of the work (which is a rather servile imitation of the genuine Apocalypse), in consequence of the absence of dates and of internal characteristics, there are no certain indications. Birch's text, as well as his manuscripts, abound in errors; but Thilo has collated two Paris manuscripts for his intended edition (see his *Acta Thomæ, Proleg.* p. lxxxiii). Assemann (*Biblioth. Orient.* tom. iii. pt. i. p. 282) states that there is an Arabic version among the Vatican MSS. W. W.

REVELINGS (rĕv'ĕl-ĭngs), (Gr. κῶμος, *ko'mos*, a carousal), luxurious feasting attended with wanton songs and behavior (Gal. v:21).

REVENGE or VENGEANCE (rĕ-vĕnj'), (Heb. נְקָמָה, *nek-aw-maw'*). **1.** An angry resentment of an injury that has been or is supposed to have been done us (Jer. xx:10).

2. A just censure of a scandal (2 Cor. x:6).

3. A hatred of sin, manifested in using all proper methods to destroy it (2 Cor. vii:11).

When *revenge* or *vengeance* is attributed to God, it includes no passion, but merely a righteous disposition to punish evil doers (Acts xxviii:4); and the just punishment inflicted on them (Ps. lviii:10), or chastisement of his people (Ps. xcix:8). *Vengeance belongeth only unto God;* he alone can fully resent injuries; he alone has the right to resent injuries done to himself, as the God and Supreme Governor of the world; and he prohibits private persons from revenging any injuries done them (Lev. xix:17, 18; Rom. xii:17, 19); and by the law of requital he did not allow, but set bounds to private revenge (Exod. xxi:13). When magistrates punish injuries, or when the nearest kinsman killed him who had accidentally slain his friend, they acted as the deputies of God, the Supreme Ruler (Rom. xiii:4; Num. xxxv:19, 24). The *punishment* taken by God on the Chaldæans for destroying his people and the Temple, is called the *vengeance of his temple* (Jer. l:28).

REVENUE (rĕv'ĕ-nū), (Heb. תְּבוּאָה, *teb'oo-aw*, profit, income, Ezra iv:13; Is. xxiii:3).

Figurative. (1) Christ's *revenue* is the blessings he gives to men, which are more precious, enriching and useful, than choice silver (Prov. viii:19). (2) In the *revenue of the wicked is trouble;* in acquiring, preserving, and parting with their wealth, they have trouble, and a curse and trouble often punish their reprehensible manner of procuring it (Prov. xv:6).

REVERENCE (rĕv'ĕr-ĕns), (Heb. יִרְאָה, *yaw-ray'*), a respectful, submissive disposition of mind, arising from affection and esteem, from a sense of superiority in the person reverenced.

Hence children reverence their fathers, even when their fathers correct them by stripes (Heb. xii:9); hence subjects reverence their sovereign (2 Sam. ix:6); hence wives reverence their husbands (Eph. v:33); and hence all ought to reverence God. We reverence the name of God, the house of God, the worship of God, etc.; we reverence the attributes of God, the commands, dispensations, etc., of God; and we ought to demonstrate our reverence by overt acts, such as are suitable and becoming to time, place, and circumstances; for though a man may reverence God in his heart, yet, unless he behave reverentially, and give proofs of his reverence by demeanor, conduct, and obedience, he will not easily persuade his fellow-mortals that his bosom is the residence of this divine and heavenly disposition; for, in fact, a reverence for God is not one of those lights which burn under a bushel, but one of those whose sprightly luster illuminates wherever it is admitted. Reverence is, strictly speaking, perhaps, the internal disposition of the mind (Rom. xiii:7); and honor the external expression of that disposition. (See ADORATION.)

REVILE, REVILER, REVILING (rĕ-vīl, rĕ-vīl'ĕr, rĕ-vīl'ing).

1. (Heb. קָלַל, *kaw-lal'*, to make light of, to jest at, Exod. xxii:28), "Thou shalt not revile the gods." *Elohim* does not mean either the gods of other nations, or rulers, but simply God, whose majesty was despised in every breach of the commandments of Jehovah.

2. (Heb. גִּדּוּף, *ghid-doof'*, vilification, Is. li:7; Zeph. ii:8).

3. (Gr. λοιδορέω, *loy-dor-eh'o*, to vilify, heap reproach upon), is used to denote the treatment of our Lord by his enemies (John ix:28; 1 Pet. ii:23). (See *revilest,* Acts xxiii:4); also *"revilers"* in the catalogue of evil doers (1 Cor. vi:10), for this use of the word.

4. In the expression, 'They that passed by reviled him" (Matt. xxvii:39), the evangelist uses the Greek βλασφημέω, *blas-fay-meh'o*, a very strong term, signifying to *rail at, calumniate,* showing an utter want of reverence for the divine sufferer. In Mark xv:32 it is recorded, "And they that were crucified with him reviled him" (Gr. ὀνειδίζω, *on-i-did'zo*), meaning that they unjustly reproached him. (Barnes, *Bib. Dict.*) (See RAIL.)

REWARD (rĕ-wârd), (Gr. μισθός, *mis-thos'*, wages, hire). It denotes:

1. What is gained by service; or as the subsistence of ministers (2 Cor. xi:8; 1 Tim. v:18); and what is gained by sinful works is the "wages of unrighteousness" (2 Pet. ii:15).

2. The fruit of men's labors (Eccl. ix:5).

3. A bribe given to a judge for his favor in a cause (Deut. xxvii:25).

General Applications. The *"reward"* of the godly from God, is the blessings he bestows on them in consequence of their good works, and particularly the unmerited gift of eternal life in heaven, which is bestowed upon them from the mercy of God, and through the righteousness of Jesus Christ (Matt. v:12). It is not, therefore, a reward based upon the actual merit of good works, but is of grace.

REZEPH (rē'zeph), (Heb. רֶצֶף, *reh'tsef*, solid, a hearth-stone, a pavement), a city which occurs among those subdued by the Assyrians (2 Kings xix:12; Is. xxxvii:12).

It is supposed to be the same that Ptolemy mentions under the name of *Resopha,* as a city of Palmyrene (*Geog.* v, 15); and this again is possibly the same with the Rasapha which Abulfeda places at nearly a day's journey west of the Euphrates, and is the modern Rusafa.

REZIA (rē-zī'â), (Heb. רִצְיָה, *rits-yaw'*, delight), son of Ulla, of the tribe of Asher (1 Chron. vii:39), B. C. about 1170.

REZIN (rē'zin), (Heb. רְצִין, *rets-een'*, pleasure, delight).

1. The last king of Damascene Syria, slain by Tiglath-pileser (2 Kings xv:37; xvi:5-10; Is. vii:1; viii:4-7), B. C. about 740. (See DAMASCUS.)

2. The head of a family of Nethinim who returned from the captivity (Ezra ii:48; Neh. vii:50), B. C. before 536.

REZON (rē'zon), (Heb. רְזוֹן, rez-one', prince, importance), an officer of Hadadezer, king of Zobah, who established the independence of Damascus, and made it the seat of the kingdom of Damascene-Syria, so often mentioned in the history of the Hebrew kingdoms (1 Kings xi:23, 24), B. C. after 984. (See DAMASCUS).

RHEGIUM (rē'gi-ŭm), (Gr. Ῥήγιον, *hrayg'-ee-on*, probably broken), a city on the coast of Italy, near its southwestern extremity, opposite Messina in Sicily (Acts xxviii:13). It is now called Reggio, and is the capital of Calabria.

RHESA (rē'sà), (Gr. Ῥησά, *hray-sah'*), son of Zorobabel, of the tribe of Asher (Luke iii:27), in the genealogy of Christ; probably the same as REPHAIAH (1 Chron. iii:19-21).

RHODA (rhō'dà), (Gr. Ῥόδη, *hrod'ay*, rose-bush), a maid to Mary, who announced Peter's arrival (Acts xii:13), A. D. 44.

RHODES (rōdz), (Gr. Ῥόδος, *hrod'os*, rose).

An island in the Mediterranean, near the coast of Asia Minor, celebrated from the remotest antiquity as the seat of commerce, navigation, literature, and the arts, but now reduced to a state of abject poverty by the devastations of war and the tyranny and rapacity of its Turkish rulers. It is of a triangular form, about forty-four leagues in circumference, twenty leagues long from north to south, and about six broad. It was famed in ancient times, and is still celebrated for its delightful climate and the fertility of its soil. It contains two cities—Rhodes, the capital, inhabited chiefly by Turks, and a small number of Jews; and the ancient Lindus, now reduced to a hamlet, peopled by Greeks, who are almost all engaged in commerce. Besides these, there are five villages occupied by Turks and a small number of Jews; and five towns and forty-one villages, inhabited by Greeks. The whole population is estimated at 20,000, residing chiefly in the capital.

The city of Rhodes is famous for its huge brazen statue of Apollo, called Colossus, which stood at the mouth of the harbor, and was so high that ships passed in full sail between its legs. It stood at the right of the port as vessels entered, and not astride the channel, as so generally represented in pictures. It was erected B. C. 290, and overthrown by an earthquake B. C. 224. The city had also a beautiful temple of Apollo, built by Herod the Great. St. Paul appears to have visited Rhodes while on his journey to Jerusalem, A. D. 58 (Acts xxi:1).

The antiquities of Rhodes reach no further back than the residence of the knights of St. John of Jerusalem. The remains of their fine old fortress, of great size and strength, are still to be seen; the cells of the knights are entire, but the sanctuary has been converted by the Turks into a magazine for military stores.

In modern times Rhodes has been chiefly celebrated as one of the last retreats of this military order, under whom it obtained great celebrity by its heroic resistance to the Turks; but in the time of Solyman the Great a capitulation was agreed upon, and the island was finally surrendered to the Turks, under whom it has since continued.

G. M. B

RIB (Heb. צֵלָע, *tsay-law'*, or צַלְעָה, *tsal-aw'*), nearly always rendered *side*.

1. See Exod. xv:12, the *side* of the Ark of the Covenant; also Exod. xvi:20, 26, 27, 35; xxvii:7; xxxvi:25, 31; xxxvii:3, 5; xxxviii:7. Hill*side* in 2 Sam. xvi:13. His *side*, Job xviii:12. In Ezek. xli, it is ten times rendered *side chamber*.

2. The part taken from Adam to form Eve (Gen. ii:21, 22). This Hebrew word is used thirty-eight times in the Old Testament, and is only twice rendered "rib," although in three instances (1 Kings vi:5; vii:3; Exod. xxx:4) the marginal reading is *ribs*.

Figurative. (1) Eve's being formed of a fleshed rib taken out of Adam's side denoted the equality and strong affection that ought to exist between husbands and their wives (Gen. ii:21, 22). (2) The three kingdoms of Lydia, Babylon, Egypt, conquered by Cyrus and his Medo-Persian troops, are likened to "three ribs in the mouth of a bear" (Dan. vii:5).

RIBAI (rī'bāi), (Heb. רִיבַי, *ree-bah'ee*, whom Jehovah defends), a Benjamite, one of David's mighty men, father of Ittai (2 Sam. xxiii:29; 1 Chron. xi:31), B. C. before 1020.

RIBAND (rĭb'and), (Heb. פְּתִיל, *paw-theel'*, twisted), the thread by which the tassels were fastened to garments (Num. xv:38). (See LACE.)

RIBLAH (rĭb'lah), (Heb. רִבְלָה, *rib-law'*, fertility).

1. A town in the land of Hamath (2 Kings xxiii:33; xxv:21). The Egyptians were encamped there when Jehoahaz was brought in as a prisoner (xxiii:33). When Zedekiah was captured after his escape from Jerusalem, he was brought to Nebuchadnezzar, then encamped at Riblah, who put out his eyes, and had him bound to be carried to Babylon. His sons and the princes of Judah were also slain at Riblah (xxv:6, 7, 21; Jer. xxxix:5-7; lii:9-11, 27). Buckingham, in 1816, met with ruins at a place called by him Rubla, but now more generally spelled Ribleh, on the right bank of the Orontes, about 36 miles north by east of Ba'albek, in the midst of the great plain of Cœlesyria, very suitable for the encampment of a great army, and with easy access southward or northward if commotion arose. The ruins consist of low mounds surrounded by the remains of old buildings (Davis, *Bib. Dict.*).

2. A boundary city on the east of the land of Israel, designated by Moses (Num. xxxiv:11). It was in the "land of Hamath" (2 Kings xxiii:33; xxv:21; Jer. lii:9), which was north of Damascus. It is perhaps represented by the site called Ribleh, which Buckingham found thirty or forty miles south of Hamath on the Orontes (*Arab Tribes*, p. 481).

RICHES (rĭch'ĕz), (Rev. xviii:17), not plural but singular: "In one hour so great riches is come to naught" (Jer. xlviii:36). The wealth of the Hebrews in patriarchal times consisted largely of flocks and herds (Gen. xxxvi:8).

Figurative. (1) The *riches of God* are his unbounded fullness of wisdom, power, mercy, grace, and glory (Eph. i:7, 18, and ii:7); or the effects of his power and goodness; all which pertain to him as their owner (Ps. civ:24). (2) The *riches of Christ*, are his unnumbered multitude of spiritual and eternal blessings fit to be bestowed on sinful men (Prov. viii:18; Eph. iii:8); and the abundant ascriptions of the praise and glory thereof (Rev. v:12). (3) The *riches of the glory of the gospel*, are the wonderful mysteries revealed in it; and the infinite blessings it offers, which render it exceedingly glorious (Col. i:27). (4) The fall or diminishing of the Jews, their calamities and expulsion from the church of God, was the *riches of the gentiles;* occasioned their receiving the precious ordinances of the gospel, and many of them being admitted to the enriching state of fellowship with God (Rom. xi:12).

RID (Heb. נָצַל, *naw-tsal'*).

1. In particular (Gen. xxxvii:22; Exod. vi:6), to snatch away.

2. In general, (1) to deliver from danger (Gen. xxxvii:22); (2) to clear away, destroy (Lev. xxvii:6).

RIDDANCE (rĭd'dans), (Heb. כָּלָה, *kaw-law'*, to end, finish), an utter destruction or putting of things clean away (Zeph. i:18; comp. Lev. xxiii:22).

RIDDLE (rĭd'd'l). (Heb. חִידָה, *khee-daw'*, literally tied in a knot, something intricate or complicated), elsewhere "dark sentence," "hard question," "dark saying," etc.

(1) Meaning. The Hebrew word is derived from an Arabic root meaning "to bend off," to twist," and is used for artifice (Dan. viii:23), a proverb (Prov. i:6), a song (Ps. xlix:4; lxxviii:2), an oracle (Num. xii:8), a parable (Ezek. xvii:2), and in general any wise or intricate sentence (Ps. xciv:4; Hab. ii:6, etc.), as well as a riddle in our sense of the word (Judg. xiv:12-19).

(2) Examples. An example of a riddle occurs in Judg. xiv:12-19, where Samson proposes to the thirty young Philistines who attended his nuptials, an enigma, derived from the circumstance of his having lately found a swarm of bees and honey in the skeleton of the lion, which he had killed some months before, when he had come to espouse his wife. (See Bee.) This riddle or enigma, though unfair in regard to those who accepted the pledge to unravel it, because they were ignorant of the particular fact by the knowledge of which alone it could be explained by them, nevertheless answers to the approved definition of an enigma, as consisting of an artful and abstruse proposition, put in obscure, ambiguous, and even contrary terms, in order to exercise the ingenuity of others in finding out its meaning.

Other ancient riddles in verse are that of the Sphinx, and that which is said to have caused the death of Homer by his mortification at being unable to solve it (Plutarch, *Vit. Hom.*).

The pleasure of the propounder is derived from perplexing his hearers; and theirs from overcoming the difficulty, which is usually renewed by their proposing another enigma.

This kind of amusement seems to have been resorted to, especially at entertainments, in all ages among different nations; and has even been treated as an art, and reduced to rules. The chief writers on this curious subject are, Nic. Reusner (*Ænigmatograph.*) and F. Menestrier.

(3) Rules. The principal rules laid down for the construction of an enigma are the following: that it must be obscure, and the more obscure the better, provided that the description of the thing, however covered and abstract, and in whatever remote or uncommon terms, be really correct; and it is essential that the thing thus described be well known. Sometimes, and especially in a witty enigma, the amusement consists in describing a thing by a set of truisms, which tell their own meaning, but which confound the hearer, through his expectation of some deep and difficult meaning. The *greater enigma* is to be rendered more intricate and knotty by a multitude of words; the *lesser* may consist of only one or two remote words or allusions.

(4) Further Illustrations. The speech of Lamech to his wives Adah and Zillah (Gen. iv:23, 24) is, possibly, an enigmatic mode of communicating some painful intelligence. It is recorded (1 Kings x:1) that the queen of Sheba came to *prove Solomon* i. e., *by engimas.* Josephus relates that Hiram, king of Tyre, tried the skill of Solomon in the same way; and quotes Dius to attest that Solomon sent riddles to Hiram, and that the Tyrian king forfeited much money to Solomon from his inability to answer them, but redeemed it, upon a man of Tyre named Abdemon being found able to solve them (*Antiq.* viii:5, 3). The description of the Messiah under the name of the Branch, when considered in regard to the occasion and context, may be considered as a specimen of the lesser enigma (see Lowth upon the passage).

'The number of the beast' (Rev. xiii:18), may be also considered as an enigma. This belongs to a class of riddles very common among Egyptian mystics, the Gnostics, some of the Fathers, and the Jewish Cabalists. The other instances in which the Hebrew word is used all exhibit more or less of the enigmatic character. They are as follows (Num. xii:8), where it means 'an oracle or vision;' (Ps. xlix:5), 'a song;' (lxxviii:2), 'dark sayings;' (Prov. i:6), 'intricate proverbs;' (Ezek. xvii:2), 'a parable;' (Dan. viii:23), 'artifices;' (Hab. ii:6), 'a song.' In the Apocrypha we find (Wisd. xlvii:15) *ænigmata;* in the New Testament (1 Cor. xiii:12), *in ænigmate, in an enigma,* which Bretschneider points out as a quotation of Num. xii:8. The word enigma, taken in the extensive meaning of its root, *ainos,* certainly applies to an immense portion of the sacred writings, viz., as a narrative or tale, having an application to present circumstances; *Odyss.* xiv:508, a fable, bearing moral instruction; Hes. *Oper.* 202, which nearly approaches to the nature of a parable. (See Parable); a pointed sentence, saying, or proverb (Theocritus, xiv:13). (See Proverb; Prophecy.) According to Lennep, the word *enigma,* taken substantively, means *'anything* obscure.' As specimens of the enigmatical style in the Old Testament, Winer points out Prov. xxx:12-19; Is. xxi:12. In the New we may adduce our Lord's discourse with Nicodemus (John iii:3), and with the Jews (vi:51, etc.), where the enigmatical style is adopted for the purpose of engaging attention, in an unrivaled manner (Winer, *Bibl. Archäol.;* Stuck, *Antiq. Conviv.* iii, 17). J. F. D.

RIDER (rīd'ēr), (Heb. רֹכֵב, *ro-kabe'*).

It would seem natural that horses should have been used for riding as early as for draught; and the book of Job clearly indicates such use in the description of the chase of the ostrich, "She scorneth the horse and his rider" (Job xxxix:18). By the Egyptians, Babylonians, and early Greeks, war chariots were used instead of cavalry, the drivers of the chariot horses being called "riders" (Exod. xv:1, 21). (Barnes, *Bib. Dict.*).

RIE (rī), (Ex. ix:32, and Is. xxviii:25), spelt thus in older editions of the A.V. See Rye.

RIGHTEOUSNESS (rī'chŭs-nĕs), (Heb. צֶדֶק, *tseh'dek;* Gr. δικία, *dik-ee'ah*), justice, holiness.

1. The *righteousness of God* is the absolute and essential perfections of his nature; sometimes it is put for his justice.

2. The *righteousness of Christ* denotes not only his absolute perfections, but is taken for his perfect obedience to the law, and suffering the penalty thereof in our stead.

3. The *righteousness of the law* is that obedience which the law requires.

4. The *righteousness of faith* is the righteousness of Christ as received by faith

5. The saints have a threefold righteousness. (a) The righteousness of their persons, as in Christ (2 Cor. v:21; Eph. v:27; Is. xlv:24); (b) the righteousness of their principles, being derived from and formed according to the rule of right (Ps. cxix:11); (c) the righteousness of their lives, produced by the sanctifying influence of the

Holy Spirit, without which no man shall see the Lord (Heb. xii:11; 1 Cor. vi:11). (Buck, *Theol. Dict.*).

RIMMON (rĭm'mon), (Heb. רִמּוֹן, *rim-mone'*, pomegranate).

1. A tree mentioned in numerous places in the Old Testament, and universally acknowledged to denote the Pomegranate-tree and fruit, being described in the works of the Arabs by the name *rooman.* The pomegranate is a native of Asia; and we may trace it from Syria, through Persia, even to the mountains of Northern India. It is common in Northern Africa, and was early cultivated in Egypt; hence the Israelites in the desert complain (Num. xx:5), 'It is no place of seed, or of figs, or of vines, or of *pomegranates.*' Being common in Syria and Persia, it must have early attracted the attention of Eastern nations. In the present day it is highly valued, and travelers describe the pomegranate as being delicious throughout Persia.

The pulpy grains of this fruit are sometimes eaten by themselves, sometimes sprinkled with sugar; at other times the juice is pressed out and made into wine, or one of the esteemed sherbets of the East. This seems also to have been the custom in ancient times, for it is said in Canticles, viii:2, 'I would cause thee to drink of spiced wine of the juice of my pomegranate.' The beauty of the fruit when bursting and displaying the delicate colors of the pulpy grains, seems to be referred to in the following passage of the same book (vi:7), 'As a piece of pomegranate are thy cheeks (temples) within thy locks;' so also the beauty of the flower-beds when first opening made it an object of attraction (vi:11), 'I went into the garden of nuts, etc., to see whether the pomegranates budded;' and again in vii:12. Being valued as a fruit, and admired as a flower, it was to be expected that it should be cultivated in gardens and orchards; and to this several passages refer, as Canticles iv:13. In other places it is enumerated with the more valued and cultivated trees of the country, such as the vine, the fig-tree, the palm-tree, and the olive, as in Joel i:12; Hag. xi:19. The pomegranate is not likely to have been a native of Egypt; it must, however, have been cultivated there at a very early period, as the Israelites, when in the desert, lamented the loss of its fruit. That it was produced in Palestine during the same early ages is evident, by the spies bringing some back when sent into Canaan to see what kind of a land it was; for we are told that they 'came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, etc., and they brought of the pomegranates, and of the figs.' (See POMEGRANATE.) J. F. R.

2. A city of the tribe of Simeon, in the south of Palestine (Josh. xv:32; xix:7; 1 Chron. iv:32; Zech. xiv:10). It is identified with the village *Umer-Rumanim* ("mother of pomegranates"), about thirteen miles south of Eleutheropolis.

3. A town on a high conical chalky rock or peak, northeast of Gibeah and Michmash, near the desert (Judg. xx:45, 47; xxi:13). Here 600 vanquished Benjamites took refuge for four months. The *Onomasticon* places it fifteen miles north in Jerusalem, which corresponds to the situation of this rock, which is still crowned by a village bearing the name of Rummon (see Robinson's *Palestine,* ii:113). Some suppose this the Rimmon mentioned in 1 Sam. xiv:2.

4. A city of Zebulun (Josh. xix:13; 1 Chron. vi:77; Zech. xiv:10). Methoar in A. V. of Josh. xix:13 is improperly regarded as part of the name; whereas it describes the boundary as "stretching" to Neah. The name of the town is preserved in Rummâneh, a village six miles north, slightly east of Nazareth.

5. A station of the Israelites after leaving Sinai (Num. xxxiii:19). (See RIMMON-PAREZ.)

6. A Benjamite of Beeroth; the father of Rechab and Baanah (2 Sam. iv:2, 5, 9), B. C. before 1053.

7. An idol worshiped by the Syrians (2 Kings v:18). As this name is found nowhere but in the Bible, and there only in the present text, nothing positive can be affirmed concerning the power it symbolized. If it be referred to the pomegranate, we may suppose that the fruit had become the symbol of some mysterious powers in nature. But many commentators entitled to respect, as Le Clerc, Selden, Vitringa, and Rosenmüller, would rather seek the signification of the word *ramam,* 'the exalted;' in which case we may take it to have been a name of eminence applied to the sun, or rather to some idol under which the sun was represented. He was numbered among the twelve great deities. He was the god of rain and storm, lightning and thunder. Sometimes he was dreaded as the destroyer of crops and the scatterer of the harvest, and at others was adored as the lord of fecundity. He was identical with Hadad, the supreme god of the Syrians. The two names are combined in HADAD-RIMMON.

RIMMON-METHOAR (rĭm'mon-měth'o-ăr), (Heb. רִמּוֹן הַמְּתֹאָר, *rim-mone' ham-meth-o-awr'*, the one marked off, Rimmon the extensive), one of the landmarks of the eastern boundary of Zebulun (Josh. xix:13. In A. V. "Remmon.")

RIMMON-PAREZ (rim'mon-pā'rēz), (Heb. פֶּרֶץ רִמּוֹן, *rim-mone' peh'rets*, pomegranate of the breach, or cleft), an encampment of Israel in the wilderness; from Rithmah they came to Rimmon-parez, and from hence went to Libnah (Num xxxiii:19). Site not known.

RIMMON, THE ROCK OF (rĭm'mon, rŏk ŏv). (Heb. הַרִּמּוֹן סֶלַע, *seh'lah haw-rim-mone'*), (Judg. xx:45, 47; xxi:13). The rock to which the Benjamites fled after the slaughter at Gibeah.

RING (rĭng), (Heb. טַבַּעַת, *tab-bah'ath'*, a seal).

Rings were either for hanging curtains or other things by; or for ornaments on the hands, fingers, ears, etc. Judah, Pharaoh, the Midianites, and Hebrew men wore rings on their fingers; and sometimes they were finely engraved (Gen. xxxviii:18; xli:42; Exod. xxviii:11; Num. xxxi:50). Sometimes idolatrous pictures and magical devices were engraven in them; hence, Jacob hid the idolatrous earrings of those in his family (Gen. xxxv:4). The Jewish women wore rings, not only on their fingers and in their ears, but in their nostrils. Persons of dignity sealed their letters and decrees with their rings; and so, when Pharaoh transferred authority to Joseph, he gave him his ring as an emblem thereof (Gen. xli:42; 1 Kings xxi:8; Esth. iii:10; Dan. vi:17).

Figurative. (1) The *"dreadful rings of the wheels,"* in Ezekiel's vision, "full of eyes," may denote the marvelous and wise turnings of divine providence, and the majestic appearance of saints in the church, when filled with the knowledge of Christ (Ezek. i:18). (2) The *"ring on the finger"* of the returning prodigal son, may denote the everlasting love of God shed abroad in the heart, whereby one is excited to good works; or the Spirit of God, whereby the saints are sealed up to the day of redemption (Luke xv:22). (3) To be as *"the ring or signet on God's right hand,"* is to

be very familiar with and dear to him (Jer. xxii: 24; Hag. ii:23). (4) A *"gold-ringed man"* (James ii:2, A. V.) *"with a gold ring,"* was a man of wealth.

RINGLEADER (rĭng'lēd'ēr), (Gr. *πρωτοστάτης, proh-tos-tah'tace,* Acts xxiv:5), one who stands as head in ranks of leadership. The term was applied to Paul by Tertullus in his speech before Felix. It implies nothing opprobrious.

RINGSTREAKED, or STRAKED (rĭng'strēkt, or strākt), (Heb. עָקֹד, *aw-kode'*, striped), a name given to the parti-colored rams of Jacob's flock (Gen. xxx:35, etc.).

RINNAH (rĭn'nah), (Heb. רִנָּה, *rin-naw'*, a cry of joy, or wailing), a son of Shimon, of the tribe of Judah (1 Chron. iv:20), B. C. before 1618.

RIOT, RIOTING (rī'ŭt, rī'ŭt-ĭng), (Gr. *ἀσωτία, as-o-tee'ah*), excessive and expensive feasting, (2 Pet. ii:13, Rom. xiii:13); RIOTOUS, intemperate, lascivious (Prov. xxviii:7).

RIPHATH (rī'phăth), (Heb. רִיפַת, *ree-fath'*, spoken; in 1 Chron. i:6, רִיפָת, *ray-fath'*), a northern people descended from Gomer (Gen. x:3). (See NATIONS, DISPERSION OF.)

RISING (rīz'ĭng), (Heb. שְׂאֵת, *seh-ayth'*, Lev. xiii:2, etc.), a tumor, swelling, a leprous scab. The word is still used colloquially as a medical term.

RISSAH (rĭs'sah), (Heb. רִסָּה, *ris-saw'*, a ruin), the twentieth stopping place of the Hebrews in the wilderness (Num. xxxiii:21, 22). The site is unknown.

RITHMAH (rĭth'mah), (Heb. רִתְמָה, *rith-maw'*, place of the broom), the seventeenth station of the Hebrews in the wilderness (Num. xxxiii:18, 19). It was perhaps close to Kadesh in the wady Abu Retemât, which retains the ancient name.

RIVER (rĭv'ĕr). All the rivers mentioned in Scripture are in this work described under their respective names, except such as are included in the article PALESTINE. The NILE is also described under EGYPT; RIVER OF EGYPT; and GIHON and PISON are also considered under PARADISE.

It may be desirable to discriminate the words which are applied to different kinds of rivers in Scripture.

1. *Neh-ore'* (Heb. יְאֹר), which appears to have been of Egyptian origin, denotes a 'fosse,' or 'river' (it was expressed by *Ioro* in the dialect of Memphis, and by *Iero* in that of Thebes, while it appears as *Ior* in the Rosetta inscription). This name is applied exclusively in Scripture to 'the river of Egypt,' excepting in Dan. xii:5, 6, 7, where it denotes another river. This 'river of Egypt' is undoubtedly the Nile; and is to be distinguished from the 'brook of Egypt,' mentioned below.

2. *Naw-hawr'* (Heb. נָהָר) is the word generally used to express any river or perennial stream. The Scripture must mean the Euphrates *and its canals,* where it speaks of the rivers (*naharoth*) of Babylon' (Ps. cxxxvii:1).

3. *Nakh'al* (Heb. נַחַל) denotes a stream, brook or torrent, whether perennial or not, but mostly not, as most of the brooks of Palestine are torrents, flowing only in winter. (See PALESTINE.) See a picturesque allusion to such brooks in Job vi:15. When the word stands alone it seems to denote a mere winter torrent, a permanent stream being indicated by the addition of the word *perennial,* as in Ps. lxxiv:15; Deut. xi:24; Amos v:24. A few brooks are specially designated, as 'the Brook of Willows' (Is. xv:7), a stream on the east of the Dead Sea, probably the present Wady-el-Ahsy, which descends from the eastern mountains, and enters the eastern end of the Dead Sea; the ARNON (see the word); the JABBOK (which see); the BESOR (*the cold*), a torrent emptying itself into the Mediterranean near Gaza (1 Sam. xxx:9, 10, 21); the KIDRON, the KISHON (see the two words); and the KANAH, a stream on the borders of Ephraim and Manasseh (Josh. xvi: 8; xvii:9). *'The Brook of Egypt,'* mentioned in Num. xxxiv:5; Josh. xv:4, 47; 1 Kings viii:65; 2 Kings xxiv:7; Is. xxvii:12; which is also called simply 'the brook' (Ezek. xlvii:19; xlviii:28), and described as on the confines of Palestine and Egypt, is unquestionably the Wady-el-Arish, near the village of that name, which was anciently called Rhinocorura. The 'river (*jeor*) of Egypt' is, however, the Nile; and it is unfortunate that the two are not so well distinguished in the Authorized Version as in the original.

4. The word *nakhal* sometimes occurs in the sense of the Arabic *wady,* that is, a valley watered by a brook or torrent. Such are the valley of ESHCOL (which see); the valley of GERAR (Gen. xxvi:17); and as *nachal* signifies both a brook and the valley in which it flows, the same terms may be understood of either, as in the case of the 'brook' Zered in Deut. ii:13,14; which is expressed by the same word as the 'valley' of Zered in Num. xxi:12; and in some cases it is difficult to say which is meant, as in Josh. xv:7; xix:14; comp. 11. The valley of SOREK (Judg. xvi:4), so called probably from its vineyards, Eusebius and Jerome place north of Eleutheropolis, and near to Zorah. The valley of SHITTIM ('acacias') was in Moab, on the borders of Palestine (Joel iii:18; comp. Num. xxv:1; Josh. ii:1; iii:1; Mic. vi:5). The valley of ZERED was in the territory of Moab, east of the Dead Sea (Num. xxi:12; Deut. ii:13, 14), probably the same with 'the Brook of Willows.'

Figurative. (1) God is likened to *"broad rivers,"* how large and abundant the refreshing influence he bestows on his people; and how full his protection of them! (Is. xxxiii:21). (2) Christ is likened to *"rivers of water"* in a dry place; how plentiful, free and constant the cleansing and renewing influence of his blood and Spirit! (Is. xxxii:2). (3) The gospel, and its ordinances and blessings, the Holy Ghost, and his influences, and the joys of the heavenly state, are likened to *"a river,"* to denote their plenty, purity, perpetuity, purifying and defensive influence (Ps. xlvi:4; Ezek. xlvii:5, 9; Joel iii:18; John vii:38; iv: 14). (4) God *"shakes his hand over the river," i. e.,* he *"smites its streams,"* and *"dries up rivers,"* when as difficulties they lie in the way of the execution of his purpose, and of the salvation and deliverance of his people (Is. xi:15; xliv: 27). (5) To pass through the land *"as a river,"* is to flee off as speedily as possible, in multitudes, not to return (Is. xxiii:10). (6) Pharaoh's *"river"* made by him, may denote his power and wealth (Ezek. xxix:3). (7) Whatever is very plentiful is likened to *"a river,"* as plenty of tears, or of peace, of oil, or of pleasure (2 Sam. ii:18; Job xxix:6; Ps. xvi:11; Is. xlviii:18). (8) Behemoth's large draught of water is called *"a river"* (Job xl:23); and plentiful rain is called the *"river of God"* (Ps. lxv:9). (9) *"Rivers of living water"* flow out of the saints' hearts, when their inward fullness of spiritual grace appears in the multitude of their good works (John vii:38).

RIVER OF EGYPT (rĭv'ĕr ŏv ē'jĭpt), (Heb. נְהַר מִצְרַיִם, *neh-har mits-rah'yim*).

(1) The Nile (Gen. xv:18), and specifically the most eastern channel, the Pelusiac branch (Gen. xv:18). (See SIHOR.) In this passage the two great rivers, the NILE and the EUPHRATES, are named broadly as the boundaries of the promised land. The brook of Egypt, or Wady el-'Arish, was commonly regarded as the southwestern limit of Palestine; but the country between this wady and the eastern branch of the Nile was mainly desert, and the Nile was virtually on the boundary of Egypt. The passage means that the descendants of Abraham should possess the land as far as Egypt. The distinction between the Nile and the Wady el-'Arish is well established; for the former is a *nahar* and the latter a *nahal.* (Davis, *Bib Dict.*)

(2) Nahal Mizraim. *Nakh'al* (Heb. נַחַל, valley, Num. xxxiv:5; Josh. xv:3, 4, 47; 1 Kings viii:65; 2 Kings xxiv:7). This phrase does not denote a perennial stream, but usually a torrent bed, either partially or totally dry in summer, and having a running stream only in the rainy season. *Nahal,* therefore, exactly corresponds with the Arabic word *wâdy,* for which we have no English equivalent. Hence, "Nahal Mizraim," or "torrent of Egypt," is generally used in Scripture to designate the old boundary between Palestine and Egypt, and is identified with the modern *Wâdy el-Arish,* which drains the great central basin of the desert, between the passes of *Jebel et-Tih* and Sinai. The various *wâdies* of this region unite in one, but without forming a perennial stream, and the torrent-bed reaches the Mediterranean about forty miles southwest of Gaza, and nearly midway between the Red Sea and the eastern branch of the Nile. (See NILE.)

RIZPAH (rĭz'pah), (Heb. רִצְפָּה, *ritz-paw'*, a coal).

A concubine of Saul, memorable for the touching example of maternal affection which she afforded, in watching the dead bodies of her sons, and driving the birds away from them, when they had been gibbeted by the Gibeonites (2 Sam. iii:7; xxi:8, 10, 11), B. C. about 980.

Every one can appreciate the love and endurance with which the mother watched over the bodies of her two sons and her five relatives, to save them from an indignity peculiarly painful to the whole of the ancient world (see Ps. lxxix:2; Hom. *Iliad,* i, 4, 5, etc.) But it is questionable whether the ordinary conception of the scene is accurate. The seven victims were not, as the A. V. implies, "hung;" they were crucified. The seven crosses were planted in the rock on the top of the sacred hill of Gibeah; the hill which, though not Saul's native place, was through his long residence there so identified with him as to retain his name to the latest existence of the Jewish nation (1 Sam. xi:4, etc., and see Joseph. *De Bell. Jud.* v, 2, section 1). The whole or part of this hill seems at the time of this occurrence to have been in some special manner dedicated to Jehovah, possibly the spot on which Ahiah the priest had deposited the Ark when he took refuge in Gibeah during the Philistine war (1 Sam. xiv:18). The victims were sacrificed at the beginning of barley-harvest —the sacred and festal time of the Passover—and in the full blaze of the summer sun they hung till the fall of the periodical rain in October. During the whole of that time Rizpah remained at the foot of the crosses on which the bodies of her sons were exposed; the *Mater dolorosa,* if the expression may be allowed, of the ancient dispensation. She had no tent to shelter her from the scorching sun which beats on that open spot all day, or from the drenching dews at night, but she spread on the rocky floor the thick mourning garment of black sackcloth which as a widow she wore, and crouching there she watched that neither vulture nor jackal should molest the bodies. We may surely be justified in applying to Rizpah the words with which another act of womanly kindness was commended, and may say, that "wheresoever the Bible shall go, there shall also this, that this woman hath done, be told for a memorial of her." (George Grove, Smith's *Bib. Dict.*)

ROAD (rōd), (Heb. פָּשַׁט, *paw-shat'*, to spread out), a highway for travel.

In the East, where traveling is performed mostly on some beast of burden, certain tracks were at a very early period customarily pursued; and that the rather as from remote ages commerce and traveling went on by means of caravans, under a certain discipline, and affording mutual protection in their passage from city to city, and from land to land. Now wherever such a band of men and animals had once passed they would form a track which, especially in countries where it is easy for the traveler to miss his way, subsequent caravans or individuals would naturally follow; and the rather inasmuch as the original route was not taken arbitrarily, but because it led to the first cities in each particular district of country. And thus at a very early period were there marked out on the surface of the globe lines of inter-communication, running from land to land, and in some sort binding distant nations together. These, in the earliest times, lay in the direction of east and west, that being the line on which the trade and the civilization of the earth first ran.

The purposes of war seem, however, to have furnished the first inducement to the formation of made, or artificial roads. War, we know, afforded to the Romans the motive under which they formed their roads; and doubtless they found them not only to facilitate conquest, but also to insure the holding of the lands they had subdued; and the remains of their roads which are still to be seen in England, show with what skill they laid out a country, and formed lines of communication. To the Romans, chiefly, was Palestine indebted for such roads.

(1) Early Roads. There seem, indeed, to have been roads of some kind in Palestine at an earlier period. Language is employed which supposes the existence of artificial roads. In Is. xl:3 are these words, 'Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain.' There cannot be a more graphic description of the operations and results connected with the formation of a long and important road. That this is the language of prophetic inspiration affords no objection, but rather confirms our view; for poetry, as being an appeal to widely-spread feelings, grounds itself, in such a case as this, on fact; nor could such imagery as we find here have been employed, had artificial roads been unknown in Palestine. Nor is the imagery unusual (comp. Is. xi:16; xix:23; xxxiii:8; xxxv:8; xlix:11; lxii:10). In 1 Sam. vi:12 we read, 'The kine went along the highway, lowing as they went, and turned not aside to the right hand or to the left.' In Numbers also (xx:17), 'We will go by the king's highway,' etc. (xxi:22; Deut. ii:27; Lev. xxvi:22). Whether or not these were roads in the modern acceptation of the term, we know from the law regarding a free, open, and good passage

to the cities of refuge (see that article, and Deut. xix:3, compared with *Mishna,* tit. *Maccoth*), that the minds of the Israelites were early familiarized with the idea.

(2) From Ptolemais to Damascus. The first road in Palestine which we mention ran from Ptolemais, on the coast of the Mediterranean, to Damascus. This road remains to the present day. Beginning at Ptolemais (Acco), it ran southward to Nazareth, and continuing south and east, passed the plain of Esdraelon on the north; after which, turning north and east, it came to Tiberias, where, running along the Sea of Galilee, it reached Capernaum, and having passed the Jordan somewhat above the last place, it went over a spur of the Anti-Libanus (Jebel Heish), and keeping straight forward east by north, came to Damascus. This road was used for the purposes both of trade and war. In the history of the Crusades it bears the name of Via Maris. It connected Europe with the interior of Asia. Troops coming from Asia over the Euphrates passed along this way into the heart of Palestine. Under the Romans it was a productive source of income. It was on this road, not far from Capernaum, that Jesus saw Matthew sitting at 'the receipt of custom,' and gave him his call to the apostleship.

(3) Into Egypt. Another road passed along the Mediterranean coast southward into Egypt. Beginning at Ptolemais, it ran first to Cæsarea, thence to Diospolis, and so on through Ascalon and Gaza down into Egypt. This was also an important line of communication, passing, as it did, through cities of great importance, running along the coast and extending to Egypt. A glance at the map will show how important it was for trade by land and by sea, as well as for the passage of troops. A branch of this road connected the sea with the metropolis, leading from the same Cæsarea through Diospolis to Jerusalem. Down this branch Paul was sent on his way to Felix (Acts xxiii:23, 26). The band went through Antipatris, and thence to Cæsarea.

(4) Galilee with Judæa. A third line of road connected Galilee with Judæa, running through the intervening Samaria (Luke xvii:11; John iv:4; Joseph. *Antiq.* xx, 6, 1; *Vita,* sec. 32). The journey took three days. Passing along the plain of Esdraelon, the traveler entered Samaria at Ginea (Jenin), and was thence conducted to Samaria (Sebaste), thence to Shechem (Nablous), whence a good day's travel brought him to Jerusalem. This last part of the journey has been described by Maundrell (*Journey,* p. 85, *sq.*).

(5) Three Roads from Jerusalem. There were three chief roads running from Jerusalem. (a) One passed in a northeasterly direction over the Mount of Olives, by Bethany, through openings in hills and winding ways on to Jericho, near which the Jordan was passed when travelers took their way to the north, if they wished to pass through Peræa, which was the road the Galilean Jews, in coming to and returning from the festivals in the capital, were accustomed to take, thus avoiding the unfriendly territory of Samaria; (b) or travelers turned their faces towards the south, if they intended to go towards the Dead Sea. This road was followed by the Israelites when they directed their steps towards Canaan. Through Peræa the Syrian and Assyrian armies made their hostile advances on Israel (2 Kings viii:28; ix:14; x:32, *sq.;* 1 Chron. v:26). (c) A second road led from Jerusalem southward to Hebron, whence travelers went through the wilderness of Judæa to Aila, as the remains of a Roman road still show; or they might take a westerly direction on to Gaza, a way which is still pursued, and is of two days' duration.

The ordinary way from Jerusalem to Gaza appears, in the Roman period, to have lain through Eleutheropolis and Ascalon. From Gaza through Rhinocorura and Pelusium was the nearest road down into Egypt from Jerusalem (*Antiq.* xiv, 14, 2). Along this road many thousand prisoners, made by Vespasian in his capture of Jerusalem, were sent to Alexandria in order to be shipped for Rome. Of these two roads from Jerusalem to Gaza, one went westward by Ramlah and Ascalon; the other southward by Hebron. This last road Raumer (*Palästina,* p. 191; see also his *Beiträge,* published after Robinson's work on Palestine, namely, in 1843, correcting or confirming the views in his *Palästina,* 1838), is of opinion was that which was taken by Philip (Acts viii:26, *sq.*), partly because tradition states that the eunuch was baptized in the vicinity of Hebron, and this road from Jerusalem to Hebron runs through the 'desert' Thekoa (Thecua) in the *Onomasticon.* And here he finds the reason of the angel's command to go 'towards the south;' for Hebron lay south of Jerusalem; whereas but for this direction Philip might have gone westward by Ramlah. Robinson, admitting that there is a road from Jerusalem to Hebron, maintains (ii, 640; i, 320) that Philip went by a third road, which led down Wady Musurr to Betogabra (Eleutheropolis), and thinks that he has found at *Tell-el-Hasy* the spot where the eunuch received baptism. But, says Raumer (*Beiträge,* p. 41), this road ran in a southwesterly direction, and Philip was commanded to go towards the south, for which purpose he must have gone by Hebron. Raumer then proceeds to confirm his original position. Jerome, in his *Life of Paula,* testifies that a road from Jerusalem to Gaza went through Hebron. Paula traveled from Jerusalem to Bethlehem, which lay south of the city: 'When she reached Bethlehem she quickened the pace of her horse and took the old road which leads to Gaza.' This road conducted to Bethsur (a little north of Hebron), 'where,' says Jerome, 'while he read the Scriptures, the eunuch found the Gospel fountain.' 'This,' adds Raumer, 'is the same Bethsur of which Jerome, in the *Onomasticon,* says, "As you go from Aelia to Hebron, at the twentieth milestone, you meet Bethsoron, near which, at the foot of a mountain, is a fountain bubbling out of the soil. The Acts of the Apostles state that the chamberlain of Queen Candace was baptized in it by Philip." From Bethsur Paula proceeded to Hebron. The *Itinerarium Hierosolymitanum* (of the year 333) mentions Bethsur as the place where the baptism was performed.' (See PHILIP.)

There only remains for us to mention what Winer reckons the third of the three great roads which ran from Jerusalem; this third road went to the Mediterranean at Joppa (Jaffa), a way which from the time of the Crusades has been taken by pilgrims proceeding to the Holy City from Egypt and from Europe.

ROAST (rōst), (Heb. גָּזַל, *gaw-zale'*). See FOOD.

ROB, ROBBER, ROBBERY (rŏb, rŏb'bẽr, rŏb'bẽr-ў), (Heb. גָּזַל, *gaw-zale'*).

Both in the sense of plunder and organized theft, robbery is frequently mentioned in Scripture (Gen. xvi:12; 1 Sam. xxvi:6, 12; Job i:15, 17; Gen. xxxiv:28, 29; Num. xxxi:32-54; Judg. ii:14; vi:3, 4; 1 Sam. xi, xv; 2 Sam. viii, x; 2 Kings v:2; 1 Chron. v:10, 18-22; Judg. ix:25; 1 Sam. xxii:1, 2; xxiii:19-25; xxvi:1; xxviii:6-10; xxx:1).

In New Testament, Gr. λῃστής, *lace-tace'*, plunderers, robbers, bandits, (2 Cor. xi:26); Gr. κλέπτης, *klep'tace*, thief, sneak-thief, (John x:8).

Figurative. (1) Men *"rob" God* when they withhold his due tithes, offerings, or worship (Mal. iii:8, 9). (2) Paul's *"robbing of other churches,"* was his receiving supply from them, to maintain him, while preaching the gospel at Corinth (2 Cor. xi:26). (3) False teachers are those who attempt *to rob God of his honor,* Christ of his office, and men of their happiness and outward wealth (John x). (4) Christ "thought it no robbery" (Gr. ἁρπαγμός, *har-pag-mos'*, the act of *seizing*, with the secondary sense of *a thing to be seized*) to be equal with God; he claimed equal honors with the Father (Phil. ii:6).

ROBE (rōb). See DRESS.

ROBOAM (ro-bō'ăm), (Gr. Ῥοβοάμ, *hrob-ŏ-am'*), Grecized form (Matt. i:7) of King Rehoboam. See REHOBOAM.

ROCK (rŏk), (Heb. צוּר, *tsoor*, a cliff or sharp rock, a hill).

Indicative of large masses of stone, connected together, either above or below the surface of the ground. Rocks standing out above the surface of the earth, were very common in Canaan, and many of them were a shelter for the inhabitants in time of danger. In Scripture we find mentioned the rocks of Lebanon and Hermon, in the north; and the rocks of the hills by the river Arnon, on the east (Num. xxiii:9; Jer. xviii:14); Oreb near Mount Tabor (Judg. vii:25); and Zoheleth, Bozez, Seneh, and Rimmon, in the tribe of Benjamin; and the rocks of Engedi, Adullam, Selah-hammalekoth, and Etam, in the tribe of Judah; of the rock Jok-theel in the land of Edom; and indeed the whole country abounded with rocks, as did Arabia the Rocky; though we read in Scripture of no more there but the rock of Horeb, and of Meribah in Rephidim, and of Kadesh. From these last two God supplied the Hebrews with water the most of the time they were in the desert. According to Thevenot, Shaw, Pocock, and other travelers of credit, the rock of Meribah, in Rephidim, seems to have been a cleft fallen off from the side of Sinai, and lies like a large loose stone in the midst of the valley. It is of red granite, of the hardness of flint, and is, according to Shaw, about six yards square; though Pocock says it is fifteen feet long, twelve high, and ten broad; and there are twelve openings in it; Pocock says twelve on every side, whence the water issued out, for the thirty-nine years' supply of the Hebrews; and the stone is worn where the water had run down. Many doubts are now entertained whether the rock usually styled the rock of Moses be in reality the rock in Rephidim. It appears to have been farther from Sinai than the now so-called rock of Moses (Exod. xvii:6).

Figurative. (1) God is called a *rock,* and *a rock of ages;* he is a high, firm, never-failing foundation, hiding-place, and source of blessings to his people (Ps. xviii:2; Is. ii:10). (2) Jesus Christ is *the rock* on which his church and people are built; he alone bears their weight and all their concerns; he is their refuge, their occasion of wide prospects in divine things, and the source of all-purifying and refreshing influence to them (Is. xxxii:2; Matt. vii:25). (3) As rocks are barren and unfruitful places (Job xxix:6; Ps. xviii:16), hard-hearted sinners, unfruitful in good works, are compared to *rocks* (Luke viii:13) (4) As *rock* denotes a quarry out of which stones are digged, Abraham and Sarah, who were once likely to have no children, are likened to a *rock* and pit (Is. li:1).

ROD, STAFF, SCEPTER (Heb. מַטֶּה, *mat-teh'*, branch; also שֵׁבֶט, *shay'bet*, a stick for punishment.)

1. In general it denotes a twig, or small branch of a tree.

2. It means, in the hand of one walking, a staff, to support and assist on a journey (Exod. iv:2; vii:9; 1 Sam. xiv:27).

3. It signifies in the hand of an offended person an instrument to beat, correct, or punish the offender (Exod. xxi:20; 2 Sam. vii:14; Job ix:34, etc.; Prov. x:13, etc.; Is. xi:4, etc.; Jer. x:16; li:19).

4. In the hand of a surveyor it signifies his measure for meting fields; and so the thing measured is called *the rod.*

5. In the hand of a thrasher it denotes a flail, or thrashing staff (Is. xxviii:27).

6. In the hand of a warrior it signifies the truncheon, the staff of his spear, or his walking staff (2 Sam. xxiii:21).

7. In the hand of a ruler, it is a *scepter,* or badge of authority, to direct, govern, chastise, and reward (Esth. viii:4).

8. In the hand of the shepherd it is an instrument of defense (Ps. xxiii:4).

Figurative. (1) Jesus Christ is called a Rod or Branch (Is. xi:1). (2) The *rod* (Gen. xxx:37) is also used for *tribes;* because they grow as branches from a common root. And the two sticks of Judah and Ephraim becoming *one,* denotes the junction of the tribes of Judah and Benjamin, which were one kingdom, with those of Ephraim and his fellows, which formed another (Ezek. xxxvii:15-22). (3) The *rod* is put for power and authority (Is. xiv:5); and also for the rulers themselves; so where we have *Shebet* in one place, we have *judges* in the parallel place (comp. 2 Sam. vii:7; 1 Chron. xvii:6). (4) The princes of Judah are called *rods* because with authority they ruled and corrected others (Ezek. xix:14). (5) Church censures and punishment are called *a rod* (Mic. vi:9, and vii:14; 1 Cor. iv:21; Prov. xxix:15). (6) God's chastisements of his people are called the *rod of men;* as they are inflicted with the kindness and compassion of a father (2 Sam. vii:14). (7) The *rod of Christ's strength sent out of Zion* is the gospel, attended with miraculous and saving influences, for the conversion of multitudes and the support and direction of saints (Ps. cx:2). It is a *scepter of righteousness,* by which the righteousness of God's nature and law is glorified to the highest; Christ's righteousness is brought near, offered, and applied to us; and by which we are effectually made righteous in all manner of conversation. This scepter may also denote our Lord's righteous execution of his whole office (Ps. xlv:6). (8) God's *rod* and *staff* that comfort his people are his gospel truths, and his supporting influence, by which he preserves and draws them to himself (Ps. xxiii:4). (9) Christ's *rod of iron,* with which he rules the nations, is his absolute authority over them, and his righteous judgments executed upon them, particularly in the overthrow of the Jewish nation, the ruin of heathenism in the Roman empire, and of Antichrist and Mahomet (Ps. ii:9; Rev. xix:15). (10) The saints, by their prayers and otherwise, have a share in ruling the nations with this *rod of iron* (Rev. ii:27). (11) The Assyrians and their conquests are called the *rod of God's anger,* and a *staff in his hand;* and they corrected *with a rod;* afflicted, but could not destroy the

Jews (Is. ix:4; x:5, 15, and xxx:32). (12) Nebuchadnezzar and his army are called the *blossoming rod,* and *rod of wickedness;* they prospered in their conquests, but were very wicked; by them God punished the increasing pride and growing violence of the Jews (Ezek. vii:10, 11). (13) The kingdom of Moab is likened to a *strong staff* and *beautiful rod,* for their strong and beautiful appearance, their ruling over others, and being instruments of God's wrath against them. God broke this *rod, and the staff of the wicked,* when he ruined the authority and power of the Moabites and Chaldæans (Jer. xlviii:17; Is. xiv:5). (14) The *contemned rod* of God's Son may signify the royal family of Judah, and their authority over his peculiar people, which were contemned by the Chaldæans, and depressed by the calamities which they inflicted (Ezek. xxi:10, 13). (15) The *rod of the wicked* is their authority, power, and oppressive usage of others (Ps. cxxv:3). (16) The *rod of pride* in the mouth of the foolish is proud, passionate language, which wounds the soul, credit, health, or property of themselves and others (Prov. xiv:3). (17) The *grounded* staff denotes the appointed judgments of God, inflicted on the Jews or Assyrians (Is. xxx:32).

RODANIM (rŏd'a-nim). See DODANIM. (1 Chron. i:7).

RODON (rō'don), (Gr. *ῥόδον hrŏh'dŏn,* rose), occurs only in the Apocryphal books of Ecclesiasticus and the Book of Wisdom.

In the English translation of the Hebrew Scriptures 'rose' occurs also in the Song of Solomon (xi:1) and in Isaiah (xxxv:1); but in neither of these passages is there any proof that the word *Chabbazzeleth* ought to be so rendered. Indeed, by many the narcissus is thought to be intended. In the books of the Apocrypha, written in Greek, the word *ῥόδον, rodon,* may seem to indicate the same plant that it did among the Greeks, namely, the rose.

The rose was as highly esteemed among ancient, as it is among modern nations, if we may judge by the frequent references to it in the poets of antiquity. As we know that it continues to be the favorite flower of the Persians, and is much cultivated in Egypt, we might expect more frequent mention of some of its numerous species and varieties in the Jewish writings. This, however, is not the case, and probably arises from its being less common in a wild state in a comparatively dry and warm climate like that of Syria. It is, however, indigenous in some parts. Monro, as quoted by Kitto in the *Physical History of Palestine,* 'found in the valley of Baalbec, a creeping rose of a bright yellow color in full bloom, about the end of May. About the same time, on advancing towards Rama and Joppa from Jerusalem, the hills are found to be to a considerable extent covered with white and pink roses. The gardens of Rama itself abound in roses of a powerful fragrance.' Mariti, as stated by Rosenmüller, found the greatest quantity of roses in the hamlet of St. John, in the desert of the same name. 'In this place the rose plants form small forests in the gardens. The greatest part of the roses reared there are brought to Jerusalem, where rose water is prepared from them, of which the scent is so very exquisite, that in every part of Lycia, and also in Cyprus, it is in request above all other rose waters.' Burckhardt was struck with the number of rose trees which he found among the ruins of Bozra beyond the Jordan. That the rose was cultivated in Damascus is well known. Indeed, one species is named *Rosa Damascena* from being supposed to be indigenous there. 'In the gardens of the city roses are still much cultivated. Monro says that in size they are inferior to our damask rose, and less perfect in form; but that their odor and color are far more rich. The only variety that exists in Damascus is a white rose, which appears to belong to the same species, differing only in color' (Kitto, *l. c.* p. 284). (See ROSE.)

J. F. R.

ROE (rō), (Heb. יַעְלָה, *yah-al-aw'*).

There is no doubt that the roe of the Scriptures is the gazelle. Roes are found chiefly in Western Asia and Northern Africa, and are very common in Palestine, especially in the wilderness of Judæa. They are the most beautiful and graceful, and the fleetest of all animals. They are small, slender, and of a sandy color, with a band of white down the face, and a white rump and abdomen.

The roe was considered a "clean" animal, and therefore its flesh was used for food (Deut. xii:15, 22; xiv:5; xv:22). King Solomon had roe's flesh on the royal table (1 Kings iv:23), with "harts, fallow deer, and fatted fowl."

Their swiftness, grace, and gentleness are mentioned numerous times in the Scriptures. We

Gazella Arabica.

find "as light of foot as a wild roe" (2 Sam. ii:18), and "as swift as the roe upon the mountains" (1 Chron. xii:8). Its timidity is referred to, "It shall be as the chased roe, and as a sheep that no man taketh up" (Is. xiii:14).

From the feminine of this word is derived the Hebrew female name "Tabitha," and the Greek "Dorcas" or "gazelle" (Acts ix:36). (See ANTELOPE.)

ROEBUCK (rō'bŭk), a wrong translation of the Heb. צְבִי, *tseb-ee',* signifying GAZELLE. The roebuck (Latin *cervus capreolus,* Heb. יַחְמוּר, *yakh-moor'*), is found in Palestine.

It is in the A.V. translated "fallow deer" (Deut. xiv:5; 1 Kings iv:23). While it seems to have been common in the time of Solomon, it is now found but rarely in Carmel and in the woods of Gilead. (See ANTELOPE.)

ROGELIM (ro-gē'lim), (Heb. רֹגְלִים, *ro-gel-eem',* fuller's place), the home of Barzillai in Gilead. The site is unknown (2 Sam. xvii:27; xix:31). The same word occurs as EN-ROGEL.

ROHGAH (rōh'gah), (Heb. רוֹהֲגָה, *ro-hag-aw',* outcry), son of Shamer, of Asher, and fifth in descent from that patriarch (1 Chron. vii:34), B. C. about 1658.

ROLL (rōl), (Heb. מְגִלָּה, *meg-il-law'*; סֵפֶר, *sef-ar'*, a *book*, as elsewhere rendered; גְּלִיּוֹן, *ghil-law-yone'*, a *tablet*, Is. viii:1).

Books in ancient times were prepared in the form of long rolls, twelve or fourteen inches wide, and fastened at each end to sticks (like the rollers to which maps are attached), and which were rolled together till they met midway. Sometimes these leaves were connected in the form of modern books, and opened in the same way. In this case the sheets were fastened to rods, and these rods passed through rings, and thus formed the back of the book.

The writing was generally in capital letters and without punctuation or division of words; and when used the reader unrolled the manuscript as far as the place which he wished to find, and kept before him just so much as he would read. (See BOOK; WRITING.)

ROLLER (rōl'ẽr), (Heb. חִתּוּל, *khit-tool'*, bandage, Ezek. xxx:21), so-called from being wrapped around a fractured limb.

ROLLING THING (rōl'ĭng thĭng), (Heb. גַּלְגַּל, *gal-gal'*), translated "wheel" in Ps. lxxxiii:13; Is. v:28; Ezek. x:2, 6.

It is rendered in R. V. "whirlwind" in Ps. lxxvii:18. In Is. xvii:13 it is translated "like a rolling thing before the whirlwind." Thomson, *Land and Book*, p. 357-358, says: "I have long suspected that this wild artichoke is the *galgal*, which, in Ps. lxxxiii:13, is rendered *wheel*, and in Isaiah xvii:13, a *rolling* thing. Evidently our translators knew not what to call it. The first passage reads thus: "O my God, make them like a wheel—*galgal*—as the stubble before the wind"; and the second, "Rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing—*galgal*—before the whirlwind." Now from the nature of the parallelism, the *galgal* cannot be a "wheel," but something corresponding to chaff. It must also be something that does not fly like the chaff, but, in a striking manner, *rolls* before the wind. The signification of *galgal* in Hebrew, and its equivalent in other Shemitic dialects, requires this, and this rolling artichoke meets the case most emphatically, and especially when it rolls before the whirlwind. * * * * The extraordinary behavior of this "rolling thing" riveted my attention. Hundreds of these globes, all bounding like gazelles in one direction over the desert, would suddenly wheel short round at the bidding of a counter-blast, and dash away with equal speed on their new course. An Arab proverb addresses this "rolling thing" thus: "Ho! 'akkûb, where do you put up to-night?" to which it answers as it flies, "Where the wind puts up." They also derive one of their many forms of cursing from this plant: "May you be whirled, like the 'akkûb, before the wind, until you are caught in the thorns, or plunged into the sea." If this is not the "wheel" of David and the "rolling thing" of Isaiah, from which they also borrowed their imprecations upon the wicked, I have seen nothing in the country to suggest the comparison.

ROMAMTI - EZER (ro-măm'tĭ-ē'zer), (Heb. רֹמַמְתִּי עֶזֶר, *ro-mam'tee-eh'zer*, I have exalted help), son of Heman and chief of the 24th division of singers in the temple in David's time (1 Chron. xxv:4, 31), B. C. about 1014.

ROMAN (rō'măn), (Gr. Ῥωμαῖος, *hro-mah'yos*), a citizen of the Roman empire (John xi:48; Acts ii:10; xvi:21, 37, 38; xxii:25-29; xxiii:27; xxv:16; xxviii:17).

ROMAN EMPIRE (rō'măn ĕm'pīr), the government of the Romans as conducted by the emperors, of whom Augustus was the first.

The term may be taken with some latitude of meaning, as representing the Roman state since the Romans came into contact with the Jews before the commencement of the imperial sway. We have, however, no intention to give an account of the rise, progress, and decline of the Roman power, but merely to set forth a few of the more essential facts, speaking a little less briefly of the relations formed and sustained between the Romans and the Jews.

(1) Relations with Jews. The proconsuls, proprætors, and proprætorial lieutenants, when about to proceed into their several provinces, received instructions for their guidance from the emperor; and in cases in which these were found insufficient they were to apply for special directions to the imperial head of the state. A specimen of such application may be found in Pliny's letter to Trajan, with the emperor's rescript, regarding the conduct which was to be observed towards the already numerous and rapidly growing sect of Christians. The administration of justice, so far as it did not belong to the province itself, was in the governor or lieutenants assembled in a conventus; an appeal lay from this court to the proconsul, and from him to Cæsar. Criminal justice was wholly in the hands of the local governor, and extended not only over the provincials, but the Roman citizens as well; in important cases the governers applied for a decision to the emperor. As the Romans carefully abstained from making any changes in religious matters, so in Palestine the judging of crimes against religion was left by them to the high-priest and the Sanhedrim, even so far as condemnation to death; but the execution of the sentence depended on the procurator (Joseph. *Antiq.* xx, 9, 1; Mark xiv:53, 55, 62-65; John xviii:31). The Jews, at least during the time covered by the Gospels, enjoyed the free exercise of their religion. They had their synagogues or temples of public worship, where they served God without molestation, streaming thither at their great festivals from all parts of the land, and making what offerings or contributions they pleased.

They had their high-priests, council or senate, and inflicted lesser punishments; they could apprehend men and bring them before the council; and if a guard of soldiers was needful could be assisted by them upon asking the governor for them; they could bind men and keep them in custody; the council could summon witnesses, take examinations, and, when they had any capital offenders carry them before the governor. This governor usually paid a regard to what they offered, and, if they brought evidence of the fact, pronounced sentence according to their laws. He was the proper judge in all capital causes.

In the second period, the Scriptures do not make it clear that there was any Roman officer in Judæa. In the main the condition of the province was not dissimilar to what it was in the first period. The case of Stephen, who was stoned to death, may seem to be an exception; but it may be considered as the result of offended bigotry and of the outbreak of popular fury.

The facts connected with the third period offer no difficulty, and may be found in Acts xii. Every order and act of Herod, here mentioned—his killing James with the sword, imprisoning Peter with intent to bring him forth to the people, commanding the keepers to be put to death—

are undeniable proofs of his sovereign authority at this time in Judæa.

In the fourth period the main thing is the treatment of Paul in Judæa, so far as there is any appearance of legal procedure. The case was this: A man was in danger of being killed in a popular tumult in Jerusalem; a Roman officer rescues him, takes him into his own hands, and lodges him in a castle; afterwards, that his prisoner might be safer, he removes him to Cæsarea, the residence of the governor, before whom there are divers hearings. There was, therefore, at the time a Roman governor in Judea. A Jewish council also appears—one not void of authority. The charge was of a religious nature, yet it is heard before Felix and Festus, whose authority is acknowledged on all sides. Paul appealed to the Roman emperor. The general conclusion is, that if causes of a religious nature did not exclusively belong to the Romans, they had supreme power over the Jews in civil matters. These deductions, made from the Evangelists themselves, Lardner corroborates by an appeal to independent authorities, namely, the opinions of Roman lawyers concerning the power of the governors of provinces; the statements of historians relating to the condition of Judæa in particular, and similar information touching the state of the people in other provinces. Before, however, we speak of the connection in this period between Rome and Judæa, we must go back a little in order to show under what preliminary circumstances Judæa became a part of the great Roman empire.

(2) Political Contact. The Romans and Jews first came into political contact about B. C. 161, when Judas Maccabæus, being moved by the great and widely spread military renown of the Romans, sent an embassy to Rome, and formed with them a treaty offensive and defensive, but with the special view of obtaining help against 'the Grecians;' that is, Demetrius, king of Syria (1 Macc. viii; Joseph. *Antiq.* xii. 10, 6; Justin xxxvi. 3). The contests, however, which soon ensued in Syria, for the throne, gave the Jews respite from their neighbors, and even weight in the political scale, so that the treaty was not much called into operation (1 Macc. x. 11). Jonathan renewed and confirmed the connection with the Romans (1 Macc. xii; Joseph. *Antiq.* xiii. 5, 8); as did Simon, who 'sent Numenius to Rome with a great shield of gold, of a thousand pounds weight, to confirm the league with them' (1 Macc. xiv. 24). A very favorable answer was returned in the name of 'Lucius, consul of the Romans.' The Jews thus attained the honor of being admitted into the rank of friends (*socii*) of the Roman people—a dangerous distinction, but which seems to have had an immediately beneficial influence in restraining the Syrian kings, who at once recognized the high-priest Simon (1 Macc. xiv. 38, *sq.;* xiv. 16, *sq.*).

Julius Cæsar, whom political considerations led into the East, confirmed Hyrcanus in the high priesthood, and showed himself well-disposed towards the Jews by several decrees, but associated with Hyrcanus Antipater, an Idumæan, who, under the title of procurator of Judæa, was in reality the sole governor (*Antiq.* xiv. 10, 10; xiv. 8, 5). The Jews were anew declared friends of the Roman people, being in reality their subjects.

(3) Herod Declared King of the Jews. In the year B. C. 40 the Roman senate declared Herod king of the Jews. Archelaus, Herod's son, being banished by Augustus (A. D. 6 or 7), Judæa was put under the immediate government of Rome. Josephus says, 'The dominion of Archelaus being reduced to a province, Coponius, a person of the equestrian order among the Romans, is sent thither, invested by Cæsar with the power of life and death' (*De Bell. Jud.* ii.8, 1). In his *Antiquities* (xvii. 13, 5) he adds, 'Cyrenius also came into Judæa, it being annexed to the province of Syria.'

The procurators, under whom Judæa had now fallen, had their official residence at Cæsarea. When Cyrenius came into Syria he took an account of the substance of the Jews. At first they were unwilling to endure this badge of subjection, but submitted with difficulty (*Antiq.* xviii. 1, 1). From this time, however, they continued tributary to Rome (Lardner, i. 80). In order to enforce the taxes and generally aid the procurator, a body of Roman soldiers (a cohort) was put at his disposal, which had their quarters permanently in the country, their head station being at Cæsarea. In Acts x:1 mention is made of the Italian band at Cæsarea, which was so termed because composed of Italian soldiers, while the other troops in Syria and Judæa consisted of natives (Schwarz, *De Cohorte Italica,* Altorf, 1720).

A portion of the troops was always stationed in Jerusalem at the Passover, in order to aid in preserving the peace; they had their quarters in the citadel Antonia, which commanded the Temple, and so controlled the city (*Antiq.* xix. 9, 2; xx. 4, 3; Acts xxi. 31, *sq.;* xxii. 24; xxiii. 23).

(4) Procurators of Judæa. The first procurator entrusted with the government of Judæa was Coponius; he was followed by Marcus Ambivius; then came Annius Rufus, in whose time Augustus died, A. D. 14. The next was Valerius Gratus, who was appointed by Tiberius; he continued in the province eleven years, and was then succeeded by Pontius Pilate, whose government lasted ten years. Lardner is of opinion that Pontius Pilate left Judæa before the Passover, A. D. 36. During the ensuing four or five years it may be questioned whether the Jews had a procurator residing amongst them with power of life and death, as they had from A. D. 7 to A. D. 36 or 37. They were, however, subject to the Romans. Lardner inclines to the opinion that they had no procurator residing among them from the time of Pilate's removal to Agrippa's accession. During this time they were immediately under the government, first of Vitellius, and then of Petronius, presidents of Syria.

(5) Treatment of Christians. Hence some degree of license would be assumed by the Jewish authorities, which was manifested in their treatment of the first Christian missionaries, as shown in the stoning of Stephen, and the persecution which immediately broke out. In Acts ix: 31 a different state of things is recorded—'Then had the churches rest throughout all Judæa, and Galilee, and Samaria.' This appears to have arisen from the Jews themselves being in distress. In Alexandria their houses of prayer were all destroyed. In the third year of Caligula, A. D. 39, Petronius was sent into Syria with orders to set up the emperor's statue in the Temple at Jerusalem. This rest of the churches seems to have reached some way into Herod Agrippa's reign. When he ascended the Jewish throne, as we have already intimated, the Jews had a king of their own, but he was a vassal king.

(6) Roman Customs. The Romans, during their dominion, introduced into Judæa many of their manners and customs; their money became current; their weights and measures were adopted; their mode of reckoning time was em-

ployed. Yet none of these things obtained more than partial prevalence.

(7) Latin Language. The Latin language no longer remained unknown, especially among the higher classes. In judicial proceedings and public documents the Latin was used. It must have been extensively spoken in Jerusalem, since (John xix:20) the title which bore the allegation on which our Lord was ostensibly put to death was written in Latin, as well as in Greek and Hebrew (Val. Max. ii. 2, 2). These three tongues were indeed used, but in what proportion cannot now be ascertained. Many Latinisms are found in the diction of the New Testament, though they may not be so numerous as was once supposed (Olearius, *De Stylo N. T.*, p. 368, *sq.*; Georgi, in the second part of his *Hierocrit. N. T.*, Viterb. 1733; Michaelis, *Einleit. N. T.*, i. 173, *sq.*; Winer, *Grammatik des Real Sprach.*, ed. Leipzig, 1844, Erst. Abschnitt). The language which our Lord spoke has been much disputed. The Latin (Wernsdorf, *De Christo Latine loquente*) has put in its claim. The Greek has done the same (D. Diodati, *De Christo Græce loquente*, by Dobbin, London, 1843). There can, however, be little doubt that he ordinarily employed the language of the people, which was neither Greek nor Latin, but Aramaic, a dialect of the Hebrew.

(8) Jewish Freedom. Not only in Judæa, but in other provinces of the Roman empire, the Jews enjoyed full freedom of worship, and were excused from military service on the express ground of their religious observances (Joseph. *Antiq.* xiv. 10; xix. 5, 3; Philo, *De Leg.* p. 1036). In Alexandria special favor was shown to the numerous Jews settled there by their Roman masters.

The right of citizenship is spoken of in Acts xxii:28, where we find the chief captain declaring, in relation to Paul's claim of being a Roman, 'With a great sum obtained I this freedom.' In the preceding twenty-fifth verse we learn that it was unlawful to scourge 'a man that was a Roman, and uncondemned.' These statements are in strict accordance with what we learn from independent sources. (See CITIZENSHIP.)

(9) Literature. Arnold's *History of Rome* and standard histories. Much information may be found by the English reader, on the state of manners in the first centuries after Christ, in the following fictions: Lockhart's *Valerius;* Bulwer's *Pompeii;* Ware's *Palmyra;* and Milman's *History of Christianity.* J. R. B.

ROMAN RELIGION (rō'mən rĕ-lĭj'ŭn).

The Romans distinguished their own divinities as Gods of Heaven, Gods of Earth, and Gods of the Underworld, and in that order let us consider them.

(1) The Gods of Heaven. The Romans, like all their kindred races, inherited from their Indo-Germanic forefathers the germs out of which their own religion grew; nature-worship, ancestor-worship, animism, totemism—all were there, developed in Italy's peculiar way and involved in Rome's minute legal ritualism. While the Greek religion, in accordance with the character of the people, developed in the direction of beauty, poetry, art, humanity, the Roman religion, in accordance with the character of that people, developed in the direction of the practical and formal, of law and politics. The old Roman was wholly lacking in poetry and imagination; he was too serious, too devoted to "business;" and so, while we have a distinctively Roman religion, we have no Roman theogony, cosmogony, or mythology, until these were imported from Greece.

The Romans had originally no system of (twelve) Great Gods; and when we find such a system formulated, it is due to Greek influence. The first mention of Twelve Great Gods in Italy was contained in the Sybilline Books; and even in Greece such a grouping is comparatively late, for it is not known in Homer. From the precedence of the different priests in Rome we discover that the greatest deities were, in the order of rank, *Janus, Jupiter, Mars, Quirinus, Vesta;* and so the general form for prayers begins with *Janus* and ends with *Vesta.* According to that, the highest god of Rome was originally not *Jupiter,* but *Janus.* This old Sun-god, as his name (derived, like *Dyaus, Zeus* and *Jupiter,* from *div,* "to shine") implies, was originally the Bright One; he was the "Oldest god," the "Beginning of All Things," the "Creator." In the form of prayers he is named before *Jupiter,* the father of Lights, the Bright Sky. But these two were in nature and being so closely akin that the one must in time yield to the other; and so when *Janus* became supplanted in part by his great rival, *Jupiter,* as the protector of united Rome, he passed into story as the first king of Italy, the beginning of Italian history and tradition, while *Jupiter,* as *Optimus Maximus,* "the Highest and Best," continued as the center of the Roman state religion.

Fame.

The female counterpart of *Janus* was *Jana* (identical with *Diana,* likewise from *div,* "to shine"), the great light of the night. *Janus* and *Jana, Jupiter* and *Juno, Saturnus* and *Ops, Mars* and *Vesta, Faunus and Vedius*—these were the original greater gods of the Romans. After the union with the Sabines, there were added the gods of the Sabines: *Quirinus, Sancus, Sol, Luna,*

Flora, Minerva (who was only the "function" of *thinking*), and a host of abstractions like *Fortuna,* "Fortune," *Fama,* "Fame," *Fides,* "Faith," etc. From the time of Tarquin on, the three gods of the Capitoline were grouped into a great trinity, *Jupiter Optimus Maximus, Juno* and *Minerva,* corresponding to the Homeric Trinity (*Zeus, Apollo* and *Athena*).

Gods unmodifiedly Roman in almost every feature, and suggestive of the simple old agricultural life, were *Mars* and *Vesta. Mars* (*mar,* "shine, be bright"), the god of the spring-time, to whom March and April were sacred, a sun-god like the Greek *Apollo,* whose influence was now blissful, now baleful, was a great tribal god of primeval Italy, patron of agriculture, herding, colonization, war, and with the Capitoline trinity, the real national god of Rome. The Latin *Mars,* with his cult upon the Palatine, was identical with the Sabine *Quirinus,* whose temple adorned the Quirinal; but when *Quirinus* became identified with Romulus, he sank into the rank of a demigod subordinate to *Mars;* and when the Hellenizing came, *Mars* was identified with *Ares, Quirinus* with *Enyalius.*

His female counterpart was *Venus,* "the Lovely," the goddess of the spring-time, of the gardens, of the starting buds and flowers, and the promise of fruits and increase; her later development into the goddess of feminine charms, of love and pleasure, and her identification with Aphrodite, were quite natural.

But even more deeply rooted in the patriotic hearts of the people was the worship of *Vesta.* As *Vulcan* was usually the wild, untamed, destructive power of fire, so *Vesta* (*vas,* "burn," not *vas,* "to dwell") was the beneficent, civilizing force of fire—the fundamental principal of the home life. She is the goddess of purity, and purity was the essence of her cult; and she, with *Vulcan,* the *Lares* and *Penates,* makes up the circle of the home gods whose altar was the hearth and to whom the family prayers were addressed.

In the case of some of their gods the Romans purposely concealed their names; in the case of all the greater gods the names are so mysterious that we can gain but little help from them: *e. g., Janus* and *Jana, Jupiter* and *Juno* are simply "the Bright, the Heavenly Ones;" *Faunus* and *Fauna* (*fay, "favor"*), "the Good, the Kindly Ones." With such indefiniteness and impersonality it is no wonder that the whole theology was so readily Hellenized. The god's nature was expressed only when he received an epithet or "by-name:" *Jupiter Tonans* (*the thunderer*), *Jupiter Victor, Jupiter Stator, Imperator, Triumphator, Urbis Custos* (*guardian of the city*), and three hundred more by which *Jupiter* is characterized rather than understood.

All these greater gods were at first personifications of the forces of nature, but later they became something more. While they continued to represent the physical world, they were also busied with regulating and directing human life; they became the defenders of law and justice, bringing prosperity or adversity, rewarding the good and punishing the bad. *Jupiter* was the god of the bright skies, *Diespiter,* "the Father of Lights," but he was also the upholder of equity, on whom the stability of the state depended. The Fatherhood of God was an omnipresent thought to the Romans as they prayed to *Janus Pater, Ju-piter, Liber Pater, Mars-piter,* etc.

But, on the whole, the Roman gods were merely abstractions or functions, endowed with just enough personality to give them sex, but not enough to systematize them into a family or families; they were not quite personal gods, but rather divine entities (*numina,* "powers"). There was no limit to the number of such "functional deities." Every object, animate or inanimate, every idea, abstract or concrete, became endowed with a spirit of its own. The religion of Rome was a *pandaemonism,* "a belief, not in one god, pervading all nature and identified with nature, but in millions of gods, a god for every object, every act." For they had a separate divinity not only for every object, but for every possible human action or condition or experience from the cradle to the grave.

(2) The Gods of Earth. The chief trait of the religion of Rome is this universal animism of naturism. To the Roman mind each phenomenon of nature and of life, everything that exists, abstract or concrete, seemed pervaded by its special deity, its peculiar genius. In the heavens above him he saw a powerful but distant god and protector, *Jupiter,* the Father of Lights; in the unfolding of the flower, the opening of the day, the clearing of the sky, as in the beginning of any human enterprise, he saw the working of his god *Janus.* But these great gods of heaven were remote from the heart of mankind; the people felt insignificant in their presence, and sought for humbler, more familiar deities, whom they found in unlimited numbers inhabiting the world immediately about them.

Another striking characteristic of the Roman, in his religion as in everything else, was his practical, utilitarian trend. The "spirits" were everywhere about him; but the divinities of mountain or ocean were of little concern to him, as compared with the powers that might help or hinder his every act in life—the *Genii,* the *Lares* and *Penates.*

Intermediate between gods and men was the *Genius,* or Spirit, of each individual man, or object, or locality. This *Genius* was conceived as a product of deity, and at the same time the procreator of the man, now his spiritual counterpart, and again his guardian angel. The *Genius* is a divine, life-originating power, and is also, perhaps, the self-perpetuating principle of the family; in his very nature as the self-preserving and procreating principle, he belongs only to men; his symbol was originally the serpent, and he was guardian of the marriage-bed. Women had their *Junos* instead of the *Genius.* The *Genius* was, therefore, the man's own god, and to him sacrifice was offered. This made an easy step to the worship of the *Genius* of departed members of the family, which had its culmination in imperial times in the deification of the emperors.

Of kindred nature was the *Lar Familiaris* or household god, whose worship formed the most important part of the religion of the home. So closely, indeed, was he connected with the idea of home that the word *lar* itself came to signify "home." The real nature of the *Lar* (or plural, *Lares*) it is hard to discover, because of the slightness of Roman tradition in regard to all their gods. Not being fixed by tradition and literature, many of them changed greatly in the course of time. But the *Lar Familiaris* seems to be the presiding spirit or deity of the family. His are the family concerns; he goes with them, if they move. Sometimes it is one *Lar* (*i. e., Lord*); but more frequently the word is plural, especially in the later period. The *Lares* are present at the family meals and are themselves served with a portion of the meat and drink. Libation and incense are their approved portion, while on holidays their images were crowned with flowers and

sometimes the sacrifice of a pig was offered them. Another conception gives us the *Lares* of the family as its departed ancestors, themselves performing for it the same functions as did the *Lar Familiaris*.

Besides the *Lares* of individual families there were, closely related to them in general character, the *Lares Compitales*, worshiped in the country at every crossroad. They were the especial guardians of the neighborhood immediately around. There were two in each place, and they were honored with shrines; their worship was merry and was shared in by the poorest and humblest; slaves and their masters met there on equal terms.

Always reckoned with the *Lares* in the household worship were the *Penates*, or gods of the household goods that were stored away in the great store-chamber (*cella penaria*) of the house. The office of the *Penates* was to crown the house with blessings, to provide the daily bread. The hearth was their altar, shared with them by *Vesta* and *Lares;* and close by it stood their images—always two in number, as their name is always plural; the singular of the name does not occur. Indeed, the real name of these divinities, as the real name of the guardian genius of the Roman city was never spoken, for fear that an enemy might hear it and win away the favor of the protecting powers.

The *Lares* and *Penates* together were the guardians of the fortunes of the individual family. But the great Roman Family, the state, had its Public *Lares* and Public *Penates*, as it had its Public *Genius* of the Roman People. The Public *Lares* provided for the stability of the state as a whole; their altar was the state hearth, and their priest was the Pontifex Maximus.

In the same way the Public *Penates* were the *Genii* who presided over the material goods of the state as a whole, the symbol of the unity and good fortune of that supreme household which included all Rome. To them the consuls, prætors and dictators made sacrifice when they took their oath of office and again when they laid their office down.

In addition to these, we have as Gods of Earth all the rural deities, *Silvanus*, "Forest-god"; *Limpa* (or Graecized, *Lympha*), "Stream-goddess," while each forest had its own peculiar *Silvanus* and each stream its own *Limpa;* also *Terminus*, the "Boundary-god," and all the host of the gods of the *indigitamenta*, even to name whom with the signification of their names would exceed the limit of our article.

But there were also greater gods of earth than these, albeit even these greater ones were only functional deities, too. The old Italians were an agricultural race. They had observed the double nature of the earth, the generating and the producing powers. Accordingly the Gods of Earth appear as male and female: *Saturnus*, the God of *sowing*, and *Ops*, the Goddess of the *rich harvest; Tellumo*, the generating force, and Tellus, the conceiving, nursing power of the *Earth;* while *Ceres*, as her name implies (from the same root as *crescere*, "grow," and *cre-are*, "create"), was nothing more or less than the female productive function of Mother Earth. It was she, above all others, whom they worshiped for rich crops and increase of plant and animal wealth.

The sphere of the functional deities frequently became more extended. So Saturnus, who was originally god of sowing only, came to be also the god of agriculture in its widest sense. In this larger capacity he became the mythical inventor of agriculture, and dwelt among men, and his reign on earth was the happy golden age. So his festival, the Saturnalia, December 17-24, marked the renewal of nature, the feast of freedom and plenty—a return to the golden age, when all human beings were free and equal and happy. It was a season of rejoicing, of feasting, and of giving gifts. No wonder that out of it grew our Christmas celebrations—dolls, candles, nuts and all.

Ops, Ceres, Tellus, Terra Mater, Dea Dia (*the bright goddess*), *Bona Dea* (*the good goddess*), and many more are simply so many variations of the fostering Mother Earth.

Ceres.

(3) The Gods of the Underworld. As the Roman religion had no bright Olympus as home of the ever-blessed gods, so also it had no gloomy Hades with its dark, dank ways. The poets' picture of the underworld, with its rivers, its Elysium and its Tartarus, is thoroughly Greek. But the Romans did not fail to recognize the secret powers working beneath the earth, making the seed to grow and affording an abiding place to the souls of the dead.

As the bodies of the dead were laid away in the grave, that was their dwelling-place. And from this conception of the individual grave the notion of a common home for all was naturally developed—subterranean, dark, like the grave itself. The souls of the dead were divine; they were gods, and their dwelling-place was holy, inviolate, like any other temple. But as the temple was the dwelling-place of the god, while he himself was omnipresent, so it was also with the grave and with the disembodied spirit, which dwelt, not with the body in the grave, but in the world below, moving at times also in the world above. It was universal belief that the life there was but a continuation of the life here. Accordingly, gifts of food, drink, weapons, tools, clothing, toilet-articles, and in the older times slaves and wives, accompanied the departing souls. Gods also they must have. And they had them

—gods in form and nature as indistinct as any of those above. The only male god is *Orcus* (*Dis Pater* is foreign, and his name is but a translation of the Greek *Pluto,* the god of hidden *riches*); he is the personification of the might of death and is king of the underworld; while *Lara, Larunda, Mater Larum,* "the Mother of the Lares," *Terra Mater,* "Mother Earth," are only the motherly attendants of the souls of the dead—all of them but so many different names for kindly Mother Earth.

The well-being of the souls below depended upon the manner in which they and their gods were honored by their surviving kindred. Accordingly some worship was due those gods, but far more important were the divine honors paid to the *Manes,* the pure, the bright, the good, the disembodied souls themselves. Herein we find among the Romans an unmistakable evidence for ancestor worship. The departed soul was a god; hence the appellation *Dii Manes,* "the Bright Gods," and *Dii Parentes,* "Parental Gods."

Their service consisted in sacrificial offerings, prayer, and in general, due meed of reverence from the surviving members of their own household; if these were withheld, horrors of the night might in consequence visit the offender, sickness and death would be his portion. Another expression of their worship is found in the great festivals in honor of the *Dii Inferi,* "Nether Gods" —the Secular Games, the *Ludi Terentini, Ludi Taurii,* the *Dies Parentales* (an all-souls' feast, February 13-21); and this cult was also responsible for the institution of the gladiatorial exhibitions. An awful feature of their cult was the ancient *devotio,* a vow to the powers of the underworld which meant the death and total destruction of an enemy, public or private.

The counterpart of the *Dii Manes,* "the Bright Ones," were the souls which never reached the spirit-realm—souls of men whose bodies were not properly buried, of suicides, of murderers, and of the murdered. These remained on earth as ghosts and goblins, *Larvae* and *Lemures,* to haunt and torment the wicked and to be propitiated by the good.

Even the good spirits could come back to earth on the great feast days of the dead, when the gates of the lower world were opened for them, and necromancy might conjure them up at any time.

(4) Temples and Priests. At first the Roman religion had no image, no temple, and no ordained priest. The gods were spirits, approachable alike to their greatest and their humblest servants; their sanctuaries were the sun-lit mountain-tops, the devious streams, the broad forest, the familiar flame. Groves, above all, were sacred places, wherein dwelt the spirit of the god and the spirits of deified ancestors; and there the worshiper came from sacrifice, for prayer and for holy meditation. The chief sanctuary of *Jupiter* even in Romulus' days, was the great oak tree that crowned the Capitoline. Many of the old trees and groves continued in veneration even into the period of the empire. But all this was of the intellect rather than of the heart. The Romans' gods demanded sacrifice, not love; they did not even feed the imagination as did the Greek gods.

As the Romans knew no images of their gods for one hundred and seventy years after the founding of Rome, so they had no temples. Instead, they had symbols—stones for *Jupiter,* staves and spears for *Mars,* etc., and sacred animals (survivals of former totemism). The Roman, left to himself, had no desire to reduce his vague deity to a visible and tangible form. His god was not a man, but a *numen,* "power." But his own notion was swept away by the swelling tide of Grecian influence, and one temple only, *Vesta's,* received no image, even when Greece was plundered to furnish statues for Roman sanctuaries.

After King Numa the Roman religion was one, not of feeling, but of form. It was not emotional, but legal; it was not for the salvation of the individual, but for the establishment of the state. Its want of story, of art, and of feeling was compensated for by a superabundance of the most minute ritual—the observance of certain rites to be performed in a certain manner at certain times and in certain places. It was not a matter of faith or creed, but of punctilious performance. The real nature of the Roman worship is suggested by the great number of religious festivals; there were more than twenty to *Mars* alone.

But the two principal expressions of worship were sacrifice and prayers, of thanksgiving and of expiation. In neither act of devotion was the mediation of a priest required. In Rome the role of the priest was very much curtailed; he was but a Roman citizen in an office to serve the state. But anyone's sacrifice or prayer would ascend to heaven, if only it was offered in due form. Each individual was his own priest; the paterfamilias was priest for his household; the king—while kings lasted—was high-priest for his great household, the state. In republican times the consul offered prayer and sacrifice for his people; the priest might stand by, but the most he did was to suggest the forms to be employed. To represent the king, and under his direction, there were three Greater *Flamines,* "fire-fanners," and a *Rex Sacrorum,* "king" or "director of the sacrifices" (who once, no doubt, was the head of the whole state, political as well as religious), to superintend the worship of the greater gods, while later, as new worships were introduced, twelve Lesser *Flamens* were added. But even before the beginning of the republic the *Pontifex Maximus,* the president of the College of Pontiffs, had become in place of the king a sort of cultus-minister, or pope, the head of the whole religious system of Rome.

One of the oldest religious colleges was the sisterhood of the Vestal Virgins, who kept alive the sacred fire on the hearth of the state in *Vesta's* temple, and preserved the Roman *Penates.* Their prayers were supposed to have especial potency, and so they prayed every day for the general weal of the whole people and offered special prayers in time of public distress.

Other state priesthoods were the College of Augurs, whose business it was to discover from the flight or voices of birds whether the gods were favorable or unfavorable to any state proposal—a sort of state counsel to all public officials—and the religious, close corporations of the Luperci (in the service of *Faunus*), the Salii (in the service of *Mars-Quirinus*), the Arval Brothers (in the service of the *Dea Dia*); but none of these last had any function to perform save on festal occasions connected with their particular deity. Thus there were priests enough, but the priests were, after all, officers of the law rather than of religion in our sense of the word. They dictated no creeds, preached no sermons, never tried to move the feelings of worshipers, and they could rarely mediate between an individual and his god. Their mediation was necessary only

when a common sacrifice was to be made or a common prayer offered.

Everyone might offer his own sacrifice or prayer; and the Romans were much given to prayer; they prayed regularly every morning and evening, at the beginning and at the end of every meal. No sacrifice, of whatever sort, was unaccompanied by prayer. Besides this, the pious Roman prayed in private before undertaking any business of importance, and joined in the priests' prayers in public celebrations of a religious character. The assembly of the people, the meetings of the senate, the preparations for war, the public games, election, even the theater—all these were opened with prayer.

(5) Sacrifice and Prayer. Anyone might sacrifice and pray; but every sacrifice and every prayer, to be efficacious, must conform exactly to the specifications of the religious law. When anyone had a favor to ask from heaven, he must know first just whom to ask. And that was no small difficulty; for, considering the almost countless hosts of the Roman pantheon, the most minute knowledge of the specialty of each one of the

Bull, Ram and Boar, the Sacrificial Animals.

immortals and of the functions that each performed was indispensable.

The worshiper must, therefore, discover not only the attributes and the specialty of the god to whom he would sacrifice and pray, but also his true name; or, at least, the one by which the god preferred to be called; for, if called by any other name, he might not hear, or, worse still, might misunderstand. So Romans never addressed a prayer without using a variety of names to improve the chances of getting the right one, adding often: "Be thou god or goddess, man or woman, whoever thou art, and by whatever name thou wilt be called." Even when they prayed to *Jupiter* they took pains to say: "Almighty *Jupiter,* or by whatever other name thou wilt rather be called."

When all this had been accurately discovered, the next step was to know the proper form in which the prayer was to be couched. For, as in legal matters, the plea was thrown out of court, if it was not presented in proper form, so in religious affairs the slightest inaccuracy of expression or gesture would render the whole proceeding null and void, or even work the opposite of what was desired. It is a matter of record that because of some insignificant slip of the tongue or hand the same rite had to be performed again from thirty to fifty times before it was exactly correct. To be perfectly exact—and nothing else would do—demanded information not possessed by ordinary men. Therein lay the power of the pontifical guild. Its members were the attorneys and counselors in religious law, as they were also jurisconsults. They alone had access to the names of the gods and their functions; they alone possessed the requisite knowledge of all the infinite details of worship and of the books in which were contained the forms of prayer for every occasion. These books were called the *Indigitamenta* (*indigitare,* "to point out"), because they pointed out the right gods and the right prayers to use.

The Romans' prayers were diffuse. The prayer, once uttered, was repeated over in a new form, for they could not afford to be misunderstood. Small words were very important; and so in serious cases of the public weal the worshiper, not daring to trust mere memory, had one priest by him to dictate the forms, another with the book to see that nothing was added or omitted, a third to guard against any profane speech, while a flute-player went up and down to drown out any profane speech that might happen to be uttered.

The Roman also carried his business principles into his religion. His prayer or sacrifice was a contract to make the god such and such return for such and such favors, and when properly uttered it was a contract binding upon both parties; the amount given the god was considered a fair exchange. It was this principle of exchange that led to the fulfilling of so many *vota,* "vows"—promises of offerings to the gods for favors to be received. Among no other people do we find this form of religious service carried so far.

If all these minute conditions were met and everything performed with absolute conformity to the letter of the law, the Roman believed his prayer or sacrifice had power enough to *compel* the desired answer; there were prayers, he thought, of power enough to bring *Jupiter* himself down from heaven. Numa had done it; Tullus Hostillius had tried it, but by a slip in the form had brought the lightning down upon his own head. As to the state of mind and heart

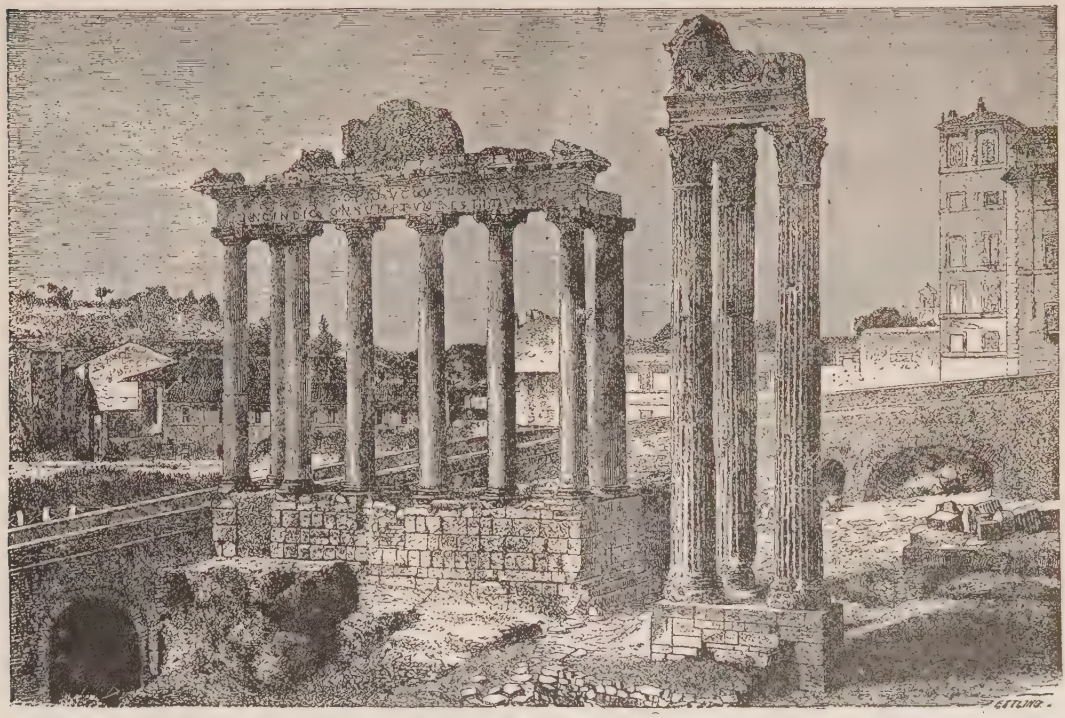
with which the Roman was to approach his god, that played no part in his religion. The most religious Roman was the one who observed most diligently the rites and ceremonies prescribed by the Roman state. And that is what the Latin *religio,* "religion," means, "a re-selecting," "painstaking repetition" of the prescribed forms and rites; of the same root is *diligens, diligentia,* "exactness," "painstaking."

The same complex and minute ritual regulated the sacrifices; particular animals of specified color, age, and sex were prescribed for the various sacrifices of blood. But if the animal specified could not conveniently be found, the sacrifice of a waxen image of it satisfied the letter of the law. Human sacrifices were not uncommon in the earlier times, and were not unknown in the last days of the Republic, though this horror had been displaced by the symbolic sacrifice of human images, which satisfied the letter of the law.

On the whole, the religion of Rome was formal and cold; it suggested more fears than hopes—less still of love either from or towards its gods; while omens to be averted were everywhere. And yet this religion had its happy side—its games and its many happy festivals, with sacrifices, music, and dancing. Though originally only sixty-five in number, there were at the beginning of the empire even more "holy days" (some two hundred in all) than in the "orthodox" calendar, with feasts and sacrifices, to make the idle Roman happy.

(6) Foreign Influences. The essence of the first religion of Italy was the inheritance from Indo-Germanic times. The Latins, Sabines, etc., as sister tribes, had religiously much in common; and as they all became more and more united with Rome, many compromises were necessarily made in points where their religious development had varied. Numa's legislation, constitutional and religious, was evidently Sabine. Tarquin's was Græco-Etruscan or genuinely Greek. From the Græco-Etruscan source sprang some forms of divination, the Roman Games, the first rude temples and statues; while the genuinely Greek elements were the introduction of art and of the Sybilline Books, written in Greek and brought from the Greek city of Cumae. Herewith was planted in the soil of Rome's religion new seed that was to take possession of the entire field. These Greek oracles found a place in the new temple of *Capitoline Jupiter;* the two chief men in the college that had charge of them were native Greeks; and they were consulted by the state in times of great distress, when Rome's own religion could afford no hope and no salvation. The oracles they gave generally brought relief only through the establishment of new cults or new forms, and these, of course, were invariably Hellenic. The Sybils were priestesses and prophetesses of *Apollo.* Very naturally, therefore, the first oracle of the newly acquired Books brought to Rome the worship of *Apollo Paean,* the Healer of body, mind and soul, with all his Hellenizing influences. Then came *Ceres, Liber* and *Libera, i. e., Demeter, Dionysus* and *Persephone,* whose temple was the first built in Rome by Greek architects, and whose cultus was wholly Greek; then came also *Asclepius* with his serpent from Epidaurus, and *Cybele,* in her Hellenized form, from Pessinus. More Greek temples and temple statues, the gods in idealized human form, followed as a matter of course.

Of Oriental and Egyptian cults that came no mention need be made. They were always "foreign" cults, of which Rome was very tolerant as long as they caused no conflicts with established forms and ceremonies. Indeed, whenever Rome took in a conquered people, she took not only its goods, but its gods as well.



Interior of the Forum Romanum: Temples of Saturn and Vespasian.

But finally came Greek philosophy; for it was from Greece that Rome learned, not only religious and theological, but also philosophical, speculation. From the time that Greek philosophy—the rationalism of Euhemerus, the skepticism of Euripides and the Pyrrhonists, the agnosticism of Protagoras and the atheism of Diagoras and Theodorus—began to affect the impressible Roman mind, the old religion began visibly to fail. The pure theism and perfect virtue of the Stoics had no attractions for the ordinary Roman. The state and its patriots, like Cato, Aelius Stilo and Varro, tried to save the old forms and usages in the interest of the Republic, but their reforms failed, because the reformers themselves did not believe in the truth of what they tried to preach. Varro himself said that the worship was ill-planned, and that, if it could be made over, it could be made better. So reformers confined themselves to urging the observance of the time-honored *practices;* as to personal *conviction*—the law said nothing about that, and all had equal freedom of thought.

The comic poets, Plautus especially and Lucilius, made all manner of fun of the religious notions of their contemporaries, and their audiences no doubt laughed. Polybius not only ignores Providence and Fate in the affairs of men, but even goes so far as to declare that the Roman religion was a clever invention of shrewd politicians, and he congratulates them upon their success in discovering so excellent a scheme for holding them together.

Scipio, Laelius, Lucilius, and Polybius might well as Roman citizens defend that which as men they did not scruple to attack. Those times saw no hypocrisy in such a course. Cato, himself an augur, is notorious for having "wondered how one soothsayer could meet another without smiling." And Cotta, as the great High Priest of Rome, believed in the gods; but, as a philosopher, he was an atheist or an agnostic. A magistrate, in the function of his office, should show a proper attitude toward the existing laws; he must to a certain extent put down his own likes and dislikes and beliefs and perform what the law dictates.

The masses did not lose their religion so soon as the educated Romans, but they did early lose everything but the forms, and to those they clung out of patriotic motives only. They sacrificed to gods in whom they did not believe; they went through archaic formulas that had no longer any meaning; their rites had lost significance; the very science of taking the auspices was forgotten in Cicero's day, except for purposes of political intrigue; their temples fell into ruins; the contents were plundered and the lands appropriated for private ends; they had forgotten who many of their gods were—Veiovis, and the Lares even—and the divine names became a subject for archæological study instead of worship. W. M.

ROMANS, THE EPISTLE TO THE.

This epistle claims our interest more than the other didactic epistles of the Apostle Paul, because it is more systematic, and because it explains especially that truth which became subsequently the principle of the reformation, viz., righteousness through faith. Melanchthon was so fond of this epistle that he made it the subject of constant lectures, and twice copied it out with his own hand, just as Demosthenes copied Thucydides (comp. Strobel's *Literärgeschichte der loci Theologici des Melanchthon,* p. 13); in these lectures he explained the leading dogmatical and ethical ideas, *i. e.,* the *loci Theologici,* which, at a later period, gave rise to the dogmatical work bearing this title.

(1) The Author. At the period when the apostle wrote the Epistle to the Romans, he had passed through a life full of experience. About four years after the composition of this letter Paul calls himself Prĕsbutās 'the aged' (Philemon, verse 9). Paul was at this time between fifty and sixty years old. After having spent two years and a half at Ephesus, he planned a journey to Macedonia, Achaia, Jerusalem, and Rome (Acts xix:21). Having spent about three months in traveling, he arrived at Corinth, where he remained three months (Acts xx:2); and during this second abode at Corinth he wrote the Epistle to the Romans (comp. 1 Cor. xvi:1-3, and 2 Cor. ix with Rom. xv:25). Paul dispatched this letter by a Corinthian woman, who was just then traveling to Rome (xvi:1), and sent greetings from an inhabitant of Corinth (xvi:23; comp. 1 Cor. i:14).

(2) When Written. The data in the life of the apostle depend upon the year in which his conversion took place. Consequently we must have a settled opinion concerning the date of this event before we speak about the date of the Epistle to the Romans. The opinions of the learned fluctuate concerning the date of the conversion; some think that this event took place as early as A. D. 31 or 41; but it is by far more probable that the epistle was written about the year 58 or 59. The congregation of Christians at Rome was formed at a very early period, but its founder is unknown. Paul himself mentions two distinguished teachers at Rome, who were converted earlier than himself. According to Rom. i:8, the Roman congregation had then attained considerable celebrity, as their faith was spoken of throughout the whole world. From chap. xvi, we learn that there were a considerable number of Christian teachers at Rome; from which we infer that the congregation had existed there for some time; and it is most likely that the Jews at Rome were first converted to Christianity. Under Augustus there were so many Jews at Rome, that this emperor appointed for them quarters beyond the Tiber. These Jews consisted mostly of freedmen, whom Pompey had carried to Rome as slaves: some of the early Christians at Rome followed mercantile pursuits.

(3) To Whom Written. At the time when this epistle was written there were also Gentile Christians in the Roman church; and from passages like xi:13; xv:16; i:7 and 13, we learn that the Gentile Christians were then more numerous than the converted Jews. It is well known that in those times many heathens embraced Judaism (Tacitus, *Annal.* xv. 44; Juvenal, *Sat.* xiv. 96). These converts to Judaism were mostly women. Such proselytes formed at that period the point of coalescence for the conversion of the Gentiles. Among the converts from Judaism to Christianity there existed in the days of Paul two parties. The congregated apostles had decreed, according to Acts xv, that the converts from paganism were not bound to keep the ritual laws of Moses. There were, however, many converts from Judaism who were disinclined to renounce the authority of the Mosaic law, and appealed erroneously to the authority of James (Gal. ii:9; comp. Acts xxi:25); they claimed also the authority of Peter in their favor. Such converts from Judaism, mentioned in the other epistles, who continued to observe the ritual laws of Moses, were not prevalent in Rome; however, Dr. Baur of Tübingen supposes that this Ebionitic tendency prevailed at that time in all Christian congregations, Rome not excepted. He thinks that the converts from

Judaism were then more numerous than the Gentile Christians, and that all were compelled to submit to the Judaizing opinions of the majority (comp. Baur's *Abhandlung über Zweck und Veranlassung des Römerbriefs, in der Tübinger Zeitschrift,* 1836). However, we infer from the passages above quoted, that the Gentile Christians were much more numerous at Rome than the converts from Judaism. Neander has also shown that the Judaizing tendency did not prevail in the Roman church (comp. Neander's *Pflanzung der Christlichen Kirche,* 3rd ed. p. 388). This opinion is confirmed by the circumstance, that, according to ch. xvi, Paul had many friends at Rome. Dr. Baur removes this objection only by declaring ch. xvi to be spurious. He appeals to ch. xiv in order to prove that there were Ebionitic Christians at Rome; it appears, however, that the persons mentioned in ch. xiv were by no means strictly Judaizing zealots, wishing to overrule the Gentile Christians, but, on the contrary, some scrupulous converts from Judaism, upon whom the Gentile Christians looked down contemptuously. There were, indeed, some disagreements between the converts from Judaism and the Gentile Christians in Rome. This is evident from ch. xv:6-9, and xi:17, 18; these debates, however, were not of so obstinate a kind as among the Galatians; otherwise the apostle could scarcely have praised the congregation at Rome as he does in ch. i:8 and 12, and xv:14. From ch. xvi:17-20 we infer that the Judaizers had endeavored to find admittance, but with little success.

(4) Occasion and Object. The opinions concerning the occasion and object of this letter differ according to the various suppositions of those who think that the object of the letter was supplied by the occasion, or the supposition that the apostle selected his subject only after an opportunity for writing was offered. In earlier times the latter opinion prevailed, as for instance, in the writings of Thomas Aquinas, Luther, Melanchthon, Calvin. In more recent times the other opinion has generally been advocated, as, for instance, by Hug, Eichhorn, and Flatt. Many writers suppose that the debates mentioned in chapters xiv and xv called forth this epistle. Hug, therefore, is of opinion that the theme of the whole epistle is the following—JEWS AND GENTILES HAVE EQUAL CLAIM TO THE KINGDOM OF GOD. According to Eichhorn, the Roman Jews, being exasperated against the disciples of Paul, endeavored to demonstrate that Judaism was sufficient for the salvation of mankind; consequently Eichhorn supposes that the polemics of St. Paul were not directed against Judaizing converts to Christianity, as in the Epistle to the Galatians, but rather against Judaism itself. This opinion is also maintained by De Wette (*Einleitung ins Neue Testament,* 4th ed. sec. 138).

According to Credner (*Einleitung,* sec. 141), the intention of the apostle was to render the Roman congregation favorably disposed before his arrival in the chief metropolis, and he therefore endeavored to show that the evil reports spread concerning himself by zealously Judaizing Christians were erroneous.

This opinion is nearly related to that of Dr. Baur, who supposes that the real object of this letter is mentioned only in chaps. ix to xi. According to Dr. Baur, the Judaizing zealots were displeased that by the instrumentality of Paul such numbers of Gentiles entered the kingdom of God, that the Jews ceased to appear as the Messianic people. Dr. Baur supposes that these Judaizers are more especially refuted in chapters ix-xi, after it has been shown in the first eight chapters that it was in general incorrect to consider one people better than another and that all had equal claims to be justified by faith.

Against the opinion that the apostle, in writing the Epistle to the Romans, had this particular polemical aim, it has been justly observed by Rückert (in the second ed. of his *Commentar.*), Olshausen, and De Wette, that the apostle himself states that his epistle had a general scope. Paul says in the introduction that he had long entertained the wish of visiting the metropolis, in order to confirm the faith of the church, and to be himself comforted by that faith (chap. i:12). He adds (i:16), that he was prevented from preaching in the chief city by external obstacles only. He says that he had written to the Roman Christians in fulfillment of his vocation as apostle to the Gentiles. The journey of Phœbe to Rome seems to have been the external occasion of the epistle; Paul made use of this opportunity by sending the sum and substance of the Christian doctrine in writing, having been prevented from preaching in Rome. Paul had many friends in Rome who communicated with him; consequently he was the more induced to address the Romans, although he manifested some hesitation in doing so (xv:15). These circumstances exercised some influence as well on the form as upon the contents of the letter; so that, for instance, its contents differ considerably from the Epistle to the Ephesians, although this also has a general scope. The especial bearings of the Epistle to the Romans are particularly manifest in chaps. xiii to xvi; Paul shows to both Jews and Gentiles the glory of Christianity as being *absolute religion,* and he especially endeavors to confirm the faith of the converts from Judaism (iv); Paul refers to the circumstances that in Rome the number of Gentile Christians was much greater than that of the converted Jews, and he explains how this was consistent with the counsel of God. He endeavors to re-establish peace between the contending parties; consequently he had to produce many arguments which might be converted into polemics (*polemik*) against the Jews, but it does by no means follow that such polemics were the chief aim of the apostle.

(5) Contents. It belongs to the characteristic type of St. Paul's teaching to exhibit the Gospel in its historical relation to the human race. In the Epistle to the Romans, also, we find that peculiar character of St. Paul's teaching, which induced Schelling to call St. Paul's doctrine a philosophy of the history of man. The real purpose of the human race is in a sublime manner stated by St. Paul in his speech in Acts xvii:26, 27; and he shows at the same time how God had, by various historical means, promoted the attainment of his purpose. St. Paul exhibits the Old Testament dispensation under the form of an institution for the education of the whole human race, which should enable men to terminate their spiritual minority and become truly of age (Gal. iii:24, and iv:1-4). In the Epistle to the Romans also, the apostle commences by describing the two great divisions of the human race, viz., those who underwent the preparatory spiritual education of the Jews, and those who did not undergo such a preparatory education. We find a similar division indicated by Christ himself (John x:16), where he speaks of one flock separated by hurdles. The chief aim of all nations, according to St. Paul should be the *dikaiosuna enopion tou Theou, righteousness before the face of God,* or absolute realization of the moral law. According to St. Paul, the heathen also have their

law, as well as a more religious internal revelation (Rom. i:19, 32; ii:15). The heathen have, however, not fulfilled that law which they knew, and are in this respect like the Jews, who also disregarded their own law (ii). Both Jews and Gentiles are transgressors, or by the law separated from the grace and sonship of God (Rom. ii:12; iii:20); consequently if blessedness could only be obtained by fulfilling the demands of God, no man could be blessed. God, however, has gratuitously given righteousness and blessedness to all who believe in Christ (iii:21-31); the Old Testament also recognizes the value of religious faith (iv); thus we freely attain to peace and sonship of God presently, and have before us still greater things, viz., the future development of the kingdom of God (v. 1-11). The human race has gained in Christ much more than it lost in Adam (v:12, 21). This doctrine by no means encourages sin (vi); on the contrary, men who are conscious of divine grace fulfill the law much more energetically than they were able to do before having attained to this knowledge, because the law alone is even apt to sharpen the appetite for sin, and leads finally to despair (vii); but now we fulfill the law by means of that new spirit which is given unto us, and the full development of our salvation is still before us (viii:1-27). The sufferings of the present time cannot prevent this development, and must rather work for good to them whom God from eternity has viewed as faithful believers; and nothing can separate such believers from the eternal love of God (viii:28-39). It causes pain to behold the Israelites themselves shut out from salvation; but they themselves are the cause of this exclusion, because they wanted to attain salvation by their own resources and exertions, by their descent from Abraham, and by their fulfillment of the law; thus, however, the Jews have not obtained that salvation which God has freely offered under the sole condition of faith in Christ (ix); the Jews have not entered upon the way of faith, therefore the Gentiles were preferred, which was predicted by the prophets. However, the Jewish race, as such, has not been rejected; some of them obtain salvation by a selection made not according to their works, but according to the grace of God. If some of the Jews are left to their own obduracy, even their temporary fall serves the plans of God, viz., the vocation of the Gentiles. After the mass of the Gentiles shall have entered in, the people of Israel also, in their collective capacity, shall be received into the church (xi).

(6) Authenticity and Integrity. The authenticity of this epistle has never been questioned. The epistle to the Romans is quoted as early as the first and second century by Clemens Romanus and Polycarp. Its integrity has been attacked by theologians who pretend chapters xv and xvi are spurious, but only, as we have observed above, because these chapters do not harmonize with the supposition that the Christian church at Rome consisted of rigid Judaizers. Schmidt and Reiche consider the doxology at the conclusion of ch. xvi not to be genuine. In this doxology the anacolouthical and unconnected style causes some surprise, and the whole has been deemed to be out of its place (verses 26 and 27). We, however, observe, in reply to Schmidt and Reiche, that such defects of style may be easily explained from the circumstance, that the apostle hastened to the conclusion, but would be quite inexplicable in additions of a copyist who had time for calm consideration. The same words occur in different passages of the Epistle, and it must be granted that such a fluctuation sometimes indicates an interpolation. In the Codex i, in most of the Codices Minusculi, as well as in Chrysostom, the words occur at the conclusion of ch. xiv. In the Codices B. C. D. E., and in the Syrian translation, this doxology occurs at the conclusion of ch. xvi. In Codex A it occurs in both places; whilst in Codex D the words are wanting entirely, and they seem not to fit into either of the two places. If the doxology be put at the conclusion of ch. xiv, Paul seems to promise to those Christians weak in faith, of whom he had spoken, a confirmation of their belief. But it seems unfit (*unpassend*) in this connection to call the Gospel an eternal mystery, and the doxology seems here to interrupt the connection between chapters xiv and xv; and at the conclusion of chapter xvi it seems to be superfluous, since the blessing had been pronounced already in verse 24. We, however, say that this latter circumstance need not have prevented the apostle from allowing his animated feelings to burst forth in a doxology, especially at the conclusion of an epistle which treated amply on the mystery of redemption. We find an analogous instance in Ephes. iii:20, 21, where a doxology occurs after the mystery of salvation had been mentioned; we are therefore of opinion that the doxology is rightly placed at the conclusion of chap. xvi, and that it was in some codices erroneously transposed to the conclusion of chap. xiv, because the copyist considered the blessing in xvi:24 to be the real conclusion of the Epistle. In confirmation of this remark we observe that the same codices in which the doxology occurs in chap. xvi either omit the blessing altogether, or place it after the doxology.

(7) Literature. The principal English works on the Epistle to the Romans are: Jones, *The Epistle to the Romans analyzed, from a development of the circumstances by which it was occasioned*, 1801; Cox, *Horæ Romanæ*, 1824 (translation with notes); Turner, *Notes on the Epistle to the Romans*, New York, 1824 (exegetical, for the use of students); Terrot, *The Epistle of Paul to the Romans*, 1828 (Greek text, paraphrase, notes, and useful prolegomena). Stuart's *Commentary on the Epistle to the Romans*, London, 1853, is undoubtedly the greatest work on this Epistle which has been produced in the English language, and may be regarded as next in importance to the admirable Commentary by the writer of the above article (Dr. Tholuck), a translation of which, by the Rev. R. Menzies, has been given in the Edinburgh *Biblical Cabinet*. Among American commentators are Dr. Chas. Hodge, Philadelphia, 1864; S. H Turner, New York, 1853; and the popular notes of Albert Barnes. For a full view of the literature on this epistle, see the American translation of Lange's *Der Brief Pauli an die Römer*, New York, 1869; also the American translation of Lange's *Commentary*. A. T.

ROME (rōm), (Lat. *Roma*; Gr. Ῥώμη, *hro'may*, strength).

(1) Location. The famous capital of the Western World, and the present residence of the Pope, stands on the river Tiber, about fifteen miles from its mouth, in the plain of what is now called the Campagna (*Felix illa Campania*, Pliny, *Hist. Nat.* iii, 6), in lat. 41° 54′ N.; long. 12° 28′ E. The country around the city is not a plain, but a sort of undulating table-land, crossed by hills, while it sinks towards the southwest to the marshes of Maremma, which coast the Mediterranean. In ancient geography the country in the midst of which Rome lay was termed *Latium*, which, in the earliest times, comprised within a space of

about four geographical square miles the country lying between the Tiber and the Numicius, extending from the Alban Hills to the sea, having for its chief city Laurentum.

(2) Founding. Here, on the Palatine Hill, was the city of Rome, founded by Romulus and Remus, grandsons of Numitor, and sons of Rhea Sylvia, to whom, as the originators of the city, mythology ascribed a divine parentage. The origin of the term Rome is in dispute. Some derive it from the Greek *hroh-may,* 'strength,' considering that this name was given to the place as being a fortress. Cicero (*De Repub.* ii, 7) says the name was taken from that of its founder Romulus.

(3) Extent. At first the city had three gates, according to a sacred usage. Founded on the Palatine Hill, is was extended, by degrees, so as to take in six other hills, at the foot of which ran deep valleys that, in early times, were in part overflowed with water, while the hillsides were covered with trees. In the course of the many years during which Rome was acquiring to herself the empire of the world, the city underwent great, numerous, and important changes. Under its first kings it must have presented a very different aspect from what it did after it had been beautified by Tarquin.

(4) Growth. The destruction of the city by the Gauls (U. C. 365) caused a thorough alteration in it; nor could the troubled times which ensued have been favorable to its being well restored. It was not till riches and artistic skill came into the city on the conquest of Philip of Macedon, and Antiochus of Syria (U. C. 565), that there arose in Rome large handsome stone houses. The capture of Corinth conduced much to the adorning of the city; many fine specimens of art being transferred from thence to the abode of the conquerors. And so, as the power of Rome extended over the world, and her chief citizens went into the colonies to enrich themselves, did the masterpieces of Grecian art flow towards the capital, together with some of the taste and skill to which they owed their birth. Augustus, however, it was, who did most for embellishing the capital of the world, though there may be some sacrifice of truth in the pointed saying that he found Rome built of brick and left it marble. Subsequent emperors followed his example, till the place became the greatest repository of architectural, pictorial, and sculptural skill that the world has even seen; a result to which even Nero's incendiarism indirectly conduced, as affording an occasion for the city's being rebuilt under the higher scientific influences of the times.

Originally the city was a square mile in circumference. In the time of Pliny the walls were nearly twenty miles in circuit; now, they are from fourteen to fifteen miles round. Its original gates, three in number, had increased in the time of the elder Pliny to thirty-seven. Modern Rome has sixteen gates, some of which are, however, built up. Thirty-one great roads centered in Rome, which, issuing from the Forum, traversed Italy, ran through the provinces, and were terminated only by the boundary of the empire. As a starting point a gilt pillar (*Milliarium Aureum*) was set up by Augustus in the middle of the Forum. This curious monument, from which distances were reckoned, was discovered in 1823. Eight principal bridges led over the Tiber; of these three are still relics. The four districts into which Rome was divided in early times, Augustus increased to fourteen.

(5) The Campus Martius. Large open spaces were set apart in the city, called *Campi,* for assemblies of the people and martial exercises, as well as for games. Of nineteen which are mentioned, the Campus Martius was the principal. It was near the Tiber, whence it was called *Tiberinus.* The epithet *Martius* was derived from the plain being consecrated to Mars, the god of war. In the later ages it was surrounded by several magnificent structures, and porticos were erected, under which, in bad weather, the citizens could go through their usual exercises. It was also adorned with statues and arches.

(6) The Fora. The name of *Fora* was given to places where the people assembled for the transaction of business. The *Fora* were of two kinds—*fora venalia,* 'markets;' *fora civilia,* 'law courts,' etc. Until the time of Julius Cæsar there was but one of the latter kind, termed by way of distinction *Forum Romanum,* or simply *Forum.* It lay between the Capitoline and Palatine Hills; it was eight hundred feet wide, and adorned on all sides with porticos, shops and other edifices, on the erection of which large sums had been expended, and the appearance of which was very imposing, especially as it was much enhanced by numerous statues. In the center of the *Forum* was the plain called the Curtian Lake, where Curtius is said to have cast himself into a chasm or gulf, which closed on him, and so he saved his country. On one side were the elevated seats or *suggestus,* a sort of pulpit from which magistrates and orators addressed the people—usually called *Rostra,* because adorned with the beaks of ships which had been taken in a sea fight from the inhabitants of Antium.

(7) Comitium and Capitol. Near by was the part of the *Forum* called the *Comitium,* where were held the assemblies of the people called *Comitia Curiata.* The celebrated temple, bearing the name of Capitol (of which there remain only a few vestiges), stood on the Capitoline Hill, the highest of the seven; it was square in form, each side extending about two hundred feet, and the ascent to it was by a flight of one hundred steps. It was one of the oldest, largest, and grandest edifices in the city. Founded by Tarquinius Priscus, it was several times enlarged and embellished. Its gates were of brass, and it was adorned with costly gildings; whence it is termed 'golden' and 'glittering,' *aurea. fulgens.* It enclosed three structures, the temple of Jupiter Capitolinus in the center, the temple of Minerva on the right, and the temple of Juno on the left. The Capitol also comprehended some minor temples or chapels, and the *Casa Romuli,* or cottage of Romulus, covered with straw. Near the ascent to the Capitol was the asylum. (See CITIES OF REFUGE.)

(8) The Basilicæ. We also mention the Basilicæ, since some of them were afterwards turned to the purposes of Christian worship. They were originally buildings of great splendor, being appropriated to meetings of the senate, and to judicial purposes. Here counsellors received their clients, and bankers transacted their business. The earliest churches bearing the name of Basilicæ were erected under Constantine. He gave his own palace on the Cælian Hill as a site for a Christian temple.

(9) Churches and Other Structures. Next in antiquity was the church of St. Peter, on the Vatican Hill, built A. D. 324, on the site and with the ruins of temples consecrated to Apollo and Mars. It stood about twelve centuries, at the end of which it was superseded by the modern church bearing the same name. The Circi were buildings

oblong in shape, used for public games, races, and beast fights. The *Theatra* were edifices designed for dramatic exhibitions; the *Amphitheatra* (double theatres, buildings in an oval form) served for gladiatorial shows and the fighting of wild animals.

(10) The Coliseum. That which was erected by the Emperor Titus, and of which there still exists a splendid ruin, was called the *Coliseum*, from a colossal statue of Nero that stood near it. With an excess of luxury, perfumed liquids were conveyed in secret tubes round these immense structures, and diffused over the spectators, sometimes from the statues which adorned the interior. In this vast theater games of various sorts and gladiatorial shows were held, and within its arena many Christians, during the ages of persecution, fought with wild beasts, and many were slain for their faith.

(11) The Gardens of Nero. The Gardens of Nero were in the Vatican, near St. Peter's. Within these, in the Neronian persecution, A. D. 64, after the great conflagration, Christians, wrapped in skins of beasts, were torn by dogs, or, clothed in inflammable stuffs, were burned as torches during the midnight games; others were crucified.

(12) The Jews in Rome. The connection of the Romans with Palestine caused Jews to settle at Rome in considerable numbers. On one occasion, in the reign of Tiberius, when the Jews were banished from the city by the emperor, for the misconduct of some members of their body, not fewer than four thousand enlisted in the Roman army which was then stationed at Sardinia (Sueton. *Tib.* 36; Joseph. *Antiq.* xviii, 3, 4). These appear to have been emancipated descendants of those Jews whom Pompey had taken prisoners in Judæa and brought captive to Rome (Philo. *De Leg. ad Cai.* p. 1014). From Philo also it appears that the Jews in Rome were allowed the free use of their national worship, and generally the observance of their ancestral customs. Then, as now, the Jews lived in a part of the city appropriated to themselves (Joseph. *Antiq.* xiv, 10, 8), where, with a zeal for which the nation had been some time distinguished, they applied themselves with success to proselytizing (Dion. Cass. xxxvii, 17). They appear, however, to have been a restless colony; for when, after their expulsion under Tiberius, numbers had returned to Rome, they were again expelled from the city by Claudius (Suet. *Claud.* 25). The Roman biographer does not give the date of this event, but Orosius (vii, 6) mentions the ninth year of that emperor's reign (A. D. 50). The precise occasion of this expulsion, history does not afford us the means of determining. The words of Suetonius are, '*Judæos, impulsore Chresto, assi due tumultuantes, Roma expulit*'—'He expelled from Rome the Jews continually raising disturbances under the impulse of Chrestos.'

(13) Reference to Christ and Christians. The cause here assigned for their expulsion is that they raised disturbances, an allegation which, at first view, does not seem to point to a religious, still less to a Christian, influence. And yet we must remember that the words bear the coloring of the mind of a heathen historian, who might easily be led to regard activity for the diffusion of Christian truth, and the debates to which that activity necessarily led, as a noxious disturbance of the peace of society. The Epicurean view of life could scarcely avoid describing religious agitations by terms ordinarily appropriated to martial pursuits. It must equally be borne in mind that the diffusion of the Gospel in Rome—then the very center and citadel of idolatry—was no holiday task, but would call forth on the part of the disciples all the fiery energy of the Jewish character, and on the part of the Pagans all the vehemence of passion which ensues from pride, arrogance, and hatred. Had the ordinary name of our Lord been employed by Suetonius, we should, for ourselves, have found little difficulty in understanding the words as intended to be applied to Jewish Christians. But the biographer uses the word Chrestus. The *us* is a mere Latin termination; but what are we to make of the root of the word, Chrest for Christ? Yet the change is in only one vowel, and Chrest might easily be used for Christ by a Pagan writer. A slight difference in the pronunciation of the word as vocalized by a Roman and a Jew would easily cause the error. And we know that the Romans often did make the mispronunciation, calling Christ Chrest (Tertull. *Apol.* c, 3; Lactant. *Inst.* iv, 17; Just. Mart. *Apol.* c, 2). The point is important, and we therefore give a few details, the rather that Lardner has, under Claudius (vol. i, 259), left the question undetermined. Now in Tacitus (*Annal.* xv, 44) Jesus is unquestionably called Chrest (*quos per flagitia invisos vulgus Christianos appellabat. Auctor nominis ejus Chrestus*) in a passage where his followers are termed Christians. Lucian, too, in his *Philopatris*, so designates our Lord, playing on the word *Chrestos*, which, in Greek, signifies 'good;' these are his words: '*Since a Chrest* (a good man) *is found among the Gentiles also.*' And Tertullian treats the difference as a case of ignorant mispronunciation. The mistake may have been the more readily introduced from the fact that, while Christ was a foreign word, Chrest was customary; lips therefore that had been used to Chrest would rather continue the sound than change the vocalization. The term Chresto occurs on inscriptions (Heumann, *Sylloge Diss.*, i, 536), and epigrams in which the name appears may be found in Martial vii, 55; ix, 28). In the same author (xi, 91) a diminutive from the word, namely, Chrestillus, may be found. The word assumed also a feminine form, Chresta. There can, therefore, be little risk in asserting that Suetonius intended to indicate Jesus Christ by Chrestus; and we have already seen that the terms which he employs to describe the cause of the expulsion, though peculiar, are not irreconcilable with a reference on the part of the writer to Christians. The terms which Suetonius employs are accounted for, though they may not be altogether justified by those passages in the Acts of the Apostles, in which the collision between the Jews, who had become Christians, and those who adhered to the national faith, is found to have occasioned serious disturbances (Kuinoel, Acts xviii:2; Rorsal, *De Christo per errorem in Chrest. Comm.*, Groning. 1717). This interpretation is confirmed by the fact that a Christian church, consisting of Jews, Proselytes, and Pagan Romans, had at an early period been formed in Rome, as is evident from the Epistle of Paul to the Romans; which Christian community must have been in existence a long time when Paul wrote (about A. D. 59) that epistle (see Rom. i:8-13); and Meyer (*Commentar der Brief an die Römer Einleit.*, sec. 2) is of opinion that the foundations of the church in Rome may have been laid even during the lifetime of our Lord. It is also worthy of notice that Luke, in the book of Acts (xviii:2), when speaking of the decree of Claudius as a banishment of all the Jews from Rome, adverts to the fact as a reason why two Christians, Aquila and Priscilla, whom we know (Rom. xvi:3) to have been members of the Ro-

man church, had lately come from Italy; these the apostle found on his arrival at Corinth in the year A. D. 51. Both Suetonius and Luke, in mentioning the expulsion of the Jews, seem to have used the official term employed in the decree; the Jews were known to the Roman magistrate; and Christians, as being at first Jewish converts, would be confounded under the general name of Jews; but that the Christians as well as the Jews strictly so-called were banished by Claudius appears certain from the book of Acts; and, independently of this evidence, seems very probable, from the other authorities of which mention has been made.

(14) The Catacombs. These are vast subterranean galleries (whether originally sandpits or excavations is uncertain). Their usual height is from eight to ten feet and their width from four to six feet, and they extend for miles, especially in the region of the Appian and Nomentane Ways. The Catacombs were early used by the Christians as places of refuge, worship and burial. More than four thousand inscriptions have been found in these subterranean passages, which are considered as belonging to the period between the reign of Tiberius and that of the Emperor Constantine. Among the oldest of the inscriptions in the Catacombs is one dated A. D. 71. The names of twenty-four Christians at Rome are given in the salutations contained in the Epistle to the Romans. The house of Clement of Rome, where the early Christians probably met for worship, has recently been discovered beneath the church of St. Clement.

(15) Founding of the Christian Church. The question, Who founded the church at Rome? is one of some interest as between Catholic and Protestant. The former assigns the honor to Peter, and on this grounds an argument in favor of the claims of the papacy. There is, however, no sufficient reason for believing that Peter was ever even so much as within the walls of Rome.

(16) Past Biblical History. The Christian church at Rome, which appears to have been founded before the visit of the apostle, probably by Roman Jews who had heard the gospel in Jerusalem on the day of Pentecost (Acts ii:10), was strengthened by Paul, and the metropolitan character of the city gave the church a position of importance and gradually increasing power, until it became the seat of a metropolitan bishopric, and then of the papal see. The earliest religious centers under Christianity were Ephesus, Antioch, Alexandria, and Rome. Each of these gradually claimed superior powers in the Church, and their decrees were accepted as law. Soon the bishop at Rome, from his position in the capital of the world, and from an assumption that he was the spiritual successor of Peter, claimed supreme power in the Church, and, after long regarding themselves as his equals in rank and authority, the patriarchs of Antioch, Alexandria, and Constantinople were led to acknowledge the claim of the Roman bishop to a primacy of honor, but not to a supremacy of jurisdiction (about A. D. 451-604). Since the ninth century the great schism divided Christendom into the Roman Catholic Church and the Greek Church, independent of the papal power of Rome. The popes ruled Europe with varying degrees of power and ability until the Reformation broke out, in the sixteenth century, since which era the papal power has gradually declined at Rome. The French army entered Italy in 1796, and later the pope became a prisoner, first at Rome, then in France, and Rome was formally governed by France (1806). In 1814 the pope returned to his palace, but in 1848 the people rebelled, and established a republic. France again interfered; the republic ended. The pope returned, but when the French troops were withdrawn in 1870, Italy became united under Victor Emmanuel, Rome was made the political capital of the nation (1871), and the temporal power of the Holy See was abolished. The pope still occupies the Vatican, and is supported by contributions of Roman Catholics of France, Austria, Belgium, England, the United States and other countries. Pius IX indignantly refused the government pension, and called himself a prisoner in the Vatican. Leo XIII, though firm in maintaining his claim to the "patrimony of Peter," is more peaceable and conciliatory. (Schaff, *Bib. Dict.*)

Archbishop John Ireland has recently written strongly in favor of restoring the temporal power of the pope.

(17) Modern Rome. The site occupied by modern Rome is not precisely the same as that which was at any period covered by the ancient city; the change of locality being towards the northwest, the city has partially retired from the celebrated hills. About two-thirds of the area within the walls (traced by Aurelian) is now desolate, consisting of ruins, gardens, and fields, with some churches, convents, and other sacred habitations.

The ground on which the modern city is built covers about one thousand acres, or one mile and a half square; its walls form a circuit of fifteen miles, and embrace an area of three thousand acres. Three of the seven hills are covered with buildings, but are only thinly inhabited. The greatest part of the population is now comprised within the limits of the Campus Martius. The ancient city, however, was more than treble the size of the modern, for it had very extensive suburbs beyond the walls. Gibbon estimated the population of the city during the reign of Augustus as 1,500,000. Its population is now about 300,000.

Figurative. Rome, as a persecuting power, is referred to by the "seven heads" and "seven mountains" in Rev. xvii:9, and described under the name of "Babylon" elsewhere in the same book (Rev. xiv:8; xvi:19; xvii:5; xviii:2, 21).

ROOF (rōōf). See HOUSE.

Figurative. *To receive beneath one's roof* denotes hospitality (see Gen. xix:8; Matt. viii:8).

ROOM (rōōm), (Ps. xxxi:8), space, place. In Luke xiv:7-10, by *room* is meant a place at a table. (See HOUSE.)

ROOT (rōōt), (Heb. שֹׁרֶשׁ, *sho'resh*; Gr. ῥίζα, *hrid'zah*).

1. That part of a plant which is fastened in the earth (Job xiv:8).

2. A foundation which establishes what is built on it (Job xxviii:9).

Figurative. (1) That from which anything proceeds; so the love of money is the *root* or cause of all evil (1 Tim. vi:10). (2) A wicked person, or vile error, is a *root of bitterness*, which secretly infects and corrupts others with the poison of sin (Deut. xxix:18). (3) Christ is called the *Root of Jesse*, or *David*, as he is the author of their being, and immutably establishes the glory of their family (Is. xi:10; Rev. v:5, and xii:16). (4) *If the root be holy, so are the branches;* if the ancient patriarchs, Abraham, Isaac, and Jacob, the parents of the Hebrews, were in covenant with God, their children must

be consecrated to his service, and not cast off forever (Rom. xi:16). (5) *The root of nations goes up as rottenness,* and their *blossoms as dust,* and they have neither *root nor branch left,* when there is an utter destruction both of parents and children (Is. v:24; Mal. i:4). (6) To be *rooted and grounded in Christ,* is to be firmly united to him, and well established in the faith and experience of his truth (Col. ii:7). (7) The *root of the matter* is in one when he has a real habit or principle of grace, and a firm belief of the fundamental doctrines of the gospel, from which the fruit of good works proceeds (Job xix:28). (8) To *take root, spread out the roots,* or to *have the root by great waters,* is to become seemingly fixed in great prosperity (2 Kings xix:30; Job xxix:19; Ezek. xxxi:7). (9) The *roots* of hypocrites are *wrapped about the heap, and he seeth the place of stones;* his condition is seemingly established, and though he has no proper root of grace, he expects a high raised happiness (Job viii:17). (10) The royal family of Judah had their *roots under the king* of Egypt, and towards the king of Babylon; by submission to Pharaoh-necho, Jehoiakim obtained the kingdom, and by solemn engagement of subjection, Zedekiah got the crown from Nebuchadnezzar (Ezek. xvii:6, 7). (11) To be *rooted out, plucked up by the roots,* or to have the *roots dried,* or *killed with famine,* is to meet with fearful destruction, that ruins the principal men, and overturns the constitution of the state (Deut. xxix:28; Hos. ix:16; Is. xiv:30).

ROPE (rōp), (Heb. חֶבֶל, *kheh'bel,* twisted; עֲבֹת, *ab-oth',* twined; Gr. σχοινίον, *skhoy-nee'on,* grass withe). Ropes, strings, and various kinds of twine were made by the ancients of flax and other materials.

The Scripture references to rope are but few: The binding of Samson with them by Delilah (Judg. xvi:11, 12); in Ahithopel's counsel to drag down with ropes the supposed place of David's retreat (2 Sam. xvii:13); the servants of the defeated Syrian king, Ben-hadad, coming to Ahab with ropes round their necks (1 Kings xx:31, 32), as a sign of absolute surrender; and in the account of Paul's shipwreck (Acts xxvii:32).

Figurative. Isaiah directs a woe against those guilty of impiety, thus: "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a *cart rope*" (v:18). "There is a bitter sarcasm involved in the bold figure employed. They were proud of their unbelief, but this unbelief was like a halter with which, like beasts of burden, they were harnessed to sin, and therefore to the punishment of sin, which they went on drawing farther and farther, in ignorance of the wagon behind them" (Delitzsch, *Com.,* under the subject cited).

ROSE (rōz), (Heb. חֲבַצֶּלֶת, *khab-ats-tseh'leth*).

The meaning of the original excludes from our consideration the true rose and several other plants suggested. It is the opinion of some of the best authorities that the polyanthus narcissus (*Narcissus tazetta*) is intended in Cant. ii:1, and Is. xxxv:1, where alone the rose is mentioned. This beautiful and fragrant narcissus grows in the plain of Sharon, as is required by these references, and during its season of bloom is sold in the bazaars of the East and carried by everybody as a specially favorite flower.

The "rose of Sharon" of modern writers is a rose-like species of cistus, while the "rose of Jericho" is a small woody plant with minute cruciferous flowers. True wild roses are rarely seen except in the extreme north of Palestine.

Tournefort mentions fifty-three kinds of roses, of which the damask rose, and the rose of Sharon, are among the finest. The essence of damask roses is an excellent perfume.

Figurative. (1) Jesus Christ is called the *Rose of Sharon;* how unbounded his comeliness, delightfulness, and efficacy, for the healing of our souls (Cant. ii:1). (2) The wilderness *blossoms as the rose;* through the preaching of the gospel, the gentile world shall be converted to Christ, and flourish with saints and graces (Is. xxxv:1).

ROSH (rŏsh), (Heb. רֹאשׁ, *rosh,* the head), occurs in several places of the Old Testament.

1. The word is thought originally to signify 'poison,' and is therefore supposed to indicate a poisonous plant. But this has not yet been ascertained. It is sometimes translated *gall,* sometimes *bitter* or *bitterness,* but is generally considered to signify some plant. This we may infer from its being frequently mentioned along with *laanah* or 'wormwood,' as in Deut. xxix:18, 'lest there should be among you a root that beareth *gall* (*rosh*) and *wormwood* (*laanah'*); so also in Jer. ix:15; xxiii:15; and in Lam. iii:19, 'Remembering mine affliction and my misery, the *wormwood* and the *gall.*' That it was a berry-bearing plant, has been inferred from Deut. xxxii:32, 'For their vine is of the vine of Sodom, and their grapes are grapes of gall (*rosh*), their clusters are bitter.' In Jer. viii:14, 'water of gall' (*rosh*), is mentioned; which may be either the expressed juice of the fruit or of the plant, or a bitter infusion made from it: *'aquæ Rosch dicuntur, quia sunt succus herbæ, quam Rosch appellant.'* That it was a plant is very evident from Hos. x:4, where it is said 'their judgment springeth up as *hemlock* (*rosh*) in the furrows of the field.' Here we observe that *rosh* is translated *hemlock* in the Authorized Version, as it is also in Amos vi:12, 'For ye have turned judgment into *gall* (*laanah,* 'wormwood'), and the fruit of righteousness into *hemlock'* (*rosh*).

Though *rosh* is generally acknowledged to indicate some plant, yet a variety of opinions have been entertained respecting its identification; some, as the Authorized Version, in Hos. x:4, and Amos vi:12, consider *cicuta* or *hemlock* to be the plant intended. Tremellius adopts this as the meaning of *rosh* in all the passages, and is followed by Celsius (*Hierobot* ii:49). The *cicuta* of the Romans, the *kohneion* of the Greeks, is generally acknowledged to have been what we now call *hemlock,* the *conium maculatum* of botanists. There can be no doubt of its poisonous nature, but there does not appear any necessity for our considering *rosh* to have been more poisonous than *laanah* or *wormwood,* with which it is associated so frequently as to appear like a proverbial expression (Deut. xxix:18; Jer. ix:15; xxiii:15; Lam. iii:19; Amos vi:12). Some have erroneously translated it *wormwood,* from which it is sufficiently distinguished in the above passages. The Septuagint translator renders it *agrostis,* intending some species of grass. Hence some have concluded that it must be *lolium temulentum,* or *darnel,* the zizanium of the ancients, which is remarkable among grasses for its poisonous and intoxicating properties. It is, however, rather sweetish in taste, and its seeds being intermixed with corn, are sometimes made into bread. It is well known to grow in cornfields, and would therefore suit the passage of Hosea; but it has not a berry-like fruit, nor would it yield any juice; the infusion in water, however, might be so understood, though it would not be very bitter or disagreeable in taste. Hiller, in his

Hierophyticon (ii, 54), adduces the *centaury* as a bitter plant, which corresponds with much of what is required. Two kinds of *centaury,* the larger and smaller, and both conspicuous for their bitterness, were known to the ancients. The latter, the *Erythræa centaurium,* is one of the family of gentians, and still continues to be employed as a medicine on account of its bitter and tonic properties. We may also mention that an old name of this *centaury* was *'Rha capitatum.'* From the extreme bitterness of taste, from growing in fields, and being a native of warm countries, some plant like *centaury,* and of the tribe of gentians, might answer all the passages in which *rosh* is mentioned, with the exception of that (Deut. xxxii:32) where it is supposed to have a berried fruit. Dr. Harris, quoting Blaney on Jer. viii: 14, says, 'In Ps. lxix:21, which is justly considered as a prophecy of our Savior's sufferings, it is said, "they gave me *rosh* to eat," which the Septuagint have rendered *kholane, gall,* and accordingly it is recorded in the history (Matt. xxvii: 34), "They gave him vinegar to drink, mingled with gall." But in the parallel passage (Mark xv:23) it is said to be "wine mingled with myrrh," a very bitter ingredient. From whence I am induced to think that *kholay,* and perhaps *rosh,* may be used as a general name for whatever is exceedingly bitter; and, consequently, when the sense requires, it may be put specially for any bitter herb or plant, the infusion of which may be called *Aquæ Rosch.* (See GALL; MYRRH.)

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2. The seventh son of Benjamin, and head of a family in Israel (Gen. xlvi:21), B. C. about 1880. Perhaps identical with RAPHA, 1 (1 Chron. viii:2).

3. In Ezek. xxxviii:2, 3; xxxix:1 the Hebrew word *rosh,* translated "prince," should be read, doubtless, as "prince of Rosh." It was applied probably to a northern nation, and according to Gesenius the name is an early form of Russ or Russia Roume.

ROT, ROTTEN, ROTTENNESS (rŏt, rŏt't'n, rot't'n-nĕs), the rendering of several Hebrew words, used mostly figuratively.

(1) The name of the wicked *rots;* is forgotten, and becomes infamous (Prov. x:7). (2) God was as *rottenness* to the house of Judah, gradually wasting their numbers, glory, and strength, and rendering them contemptible (Hos. v:12). (3) A bad wife is *rottenness* to her husband; she gradually wastes his reputation, usefulness and wealth, and is a means of hastening his death (Prov. xii:4). (4) Envy is the *rottenness of the bones;* it weakens the faculties of the soul, wastes the physical constitution, increases spiritual decay and hastens natural death (Prov. xiv:30).

ROTHEM (rō'thĕm), written also **ROTEM** (Heb. רֹתֶם, *ro-them'*), occurs in four passages of the Old Testament, in all of which it is translated *juniper* in the Auth. Vers., though it is now considered very clear that a kind of *broom* is intended.

Belon mentions finding it in several places when traveling in the East. Burckhardt also frequently mentions the shrub *rethem* in the deserts to the south of Palestine, and he thought it to be the same plant as the *Genista rætæm* of Forskal.

He states that whole plains are sometimes covered with this shrub, and that such places are favorite places of pasturage, as sheep are remarkably fond of the pods. Lord Lindsay again, while traveling in the middle of the valleys of Mount Sinai, says, 'The *rattam* a species of broom, bearing a white flower, delicately streaked with purple, afforded me frequent shelter from the sun while in advance of the caravan.' Mr. Kitto on this well observes, 'It is a remarkable, because undesigned, coincidence, that in traveling to the very same Mount of Horeb, the prophet Elijah rested, as did Lord Lindsay, under a *rattam* shrub.' There can be no reasonable doubt, therefore, that the Hebrew *rothem* denotes the same plant as the Arabic *retem,* though it has been rendered *juniper* in the English, and several other translations as in 1 Kings xix:4; 'but he (Elijah or Elias) himself went a day's journey into the wilderness, and came and sat down under a *juniper* (*rothem*) tree,' etc.; 'And as he lay and slept under a *juniper* tree,' etc.

In the other passages the meaning is not so clear, and therefore different interpretations have been given. Thus, Job (xxx:4) says of the half-famished people who despised him, 'who cut up mallows by the bushes, and *juniper* (*rothem*) roots for their food.' Though the broom root may perhaps be more suitable for diet than the *juniper,* yet they are both too bitter and medicinal to be considered or used as nutritious, and, therefore, some say, that 'when we read that *rotem* roots were their food, we are to suppose a great deal more than the words express, namely, that their hunger was so violent, as not to refrain even from these roots,' which were neither refreshing nor nourishing. Ursinus supposes, that instead of the roots of this broom, we are to understand a plant which grows upon these roots, as well as upon some other plants, and which is well known by the English name of *broom-rape,* the *orobanche* of botanists. These are sometimes eaten. Thus Dioscorides (ii, 136) observes that the *orobanche,* which grows from the roots of broom, was sometimes eaten raw, or boiled like asparagus. Celsius again suggests an amendment in the sentence, and thinks that we should understand it to mean that the broom roots were required for *fuel,* and not for *food,* as the Hebrew words signifying *fuel* and *food,* though very similar to each other, are very different in their derivation: *'Diversæ igitur sunt voces Lachmam, panis eorum, et Lachmam, ad calefaciendum se, scriptione licet et literis atque punctis exacte conveniant;'* and this sense is confirmed by some of the Talmudical writers, as R. Levi Ben Gerson, who commenting on this passage says: *'ut significet, ad calefaciendum se; quia opus habebant, quo calefierent, quod versarentur in locis frigidis, sine ullo perfugio.'* The broom is the only fuel procurable in many of these desert situations, as mentioned by several travelers. Thus Thevenot, *'Puis nous nous reposâmes en un lieu ou il y avoit un peu de genets, car ils ne nous faisoient point reposer qu'en des lieux ow il y eut de quoi brûler, tant pour se chauffer, que pour faire cuire le cabvè et leur mafrouca.'* In Ps. cxx:4, David observes that the calumnies of his enemies were 'like arrows of the mighty, with coals of juniper' (*rothem*). The broom, being, no doubt, very commonly used as fuel in a country where it is abundant, and other plants scarce, might readily suggest itself in a comparison; but it is also described as sparkling, burning and crackling more vehemently than other wood. (See JUNIPER.)

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ROW (rō), (Heb. טִירָה, *tee-raw',* usually a wall, Ezek. xlvi:23). "It was made with boiling places under the rows round about." Row here means a row or shelf of brickwork which had separate shelves under which hearths for cooking were placed.

RUBY (rụ'bў), (Heb. פְּנִינִים, *pen-ee-neem'*; בִּרְכַּר, *kad-kode'*, striking fire, sparkling).

The word rendered 'ruby' in the Authorized Version (Job xxviii:18; Prov. iii:15; viii:11; xx:15; xxxi:10; Lam. iv:7) appears rather to indicate 'pearls.' The ruby is, however, generally supposed to be represented by *kadkode*, which occurs in Ezek. xxvii:6 and Is. liv:12, where the Authorized Version renders it 'agate.' An Arabic word of similar sound (*kadskadsat*) signifies 'vivid redness;' and as the Hebrew word may be derived from a root of like signification, it is inferred that it denotes the Oriental ruby, which is distinguished for its vivid red color, and was regarded as the most valuable of precious stones next after the diamond.

RUDDER (rŭd'dẽr), an oar used for steering a vessel (Acts xxvii:40). (See SHIP.)

RUDDER-BANDS (rŭd'der-bănds). See SHIP.

RUDDY (rŭd'dў), (Heb. אַדְמֹנִי, *ad-mo-nee'*, from אָדֹם, *aw-dam'*, to be red), applied to David (1 Sam. xvi:12; xvii:42).

It is a term used to denote either the color of David's hair or of his complexion. It seems rather to refer to the complexion. This view is confirmed by the application of kindred words, as "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies" (Lam. iv:7); and "My beloved is white and ruddy" (Cant. v:10), who is immediately described as black-haired (v:11).

RUDE (rụd), (Gr. ἰδιώτης, *id-ee-o'tace*), means properly a private person in distinction from a magistrate. In the New Testament it means illiterate, unlearned (2 Cor. xi:6).

Rue (*Ruta Graveolens*. After Carruthers).

RUDIMENTS (rụ'dĭ-ments), (Gr. στοιχεῖον, *stoy-khi'on*, any first thing), the first and simplest principles of a science or literature.

The word is translated "rudiments" or "elements" without distinction, as both mean the same thing (Gal. iv:3, 9; Col. ii:20). (See ELEMENTS.)

RUE (rụ), (Gr. πήγανον, *pay'gan-on*), spoken of only once in the Bible (Luke xi:42).

It is a well-known herb (*Ruta graveolens*) which often grows wild in Palestine, and was also cultivated for its disinfectant and other medicinal properties. Our Savior reproaches the Pharisees with their superstitious affectation of paying the tithe of rue, which was not in reality subject to the law of tithe, while they neglected the more essential parts of the law.

RUFUS (rụ'fus), (Gr. Ῥοῦφος, *hroo'fos*, red).

A person of this name was one of the sons of Simon the Cyrenian, who was compelled to bear the cross of Christ (Mark xv:21); he is supposed to be the same with the Rufus to whom Paul, in writing to the Romans, sends his greeting in the remarkable words, 'Salute Rufus, chosen in the Lord, and his mother and mine' (Rom. xvi:13). The name is Roman; but the man was probably of Hebrew origin. He is said to have been one of the seventy disciples, and eventually to have had charge of the church at Thebes (A. D. 29).

RUHAMAH (rụ'hā-mah), (Heb. רֻחָמָה, from רָחַם, *raw-kham'*, finding mercy, or having obtained "mercy") (Hos. ii:1), a symbolical title of Israel, like Lo-ruhamah.

RUIN (rụ'ĭn), the translation of some very expressive Hebrew terms:

1. (Heb. נָפַל, *naw-fal'*, to fall), the ruin of a city by dilapidation, separating all its stones (Is. xxv:2, "Thou hast made of a fenced city a ruin;" xvii:1); so of a country (Is. xxiii:13; Ezek. xxxi:13; comp. xxvii:27).

2. *Mekh-it-taw'* (Heb. מְחִתָּה, dissolution). "Thou hast brought his strongholds to ruins" (Ps. lxxxix:40). The word also means *terror*, and expresses the alarm occurring upon taking a fortified place.

3. *Haw-ras'* (Heb. הָרַס, of tear down), referring to "ruined cities" (Ezek. xxxvi:35, 36; comp. Amos ix:10). (Mc. & Str. *Bib. Dict.*)

Figurative. Ruin is symbolical of a fall or stumbling because of sin, or temptation to sin. (1) *"The ruin"* of Ahaz (see 2 Chron. xxviii:23; comp. Ezek. xviii:30; xxi:15), "who knoweth the ruin of them both" (Prov. xxiv:22). (2) *"A flattering mouth worketh ruin"* (Prov. xxvi:28). (3) *"Let this ruin be under thine hand;"* that is, take thou care of this disordered and perishing state (Is. iii:6).

RULER (rụl'ẽr). See KING.

RUMAH (rụ'mah), (Heb. רוּמָה, *roo-maw'*, high, exalted), the native place of Pedaiah, the father of Zebudah (2 Kings xxiii:36).

RUMP (rŭmp), (Heb. אַלְיָה, *al-yaw'*), or rather tail.

The rump or tail of rams, offered in sacrifice, was burnt on the altar, because it consisted chiefly of fat (Exod. xxix:22). It was considered the most delicate portion of the animal. (See SHEEP.)

RUN, RUNNING (rŭn, rŭn'ning). See GAMES.

RUSH (rŭsh). See AGMON; REED.

RUST (rŭst), (Gr. βρῶσις, *bro'sis*, eating; ἰός, *ee-os'*). This is the translation of two different Greek words in Matt. vi:19, 20, and in James v:3. In the former passage the word *brosis* has by some been understood to denote the larva of some moth injurious to corn. The allusion of St.

James is to the corroding nature of *eeos* on metals. Rust is, however, generally used, as almost everywhere in Greek writers, of that which is eaten, food (Heb. xii:16; 2 Cor. ix:10).

RUTH (ruth), (Heb. רוּת, *rooth*, a female friend). A Moabitish woman, brought, under peculiar circumstances, into intimate relation with the stock of Israel, and whose history is given in one of the books of the sacred canon which bears her name. The narrative that brings her into the range of inspired story is constructed with idyllic simplicity and pathos, and forms a pleasant relief to the somber and repulsive shades of the picture which the reader has just been contemplating in the later annals of the Judges.

(1) History of Family. It is the domestic history of a family compelled, by the urgency of a famine, to abandon the land of Canaan, and seek an asylum in the territories of Moab. Elimelech, the head of the emigrating household, dies in the land of his sojourn, where his two surviving sons (B. C. about 1070) 'took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth.' On the death of the sons, the widowed parent, resolving to return to her country and kindred, the filial affection of the daughters-in-law is put to a severe test, and Ruth determines at all hazards to accompany Naomi.

(2) Ruth and Boaz. She accordingly arrives at Bethlehem with her mother, where, in the extremity of want, she goes to glean after the reapers in the harvest-field of Boaz, a wealthy kinsman of her deceased father-in-law, Elimelech.

Attracted by her appearance, and informed of her exemplary conduct towards her mother-in-law, Boaz bade her return from day to day, and directed his servants to give her a courteous welcome. An omen so propitious could not but be regarded as a special encouragement to both, and Naomi therefore counseled Ruth to seek an opportunity for intimating to Boaz the claim she had upon him as the nearest kinsman of her deceased husband. A stratagem, which in other circumstances would have been of very doubtful propriety, was adopted for compassing this object; and though Boaz entertained the proposal favorably, yet he replied that there was another person more nearly related to the family than himself, whose title must first be disposed of. Without delay he applied himself to ascertain whether the kinsman in question was inclined to assert his right—a right which extended to a purchase of the ransom (at the Jubilee) of Elimelech's estate. Finding him indisposed to the measure, he obtained from him a release, ratified according to the legal forms of the time, and then proceeded himself to redeem the patrimony of Elimelech, and espoused the widow of his son (B. C. about 1060) in order 'to raise up the name of the dead upon his inheritance.'

(3) Ancestor of David. From this union sprang David, the illustrious king of Israel, whose line the writer traces up, in conclusion, through Boaz, to Pharez, son of Judah.

The principal difficulty in regard to the book arises, however, from this very genealogy, in which it is stated that Boaz, who was the husband of Ruth, and the great-grandfather of David, was the son of Salmon by Rachab. Now, if by Rachab we suppose to be meant, as is usually understood, Rahab the harlot, who protected the spies, it is not easy to conceive that only three persons—Boaz, Obed and Jesse, should have intervened between her and David, a period of near 400 years. But the solution of Usher is not improbable, that the ancestors of David, as persons of preëminent piety, were favored with extraordinary longevity. Or it may be that the sacred writers have mentioned in the genealogy only such names as were distinguished.

(4) Practical Lessons. The practical lessons of the book are manifold and impressive—the sure reward of filial devotion and trust in God; the true use of the calamities of life; the overruling providence of God in the private affairs of a humble family as well as in the palace of princes and the public events of nations. It also shows that God had children outside of Canaan and the Jewish theocracy, and the incorporation of Ruth into the Church of the Old Testament may be regarded as an intimation of the future call of the Gentiles to the gospel salvation.

RUTH, BOOK OF. The Book of Ruth is inserted in the Canon, according to the English arrangement, between the book of Judges and the books of Samuel, as a sequel to the former and an introduction to the latter. Among the ancient Jews it was added to the book of Judges, because they supposed that the transactions which it relates happened in the time of the judges of Israel (Judg. i:1). Several of the ancient fathers, moreover, make but one book of Judges and Ruth. But the modern Jews commonly place in their bibles, after the Pentateuch, the five Megilloth—(1) The Song of Solomon; (2) Ruth; (3) The Lamentations of Jeremiah; (4) Ecclesiastes; (5) Esther. Sometimes Ruth is placed the first of these, sometimes the second, and sometimes the fifth.

(1) Date and Authorship. The true date and authorship of the book are alike unknown, though the current of authority is in favor of Samuel as the writer. That it was written at a time considerably remote from the events it records, would appear from the passage in ch. iv:7, which explains a custom referred to as having been 'the manner *in former time* in Israel concerning redeeming and concerning changing' (comp. Deut. xxv:9). That it was written, also, at least as late as the establishment of David's house upon the throne, appears from the concluding verse—'And Obed begat Jesse, and Jesse begat David.' The expression, moreover (ch. i:1), 'when the judges ruled,' marking the period of the occurrence of the events indicates, no doubt, that in the writer's days kings had already begun to reign. Add to this what critics have considered as certain Chaldaisms with which the language is interspersed, denoting the composition at a period considerably later than that of the events themselves.

(2) Canonical Authority. The canonical authority of Ruth has never been questioned, a sufficient confirmation of it being found in the fact that Ruth, the Moabitess, comes into the genealogy of the Savior, as distinctly given by the Evangelist (Matt. i:6).

RYE (rī), (Heb. כֻּסֶּמֶת, *koos-seh'meth*, A. V. 'fitches', Ezek. iv:9). The R. V. renders it 'spelt' (Is. xxviii:25; Exod. ix:32).

S

SABACHTHANI (sa-băk'tha-nī, or sā'bak-thā'nī), (Gr. *σαβαχθανί, sab-akh-than-ee'*, for Heb. שַׁבַקְתָּנִי, thou hast left me), a Greek form of the Chaldee *shabaktani*, quoted by Christ on the cross from the Targum on Ps. xxii:2 (Matt. xxvii:46; Mark xv:34).

SABÆANS (sa-ba'anz), See SABEANS.

SABAOTH (săb'ă-ŏth, or sa-bā'oth), (Gr. *σαβαώθ, sab-ah-ōwth'*, for Heb. צְבָאוֹת, *tseh-baw-oth'*, hosts), spoken of only twice in the Bible (Romans ix:29; James v:4), sometimes supposed to be synonymous with Sabbath, which is not true, Sabaoth being the Greek form of the Hebrew word as above for armies or hosts.

SABBATH (săb'bath). The original word שַׁבָּת, *shab-bawth'*), signifies simply rest, cessation from labor or employment.

The term, however, became appropriated in a specific religious sense, to signify the dedication of a precise portion of time to cessation from worldly labor, and a peculiar consecration by virtue of which a sanctity was ascribed to the portion of time so set apart.

(1) Sabbath Before the Law. *Was there any Sabbath before the Law?* This is a question which lies at the root of all the differences of opinion which have been entertained. For the affirmative it is alleged on the authority of Gen. ii:3 that the Sabbath was instituted by God in commemoration of his resting on the seventh day from the work of creation, and given to our first parents.

This text has indeed usually been regarded as conclusive of the whole question; but those who hold that the institution of the Sabbath originated under the Law observe that this passage contains no express command, addressed to any parties, nor any specific mention of the nature of such implied solemnization; still less any direct allusion to rest from labor, or to religious worship.

It is also urged that some of the ablest divines, even of older times, regard the passage (Gen. ii:3) as proleptical or anticipatory, and referring to the *subsequent* institution recorded in Exodus.

The early Christian writers are generally as silent on this subject of a primitive Sabbath as on that of primitive sacrifice (see SACRIFICE). Such examination as we have been able to institute has disclosed no belief in its existence, while some indications are found of a notion that the Sabbath began with Moses. Thus, Justin Martyr says that the patriarchs 'were justified before God not keeping the Sabbaths;' and again, 'from Abraham originated circumcision, and from Moses the Sabbath, and sacrifices and offerings,' etc. (*Dial. con. Tryph.*, 236, 261). Irenæus observes, 'Abraham, without circumcision, and without observance of Sabbaths, believed in God,' etc. (iv:30). And Tertullian expresses himself to the same effect (*Adv. Jud.* ii, 4). While, on the other hand, they regard the institution as wholly peculiar to the Israelites. Justin Martyr, in particular, expresses himself pointedly to the effect that 'it was given to them on account of their lawlessness (*ἀνομίαν*) and hardness of heart' (*Dial. cum Tryph.*, 235).

(2) The Jewish Sabbath. Under the Mosaic law itself the case is perfectly free from all doubt or ambiguity. The Sabbath, as consisting in a rigid cessation from every species of labor, was enjoined expressly 'for a perpetual *covenant*,' and as 'a *sign* between God and the *children of Israel* forever' (Exod. xxxi:16). And the same idea is repeated in many other passages, all showing both the exclusive announcement and peculiar object and application of the institution to the people of Israel, as particularly Ezek. xx:10; Neh. ix:14, etc. And this is further manifest in the constant association of this observance with others of the like peculiar and positive nature, as with reverencing the sanctuary (Lev. xix:30), keeping the ordinances (Ezek. xlv:17), solemnizing the new moons (Is. i:13; lxvi:23), and other feasts (Hos. ii:11). And obviously with the same view it was expressly made one of the primary obligations of proselytes who joined themselves to the Lord, as 'taking hold of the covenant' thereby (Is. lvi:6).

The degree of minute strictness with which it was to be observed is laid down in express literal precepts, as against kindling fire (Exod. xxxv:3) or preparing food (xvi:5, 22). A man was put to death for gathering sticks (Num. xv:32). Buying and selling were also unlawful (Neh. x:31).

To these a multitude of more precise injunctions were added by the traditions of the Rabbis, such as the prohibition of traveling more than twelve miles, afterwards contracted to one mile, and called a Sabbath day's journey, and not only buying and selling, but any kind of pecuniary transaction, even for charitable purposes, or so much as touching money (see Vitringa, *De Synagogâ*, translated by Bernard, p. 76).

It is admitted that there is no other direct mention of a Sabbath in the book of Genesis; but there are traces of a period of seven days, which are usually regarded as indicating the presence of a Sabbath. Thus, in Gen. iv:3, the words rendered 'in process of time,' have been held to signify 'the end of days,' and this supposed to mean a week—when the offerings of Cain and Abel were made—and hence the Sabbath. Again, they refer to the periods of seven days, occurring in the history of Noah (Gen. vii:10; viii:10); yet the term 'week' is also used in the contract between Jacob and Laban (Gen. xxix:27, 28); and Job and his friends observed the term of seven days Job ii:13); all of which, it is alleged, goes to prove that the blessing of a Sabbath was not withheld from the primitive world.

The terms in which the appointment of the Sabbath to the Israelites is made before the delivery of the rest of the law (Exod. xvi:23), have also been supposed to imply that it was not a new institution, as also the use of the word 'remember,' introducing the injunction in the Decalogue. But, on the other side, it is answered that in giving an injunction, the monitory word 'remember' is as commonly used in reference to the *future* recollection of the precept so given, as to anything *past*. That there is nothing extraordinary in the institution of one particular observance of the law before the rest of it was delivered; the same argument would show a previous obligation to observe the Passover or circumcision. That with regard to the reckoning of time by weeks, this does not at all necessarily imply any reference to a Sabbath. And that the employment of any par-

ticular mode of reckoning by a *historian,* is no proof that it was used *by the people,* or *in the times* he is describing.

It is powerfully urged by the believers in a primitive Sabbath, that we find from time immemorial the knowledge of a week of seven days among all nations—Egyptians, Arabians, Indians —in a word, all the nations of the East, have in all ages made use of this week of seven days, for which it is difficult to account without admitting that this knowledge was derived from the common ancestors of the human race.

On the other side it is again denied that the reckoning of time by weeks implies any reference to a Sabbath. The division of time by weeks, as it is one of the most ancient and universal, so is it one of the most obvious inventions, especially among a rude people, whose calendar required no very nice adjustments. Among all early nations the *lunar* months were the readiest large divisions of time, and though the recurrence of the lunar period in about 29½ days was incompatible with any *exact* subdivision, yet the nearest whole number of days which could be subdivided into shorter periods, would be either thirty or twenty-eight; of which the latter would, of course, be adopted, as admitting of division into 4, corresponding nearly to those striking phenomena, the phases or quarters of the moon. Each of these would palpably correspond to about a week; and in a period of about 5½ lunations, the same phases would return very nearly to the same days of the week. In order to connect the reckoning by weeks with the lunar month, we find that all ancient nations observed some peculiar solemnities to mark the day of the *new moon.* Accordingly, in the Mosaic law the same thing was also enjoined (Num. x:10; xxviii:11, etc.), though it is worthy of remark that, while *particular observances* are here enjoined, the idea of celebrating the new moon in *some way* is alluded to as if already familiar to them.

In other parts of the Bible we find the Sabbaths and new moons continually spoken of in conjunction; as (Is. i:13, etc.) the division of time by weeks prevailed all over the East, from the earliest periods among the Assyrians, Arabs, and Egyptians—to the latter people Dion Cassius ascribes its invention. It was found among the tribes in the interior of Africa by Oldendorf (Jahn's *Arch. Bibl.,* art. 'Week'). The Peruvians counted their months by the moon, their half-months by the increase and decrease of the moon, and the weeks by quarters, without having any particular names for the week days. Their cosmogony, however, does not include any reference to a six days' creation (Garcilasso de la Vega, *Hist. of the Incas,* in Taylor's *Nat. Hist. of Society,* i:291). The Peruvians, besides this, have a cycle of *nine* days, the approximate *third* part of a lunation (*ib.* p. 292), clearly showing the common origin of both. Possibly, also, the "nundinæ" of the Romans may have had a similar origin.

The Mexicans had a period of five days (Antonio de Solis, *Conquest of Mexico,* quoted by Norman on 'Yucatan,' p. 185). They had also periods of thirteen days; their year was solar, divided into eighteen months of twenty days each, and five added (Laplace, *Hist. d'Astron.* p. 65). Some writers, as Acosta and Baron Humboldt, have attributed the origin of the week to the names of the primary planets as known to the ancients. It is certain that the application of the *names* of the planets to the days originated in the *astrological* notion, that each planet in order presided over the hours of the day; this we learn expressly from Dion Cassius (lib. xxvii). Arranging the planets in the order of their distances from the earth, on the Ptolemaic system, Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon—then *e. g. Saturn* presided over the first hour of Saturday; and assigning each planet to an hour in succession, the twenty-second hour will fall to Saturn again, the twenty-third to Jupiter, the twenty-fourth to Mars; and thus the first hour of the next day would fall to the *Sun,* and so on. This mode of designation was adopted by the Greeks and Romans from the East, and is found among the Brahmins (see Useful Knowledge Society's *Life of Galileo,* p. 12; also Laplace, *Précis de l'Hist. de l'Astron.,* p. 16).

Those who take the view adverse to the existence of a primitive Sabbath, regard it as a circumstance worthy of remark, that in the reëstablishment of the human race, after the Flood, we find in Gen. ix a precise statement of the covenant which God is represented as making with Noah, in which, while several particulars are adverted to, no mention whatever is made of the Sabbath.

This will be the place also to mention, however briefly, the extension of the idea of a seventh period of rest, in the institution of the *Sabbatical Year;* or the injunction of a *fallow* or cessation of tillage for the land every seventh year. Not only were the labors of agriculture suspended, but even the spontaneous productions of the earth were to be given to the poor, the traveler and the wild animals (see Lev. xxv:1-7; Deut. xv:1-10). This prohibition, however, did not extend to other labors or trades, which were still carried on. There was, however, in this year an extraodinary time devoted to the hearing of the law read through (see Deut. xxxi:10, 18). As Moses predicted (Lev. xxvi:34), this institution was afterwards much neglected (2 Chron. xxxvi:21).

Closely connected with this was the observance of the year following seven Sabbatic years (*i. e.* the fiftieth year) called the year of Jubilee; but this has been fully treated under the article JUBILEE.

(3) The Christian Sabbath. The question as to the continued obligation of the Sabbath under the Christian dispensation is one on which great difference of opinion has been entertained, not only by Christian churches, but by theologians of the same church.

The Jewish prophets in several places describe in lofty imagery a future condition of glory and prosperity, connected with the reign of the promised Messiah. These predictions are in a great degree conveyed under the *literal* representation of temporal grandeur, to be attained by the Jewish nation, and the restoration of their temple and worship to the highest pitch of splendor, while proselytes should come in from all nations, until the whole world should own its spiritual sway (as Amos ix:11; Micah iv:1; Zech. viii:20). In the course of these representations reference is made to the observance of Sabbaths (Is. lvi:6, 7; lxvi:23).

In the interpretation of these passages some difference of opinion has prevailed. The Jews themselves have always understood them in their strictly literal sense. Among Christians they have been regarded as *literally* predicting some *future* restoration of the people of Israel, or perhaps as applying in a *first* or *literal* sense to the temporal restitution of the Jews after the captivity (which was to a great degree fulfilled before the coming

of Christ), and the extraordinary accession of proselytes from all nations which had at that period taken place, while in *a second or figurative* sense they refer to the final extension of Christ's spiritual kingdom over the whole world.

These passages have been adduced in proof of the continued and permanent obligation of the Sabbath under all circumstances of the church of God; but those who dispute this, call attention to the fact that in these the Sabbath is always coupled with other observances of the Mosaic law; and they allege that if the whole description be taken literally, then by common consistency the Sabbaths must be also taken literally as applying to the Jews and the proselytes to their religion; if figuratively, the Sabbaths must by parity of reason be taken figuratively also, as implying spiritual rest, cessation from sin, and the everlasting rest of the faithful.

The teaching of Christ himself on this subject was of precisely the same kind as on all other points connected with the law. He was addressing exclusively Jews living under that law still in force. He censured the extravagant rigor with which the Pharisees endeavored to enforce it; he exhorted to a more special observance of its weightier matters, and sought to lead his followers to a higher and more spiritual sense of their obligations; but he in no degree relaxed, modified, or abrogated any portion of the Mosaic code. On the contrary, he expressly upheld its authority, enlarging indeed on many precepts, but rescinding none (Matt. v:17, 18; xxiii:1-29; xviii:17, etc.).

So in regard to the more particular precept of the Sabbath, while he reproved the excessive strictness of the Pharisaical observance—and to this end wrought miracles upon it, and vindicated works of mercy and necessity by reason of the case, and instances from the Old Testament (as in Matt. xii:1; Luke xiii:15; John v:9, etc.)—still he in no way modified or altered the obligation beyond what the very language of the law and the prophets clearly sanctioned. He used indeed the remarkable declaration, 'The Sabbath was made for *the man* (dia ton anthropon), not *the man* (ho anthropos) for the Sabbath,' which is usually regarded as the most conclusive text in favor of the universal obligation of the Sabbath, and it must have been so regarded by our translators, seeing that they omit the article. It is commonly understood in the following sense: 'It was made for man, not as he may be a Jew, or a Christian, but as man, a creature bound to love, worship, and serve his God and maker in time and in eternity.' To this it is answered, that we must not overlook the article in the original, where *the* man must mean 'those for whom it was appointed,' without specifying who they were, much less implying *man* in general; that 'the man was not made for it,' as manifestly implies that it was not a duty of an essential and unchangeable nature, such as those for which man *is* especially constituted and ordained—in other words, that it was an institution enjoined by way of *adaptation* to the case of those to whom the precept was given. An intermediate view, which lays no particular stress upon the definite article, is thus expressed in paraphrase by the elder Rosenmüller (*Scholia in Marc.* ii:27): "The Sabbath is an institution for the recreation of man; but man was not *therefore* created that he might on the seventh day rest from all anxious labor.' He adds, 'This being the nature of the Sabbath, it will hold true, that it is in the power of the Messiah to dispense with its observance.'

In the preaching of the Apostles we find hardly an allusion to the subject. Their ministry was at first addressed solely to the Jews, or to those who were at least proselytes. To these disciples, in the first instance, they neither insisted on the observance of the law, nor on any abrogation of it; though at a later period we find St. Paul, more especially, gradually and cautiously pointing out to them its transitory nature, and that having fulfilled its purpose, it was to cease (*e. g.* Heb. vii:18). There is nothing to show directly whether the obligation of the Sabbath did or did not share in the general declaration; and the affirmative or negative must be determined by the weight of the arguments in behalf of the preservation of the moral as distinguished from the ceremonial law. It is, however, clear from several passages in the New Testament, that it continued to be observed as heretofore by these converts, along with the other peculiarities of the law. Our Savior adds, 'Therefore the Son of man is lord even of the Sabbath day;' which is on all hands agreed to mean that he had power to abrogate it partially or wholly, if he thought fit, and it is admitted that he did not then think fit to exercise it.

With regard to the Gentile converts (who were the more special objects of St. Paul's labors), we find a totally different state of things prevailing. They were taught at first the spiritual religion of the Gospel in all its simplicity. But the narrow zeal of their Jewish brethren very early led them to attempt the enforcement of the additional burden of the law upon these Gentile Christians. The result was the explicit apostolic decree contained in Acts xv:28. The omission of the Sabbath among the few things which are there enforced upon them, is advanced by those who doubt the abiding obligation of the institution, as a very strong circumstance in their favor; and the freedom of these converts from its obligation is regarded by them as conclusively proved in Col. ii:16, and clearly implied in Rom. xiv:6, where the Sabbaths are said to be placed in exactly the same predicament as new moons, distinctions of meats, etc., and all explicitly declared to be shadows. It is also urged that in the discourses of the apostles to the heathen recorded in the Acts, we find not the slightest allusion to any *patriarchal obligations,* of which, if such had existed, it would have been manifestly necessary to have informed their hearers.

These last arguments appear to us to be the strongest of any that have yet been advanced in favor of the view indicated; nor do we see how they can be met but by urging the distinction between the moral and ceremonial law, and the paramount obligation of the former, while the latter is abrogated; for it will then follow, that the whole moral law being of unchangeable obligation, it was not necessary to specify the Sabbath in particular, when the general obligation of the whole was understood. This answer does not, however, meet the argument founded on Col. ii:16, which is alleged to place the Sabbath under the ceremonial law, if the distinction of the moral and ceremonial divisions of the law be admitted. That text is indeed of the utmost importance to the question; of this the disputants on both sides have been fully aware, and have joined issue upon it. The view of those who are opposed to the sabbatic obligation, has been already given; that of the other side may be expressed in the words of Bishop Horsley (*Sermons,* i, 357), 'From this text, no less a man than the venerable Calvin drew the conclusion, in which he has been rashly followed by other considerable men, that the sanctification of the seventh day is no indispensable

duty of the Christian church; that it is one of those carnal ordinances of the Jewish religion which our Lord had blotted out. The truth, however, is, that in the apostolical age, the first day of the week, though it was observed with great reverence, was not called the Sabbath-day, but the Lord's day; that the separation of the Christian church from the Jewish communion might be marked by the name as well as by the day of their weekly festival; and the name of the sabbath-days was appropriated to the Saturdays, and certain days in the Jewish church which were likewise called Sabbaths in the law, because they were observed with no less sanctity. The sabbath-days, therefore, of which St. Paul in this passage speaks, were not the Sundays of the Christians, but the Saturday and other sabbaths of the Jewish calendar. The Judaizing heretics, with whom St. Paul was all his life engaged, were strenuous advocates for the observance of these Jewish festivals in the Christian church; and his (St. Paul's) admonition to the Colossians, is, that they should not be disturbed by the censures of those who reproached them for neglecting to observe these sabbaths with Jewish ceremonies.' To the same effect, see Macknight and Bulkley, on Col. ii:16.

The difference of opinion, then, is this, that the passage is alleged, on one side, to abrogate altogether the sabbatic observance; while on the other, it is contended that it applies only to that part of it which was involved in the ceremonial law.

The question thus becomes further narrowed to the point, whether it is right or not to transfer to the Lord's day the name, the idea, and many of the obligations of the Jewish Sabbath? The negative is asserted by two very opposite parties: by the Sabbatarians as a body, and by individuals in different denominations, who take their stand upon the primitive determination of the Sabbath to the seventh day, in commemoration of the creation; and who therefore hold that the Saturday or seventh day must remain, to all time, the day of rest, unless altered by an authority equal to that by which it was established. They deny that the authority for any such alteration is to be found in the New Testament; for they understand the passage above referred to (Col. ii:16), to apply not to the day, but to the peculiar observances which the Jewish law connected with it (Rupp, *Relig. Denom.* pp. 83-91). The right of thus transferring the idea of the Sabbath to the Lord's day, is also denied by those who believe that the Sabbath was entirely a Mosaical institution, and as such abrogated, along with the whole body of the law, at the death of Christ, which closed the old shadowy dispensation, and opened the realities of the new. It is admitted that Christ himself did not abrogate it, though he asserted his right to do so; for the old dispensation subsisted till his death. But being *then* abrogated, it is denied that it was re-enacted through the Apostles, or that they sanctioned the transfer of the Sabbatic obligations to the Sunday, although the early Christians did, with their approbation, assemble on that day—as the day on which their Lord arose from the dead—for worship, and to partake in the memorials of his love. (See SUNDAY OR LORD'S DAY.)

In answer to this it is urged that the transfer or change *was* made under the authority of the Apostles. It is, indeed, allowed that there is no express command to that effect; but as it was done in the apostolic age (which, however, the other side does not admit), the consent of the Apostles is to be understood. More cogent is the argument, that the day itself was *not* an essential part of the original enactment, which ordains not necessarily every seventh day, but one day in seven, as holy time. In the primitive ages of man, the creation of the world was the benefaction by which God was principally known, and for which he was chiefly to be worshiped. The Jews, in their religious assemblies, had to commemorate other blessings—the political creation of their nation out of Abraham's family, and their deliverance from Egyptian bondage. Christians have to commemorate, besides the common benefit of the creation, the transcendent blessing of our redemption—our new creation to the hope of everlasting life, of which our Lord's resurrection on the first day of the week was a sure pledge and evidence. Thus in the progress of ages, the Sabbath acquired new ends, by new manifestations of the divine mercy; and these new ends justify corresponding alterations of the original institution. Horsley, and those who agree with him, allege that upon our Lord's resurrection, the Sabbath was transferred in memory of that event, the great foundation of the Christian's hope, from the last to the first day of the week. 'The alteration seems to have been made by the authority of the Apostles, and to have taken place the very day in which our Lord arose; for on that day the Apostles were assembled; and on the seventh night afterward they were assembled again. The celebration of these first two Sundays was honored by our Lord's presence. It was, perhaps, to set a mark of distinction upon this day in particular that the intervening week passed off, as it would seem, without any repetition of his first visit to the eleven Apostles. From that time the Sunday was the constant Sabbath of the primitive church. The Christian, therefore, who devoutly sanctifies one day in seven, although it be on the first day of the week, not the last, as was originally ordained, may rest assured that he fully satisfies the spirit of the ordinance' (Horsley, i, 334, 335; compare Holden's *Christian Sabbath,* pp. 286, 287).

In justification of the change it has also been well remarked that the same portion of time which constituted the seventh day from the creation could not be simultaneously observed in all parts of the earth, and that it is not therefore probable that the original institution expressed more than one day in seven—a seventh day of rest after six days of toil, from whatever point the enumeration might set out or the weekly cycle begin. If more had been intended it would have been necessary to establish a rule for the reckoning of days themselves, which has been different in different nations; some reckoning from evening to evening, as the Jews do now; others from midnight to midnight, etc. Even if this point were determined the difference of time produced by difference of latitude and longitude would again throw the whole into disorder; and it is not probable that a law intended to be universal would be fettered with that circumstantial exactness which would render difficult, and sometimes doubtful, astronomical calculations necessary in order to its being obeyed according to the intentions of the lawgiver. It is true that this very argument might be adduced on the other side to prove that the obligations of the Sabbatic observance were originally limited to the Jews. It is not, however, our object, nor would it be possible, to exhaust all the arguments which bear upon the subject. Enough has been produced to indicate the bearings of the question, and at the end of the article materials are furnished for more minute inquiry. It appears to us that great confusion and much injustice have

arisen from confounding different shades of opinion respecting the Sabbath. They might be thus discriminated:

(1) Those who believe that the Sabbath is of binding and sacred obligation, *both* as a primitive institution and as a moral law of the Mosaical code. These may be divided into:

(*a*) Those who contend for the very day of the Mosaical institution.

(*b*) Those who believe the obligation to have been transferred to the *first* day by the Apostles.

(2) Those who deny that the Sabbath was a primitive institution, or that its obligation survived the Mosaical dispensation, but who nevertheless hold the observance of the Lord's day as an apostolical institution, deriving none of its authority or obligation from the Mosaical dispensation.

(3) Those who both deny the permanent obligation of the Sabbath, and that there is any obligatory authority in the New Testament for the observance of even the Lord's day. These again may be divided into classes:

(*a*) Those who hold that, although not of divine obligation, the observance of the first day of the week as a day of rest from toil, and of spiritual edification, is not only salutary but necessary, and is therefore in accordance with the will of God, and ought as such to be maintained.

(*b*) Those who assert that, not being a matter of positive injunction, it is not necessary or desirable to observe the day at all on religious grounds. But even these generally admit that it is competent for human legislation to enact its observance as a day of rest, and that it then becomes a duty to obey it as the law of the land, seeing that it is *not contrary to* the will of God.

(*c*) A mixed view of the subject, arising out of the last two, seems to be entertained by the Quakers, and by individuals in different denominations, namely, that the authorized institution of Moses respecting a weekly Sabbath, and *the practice* of the first teachers of Christianity, constitute a sufficient recommendation to set apart certain times for the exercise of public worship, even were there no such injunctions as that of Heb. x:25. Community of dependence and hope dictates the propriety of *united* worship, and worship, to be united, must be performed at intervals previously fixed. But, it is urged, since the Jewish Sabbath is abrogated, and since the assembling together on the first day of the week is mentioned as an existing practice in the New Testament, but not enjoined as a positive obligation, it does not appear why these periods should recur at intervals of seven days any more than of five or ten. Nevertheless, it is added, 'the question whether we are to observe the first day of the week *because it is the first day,* is one point—whether we ought to devote it to religious exercises, *seeing that it is actually set apart for the purpose,* is another. Bearing in mind then that it is right to devote some portion of our time to these exercises, and considering that no objection exists to the day which is actually appropriated, the duty seems very obvious—so to employ it' (Jonathan Dymond, *Essays on the Principles of Morality,* i, 164-172).

This testimony in favor of the observance from one who utterly denies the religious obligation of setting even one day in seven apart is not unlike that of Dr. Arnold, who seems to have taken the view of the subject represented in 3, *a.* In a letter to Mr. Justice Coleridge he says:

'Although I think that the whole law is done away with, so far as it is the law given in Mount Sinai, yet so far as it is the law of the Spirit, I hold it to be all binding; and believing that our need of a Lord's day is as great as it ever was, and that, therefore, its observance is God's will, and is likely, so far as we see, to be so to the end of time, I should think it most mischievous to weaken the respect paid to it' (*Life and Correspondence,* i, 355).

We have entered into these details concerning the differences of opinion on this important subject—which concerns one-seventh of man's life—for the sake of defining the exact amount of such differences, and of showing that pious men, sincerely seeking the truth of God's word, may on the one hand conscientiously doubt the obligation of a Christian Sabbath without deserving to be stigmatized as Antinomians, scoffers, or profane; and on the other, may uphold it without being regarded as Judaizers and formalists. A very gratifying result which arises from the contemplation of these *differences* as to the nature and extent of the obligation will be found in the clearer perception of the *agreement* to which they all tend, in favor of the observance itself, as in the highest degree conducive to the health of the mind and the nourishment of the soul.

(4) Literature. Calvin, *Instit. Christ. Relig.* lib. ii. ch. 8; Brerewood, *Treatise of the Sabbath;* Bp. Prideaux, *Doctrine of the Sabbath;* Abp. Bramhall, *Discourses on the Controversy about the Sabbath;* Bp. White, *Treatise of the Sabbath Day;* Heylin, *History of the Sabbath;* Chandler, *Two Sermons on the Sabbath;* Wotton, *On the Mishna,* i, 205; Warburton *Divine Legation,* iv, 36, note; Watts' *Perpetuity of the Sabbath;* Kennicott, *Serm. and Dialog. on the Sabbath;* Porteus, *Sermons,* vol. i, serm. 9; Horsley's *Sermons,* u. s.; Paley, *Natural and Political Philosophy,* b. v. c. 7; Holden's *Christian Sabbath;* Burnside, *On the Weekly Sabbath;* Burder's *Law of the Sabbath;* Wardlaw, Wilson, and Agnew, severally, *On the Sabbath; Modern Sabbath Examined,* 1832; Archbishop Whateley, *Difficulties of St. Paul,* Essay v. note on Sabbath.

B. P. and J. K.

Below is given a carefully prepared article setting forth the views of those who believe that there is no divine sanction for observing the first day of the week as the Sabbath:

(5) The Seventh Day of the Week the Only Divinely Appointed Sabbath. The Christians in this country and abroad who observe the seventh day of the week as the Sabbath sustain their position by the following arguments, very briefly stated:

(1) *The Weekly Sabbath* was originated alone by the Lord, and the authority for keeping it by mankind rests primarily and altogether on his positive command.

(2) *The Scriptures of the Old and New Testaments* furnish the sole and decisive revelation of God respecting the origin, object, establishment, and perpetuity of the Sabbath, as well as the time and proper mode of its observance.

(3) *As to Its Origin.* This lies in the example set by God, and his consecration of the seventh day of the week, at the close of the creation (Gen. ii:2, 3).

(4) *As to Its Object.* Man is supplied with a stated time for resting from all secular labor, so that he can freely worship the only true God as the Creator and Preserver of the world and its inhabitants—thus condemning all forms of atheism and paganism (Exod. xvi:23; xxxi:13; Deut. v:15; and Acts xvi:13).

(5) *As to Its Establishment.* This was finally effected by the issue of the Fourth Commandment of the Moral Law (Exod. xx:8-10). The obliga-

tion to keep this commandment was subsequently enforced by severe penalties for violating it.

(6) *As to Its Perpetuity.* The immutable Decalogue, in which the command to observe the seventh day as the Sabbath is included, shows that such fact was so designed. It is further substantiated by the statement of Christ that not one jot nor one tittle should pass from the law until heaven and earth shall pass away (Matt. v:18). To the children of Israel this Sabbath was "a perpetual covenant," and "a sign forever" (Exod. xxxi: 16, 17). In Hebrews it is presented as a type of the heavenly rest for all believers in Christ, evidently to the end of time. The keeping of the Sabbath on the last day of the week is regarded as fulfilling the law by those who accept the theory that the seven days of creation must be held to be seven immense periods of time; and that the actual days of the week were designated by God to represent these periods. The expression, "And the evening and the morning were," is used by Moses as applying to each of the first six periods, and is omitted by him as not applying to the seventh. The reason assigned is that each of the former was considered as having been completed at the creation, while the last period was not then completed—it being still in progress, as God is resting from the work of creating and will continue so to rest until he makes the "new heavens and a new earth." Since God is still observing in the seventh period his part of the Sabbatic covenant, why should not the human race observe their part on the seventh day of the week?

(7) *As to the Time of Its Observance.* The Bible everywhere states that it is "the seventh day" of the week, not a seventh day, nor a seventh portion of the week, but a specified day. This day begins at the evening before the morning—the evening being marked by the going down of the sun.

(8) *As to Its Proper Mode of Observance.* Explicit directions are given in the Fourth Commandment. The day is to be kept "holy unto the Lord;" a time for "a holy convocation," and "the Sabbath of the Lord in all your dwellings" (Lev. xxiii:3). The false interpretations placed upon the law of the Sabbath by the Jews, and the burdensome exactions required of its observers by them, were condemned by Christ, "the Lord also of the Sabbath," who taught that works of necessity, mercy and religious worship are permitted on the Sabbath (Luke vi:1-10).

(9) *To no Man* or combination of men has God indicated in his revelation that he has granted the right to change or suspend any of these features of his Holy Sabbath. On the contrary, Christ has declared that he who teaches the breaking of the least of these commandments shall be called the least in the kingdom of heaven (Matt. v:19).

(10) *Certain False Views Noticed.* (*a*) The Sabbath was constituted solely for the Jews. Christ contradicted this, when he said, "The Sabbath was made for man," the generic man, the whole human race (Mark ii:26). (*b*) You cannot separate the institution of the Sabbath from the day in which it is commanded to be kept. In the beginning and in the Decalogue, God blessed, sanctified, hallowed "the seventh day" as the Sabbath, not the reasons or the arrangements for observing it. (*c*) Redemption through Christ, being greater than the creation, should have a day for its celebration distinct from the Sabbath, the memorial of the latter. In fact, the scheme of the creation embraced the plan of redemption through Christ. The seed of the woman shall bruise the serpent's head (Gen. ii:15).

(11) *The Facts Are Historical,* that the seventh day has always been observed as the weekly Sabbath under the Jewish economy; was so observed by Christ when on earth, by his apostles also after his death, and by the Christian Church for at least the first three centuries of our era. Christ, in his instructions to his followers to flee across the Jordan for protection, when Jerusalem was destroyed by Titus, recognized the fact that they would be keeping the seventh day as the Sabbath nearly forty years after his ascension.

(12) *As to the Institution of the First Day of the Week as a Sabbath.* Undoubtedly, in the second century this day came to be used, not regularly, to commemorate the resurrection of Christ; and late afterwards, its services encroached upon the duties and ceremonies of the Sabbath. The phrase, "the Lord's day," in Revelation, probably points towards such an introduction of the first day. But nowhere did Christ or the apostles authorize the establishment of such a day for this commemoration. On the day in which Christ rose from the grave he journeyed to Emmaus, about seven miles from Jerusalem. On the evening following that same day, he met his Apostles in the latter place, gathered for fear of the Jews. A week afterwards he met them again, to convince Thomas that he had risen from the dead. No thought of the sacredness of the Sabbath was attached to these interviews (John xx:19, 26). Paul's preaching at Troas was evidently in the night following the Sabbath; and on the succeeding day he traveled about twenty miles across the country to Assos, to meet the ship which had sailed to this place (Acts xx:6-14). As to Paul's command to the Corinthians respecting "the collections for the saints," his statements are positive proof that he did not require them to meet for worship, or to greet him as a company "upon the first day of the week." The direction was that every one of them should lay by at *home* on that day, "as God had prospered him" (1 Cor. xvi:1, 2). It was following a custom of the Jews, who paid on the day immediately after the Sabbath, whatever they had determined to give while in attendance at their synagogues on the Sabbath.

W. C. W.

SABBATH, COURT OF THE. A canopy under which Ahaz used to stand at the entrance of the porch of the temple when attending service (2 Kings xvi:18; comp. 2 Chron. xxviii:24).

SABBATH DAY'S JOURNEY (săb'bath dā's jûr'nȳ), (Gr. σαββάτου ὁδός *Sab-bat'ou hod-os'*, a sabbath's journey, Acts i:12), the distance which the Jews were permitted to journey from and return to their places of residence upon the Sabbath day (Exod. xvi:29).

The Israelites were forbidden to go beyond the encampment (to collect manna) upon the Sabbath day; which circumstance seems to have given rise to the regulation—which is not distinctly enjoined in the law, although it might be fairly deduced from the principle on which the legislation concerning the Jewish Sabbath was founded—that no regular journey ought to be made on the Sabbath day (Joseph. *Antiq.* xiii:8, 4). The intention of the lawgiver in this respect was also indicated by the direction that beasts should rest on the Sabbath day (comp. ch. xxiv:26). The later Jews, as usual, drew a large number of precise and minute regulations from these plain and simple indications. Thus the distance to which a Jew might travel was limited to 2,000 cubits beyond the walls of the city or the borders of his residence, because the innermost tents of the Israelites' camp in the wilderness are supposed to have been that distance from the tabernacle (Josh. iii:

4), and because the same distance beyond a city for a Sabbath day's journey is supposed to be indicated in Num. xxxv:4, 5 (Lightfoot, *Hor. Heb.* in Luke xxiv:50; Acts i:12; Targ. on Ruth, i:16; Jarchi on Josh. iii:4; Oecum on Acts i:12). This also is the distance stated in the Talmud (Tract. *Erubin*), where the mode of measuring is determined, and the few cases are specified in which persons might venture to exceed the distance of 2,000 cubits. Some of the Rabbins, however, distinguish a great (2,800 cubits), a middling (2,000 cubits), and a lesser (1,800 cubits) Sabbath day's journey. Epiphanius (*Haer.* 66-82) estimates the Sabbath day's journey by the Greek measure of six stades, equal to 750 Roman geographical paces (1,000 of which made a Roman mile). In agreement with this is the statement of Josephus (*Bell. Jud.* v, 2, 3), who makes the Mount of Olives to be about six stades from Jerusalem; and it is the distance between these two places which in Acts i:12 is given as a Sabbath-day's journey. It is true that Josephus elsewhere determines the same distance as five stades (*Antiq.* xx, 8, 6); but both were probably loose statements rather than measured distances; and both are below the ordinary estimate of 2,000 cubits. Taking all circumstances into account, it seems likely that the ordinary Sabbath-day's journey was a somewhat loosely determined distance, seldom more than the whole and seldom less than three-quarters of a geographical mile.

SABBATH, MORROW AFTER THE (săb'bath, mŏr'rō), (Heb. מָחֳרַת הַשַּׁבָּת, *maw-khaw-rath' hash-shab-bawth'*), (Lev. xxiii:11, 15), occurring in connection with the feast of the Passover.

The Sabbath mentioned is not the weekly Sabbath, but the day of rest, the first day of holy convocation of the Passover, the fifteenth of Nisan (Lev. xxiii:7).

SABBATH, SECOND AFTER THE FIRST (săb'bath, sĕk'ŭnd ăft'ĕr thē fērst), Gr. *σάββατον δευτερόπρωτον, sab'bat-on dyoo-ter-op'ro-ton*, second-first Sabbath, Luke vi:1).

This is undoubtedly the second Sabbath after the beginning of the Paschal week.

SABBATIC YEAR (săb-băt'ĭk yēr), See JUBILEE.

SABBATISM (săb'bà-tĭs'm), (Heb. ii:9 .A. V.), a rest from labor.

SABEANS (sa-bē'anz), a name given to two nations—the descendants of Sheba, son of Joktan, (Job i:15, שְׁבָא, *sheb-aw'*; Joel iii:8, שְׁבָאִים, *sheb-aw-eem'*) and of Seba (Is. xlv:14, סְבָאִים, *seb-aw-eem'*; Ezek. xxiii:42).

SABTA (săb'tà), (Heb. סַבְתָּה, *sab-taw'*, signification unknown).

Third son of Cush (Gen. x:7), who peopled a part of Arabia Felix, where there is a city called Sabta and a people called Sabatheans, B. C. about 2475. (Comp. 1 Chron. i:9.)

SABTAH (săb'tah), (Gen. x:7). See SABTA.

SABTECHA or SABTECHAH (săb'te-kà), (Heb. סַבְתְּכָא, *sab-tek-aw'*).

Fifth son of Cush, who also peopled, as is thought, part of Arabia, or some country toward Assyria, or Armenia, or Caramania; for in all these regions are found traces of the name Sabtecha, (Gen. x:7; 1 Chron. i:9), B. C. about 2475.

SACAR (sā'kar), (Heb. שָׂכָר, *saw-kawr'*, hire, reward).

1. Father of Abiam, a mighty man of David's, called the "Hararite" (1 Chron. xi:35). He was also called SHARAR (2 Sam. xxiii:33), B. C. before 1020.

2. Fourth son of Obed-edom (1 Chron. xxvi:4), B. C. about 1012.

SACHAPH (sā'kaph), See CUCKOO.

SACKBUT (săk'bŭt), (Chaldee סַבְּכָא, *sab-bek-aw'*, Dan. iii:5, 7, 10, 15); Gr. *sambusa.*

1. A wind musical instrument, like a trumpet, which may be lengthened or shortened. Italian *trombone* (Calmet).

2. A four-stringed triangular instrument like a harp (comp. נֵבֶל); a large harp (Oxford Bible and Chappell, *History of Music*), or a lyre (Dr. Strong). Athenæus (iv, 175*e*) calls the sambuca an invention of the Syrians.

SACKCLOTH (săk'klŏth'), (Heb. שַׂק, *sak*; Gr. *σάκκος, sak'kos, a mesh*, i. e., coarse loose cloth), a coarse texture, of a dark color, made of goat's hair (Is. l:3).

The sackcloth mentioned in Scripture was, as it is still in the East, a coarse black cloth, commonly made of hair (Rev. vi:12), and was used for straining liquids, for sacks, and for mourning garments. In the latter case it was worn instead of the ordinary raiment, or bound upon the loins, or spread under the mourner on the ground (Gen.

Sitting in Sackcloth.

xxxvii:34; 1 Kings xxi:27; Is. lviii:5; Joel i:8; Jonah iii:5). (See MOURNING.) Such garments were also worn by prophets, and by ascetics generally (Is. xx:2; comp. 2 Kings i:8; Matt. iii:4). (See PROPHECY.)

Figurative. (1) *Girding with sackcloth* is connected with mourning and darkness and heavy afflictions (Ps. xxxv:13; lxix:11; Is. xv:3; xxii:12; xxxii:11). (2) *Putting off sackcloth* indicates joy and gladness (Ps. xxx:11; Is. xx:2). (3) *Covering the heavens* denotes severe judgments (Is. l:3; Rev. vi:12). Prophets and ascetics wore it over the underclothing, to express the sincerity of their calling (Is. xx:2; comp.

Matt. iii:4). (4) Christ's witnesses against Antichrist are said to prophecy in *sackcloth*, to denote their distress and their mourning for the corruptions and distress of the church (Rev. xi:3). (5) The sun became black as "*sackcloth of hair*," when the glory and the principal idols of the heathenish empire of Rome were overthrown by Constantine the Great (Rev. vi:12). (Brown, *Bib. Dict.*)

SACRAMENT (săk'rȧ-ment), is derived from the Latin word *sacramentum*, which signifies an oath, particularly the oath taken by soldiers to be true to their country and general.

The word was adopted by the writers of the Latin church, to denote those ordinances of religion by which Christians came under an obligation of obedience to God, and which obligation, they supposed, was equally sacred with that of an oath. (See Vow.) Of sacraments, in this sense of the word, Protestant churches admit of but two, and it is not easy to conceive how a greater number can be made out from Scripture, if the definition of a sacrament be just what is given by the Protestant churches in general. The word sacrament is declared to be "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." According to this definition, baptism and the Lord's supper are certainly sacraments, for each consists of an outward and visible sign of what is believed to be an inward and spiritual grace, both were ordained by Christ himself, and in the reception of each does the Christian solemnly devote himself to the service of his divine Master. The Roman Catholic Church however, adds to this number *confirmation, penance, extreme unction, ordination*, and *marriage*, holding in all seven sacraments. (Buck, *Theol. Dict.*)

SACRIFICE (săk'rĭ-fīz). Several words are used in Scripture for *sacrifice*, among them are the following:

1. *Min-khaw'* (Heb. מִנְחָה), something *given*, a *gift* (Gen. xxxii:13, 18, 20, 21; xliii:11, etc.); *tribute* (2 Sam. viii:2, 6; 2 Kings xvii:4); an *offering* to God (1 Chron. xvi:29; Is. i:11); spoken especially of a bloodless offering.

2. *Kor-bawn'* (Heb. קָרְבָּן), something *brought near*, an offering as a symbol of communion or covenant between man and God (Lev. ii:4).

3. *Zeh'bakh* (Heb. זֶבַח, from זָבַח, *zaw-bakh'*, to slay) refers emphatically to a *bloody* sacrifice, in which the shedding of blood is the essential idea. Thus it is opposed to *min-khaw'* (Ps. xl:6) and to *o-law'*, the whole burnt offering (Exod. x:25; xviii: 12, etc.).

4. *Aw-saw'* (Heb. עָשָׂה, to *do*, to *prepare*, and so, if for God, to sacrifice (Lev. xxiii:19 only, but several times rendered *offer*).

5. *Thoo-see'ah* (Gr. θυσία) denotes both the victim offered and the act of sacrifice, whether literal or figurative; *pros-for-ah'* (προσφορά), *present;* in the New Testament a *sacrifice* (A. V. "offering," Acts xxi:26; xxiv:17; Eph. v:2; Heb. x:5, etc.); *hol-ok-ŏw'to-mah* (ὁλοκαύτωμα), *wholly consumed* (Lat. *holocaustum*), a whole burnt offering, i. e. a victim all of which is burned (Mark. xii:33; Heb. x:6, 8). (See Mc. & Str. *Bib. Cyc.*).

The sacrifices and other offerings required by the Hebrew ritual have been enumerated under OFFERING (which see), and in this place it is only requisite to briefly consider the great and much controverted questions—Whether sacrifice was in its origin a human invention, or a divine institution; and whether any of the sacrifices before the law, or under the law, were sacrifices of expiation.

(1) Early Origin. From the universality of sacrifice, it is obvious that the rite arose either from a common source, or from a common sentiment among nations widely dispersed, and very differently constituted. Remembering that Noah, the common ancestor of the post-diluvian nations, offered sacrifice, we are enabled to trace back the custom through all nations to him; and he doubtless derived it through the antediluvian fathers, from the sacrifices which the first men celebrated, of which we have an example in that of Abel. The question concerning the divine or human origin of sacrifices, therefore, centers upon the conclusions which we may be able to draw from the circumstances and preliminaries of that transaction. Abel brought for sacrifice one of the lambs of his flock, for he was a shepherd; and with his offering God was well pleased; Cain brought of the fruits of the ground, for he was a husbandman; and with his offering God was not well pleased. We are told by the Apostle (Heb. xi:4) that it was 'by faith' that Abel offered the more acceptable sacrifice.

That this was not the first sacrifice is held by many to be proved by the fact, that 'unto Adam and his wife the Lord made coats of skin, and clothed them' (Gen. iii:21); for, it is urged, that as animal food does not appear to have been used before the deluge, it is not easy to understand whence these skins came, probably before any animal had died naturally, unless from beasts offered in sacrifice. And if the first sacrifices had been offered by Adam, the arguments for the divine institution of the rite are of the greater force, seeing that it was less likely to occur spontaneously to Adam than to Abel, who was a keeper of sheep. Further, if the command was given to Adam, and his sons had been trained in observance of the rite, we can the better understand the merit of Abel and the demerit of Cain, without further explanation. Apart from any considerations arising out of the skin-vestures of Adam and his wife, it would seem that if sacrifice was a divine institution, and, especially, if the rite bore an expiatory significance, it would have been at once prescribed to Adam, after sin had entered the world, and death by sin, and not have been postponed till his sons had reached manhood.

Among the considerations urged in support of the opinion, that sacrifice must have originated in a divine command, it has been suggested as exceedingly doubtful, whether, independently of such a command, and as distinguished from vegetable oblations, animal sacrifice, which involves the practice of slaughtering and burning an innocent victim, could ever, under any aspect, have been adopted as a rite likely to gain the favor of God. Our own course of Scriptural education prevents us, perhaps, from being competent judges on this point; but we have means of judging how so singular a rite must strike the minds of thinking men, not in the same degree prepossessed by early associations. The ancient Greek masters of thought not unfrequently expressed their astonishment as to how and upon what rational principles so strange an institution as that of animal sacrifice could ever have originated; for as to the notion of its being *pleasing* to the Deity, such a thing struck them as a manifest impossibility.

(2) Moral Arguments For. A strong moral argument in favor of the divine institution of sacrifice, somewhat feebly put by Hallet (*Comment. on* Heb. xi:4, cited by Magee, *On the Atone-*

ment), has been reproduced with increased force by Faber (*Prim. Sacrifice*, p. 183). It amounts to this:

Sacrifice, when not commanded by God, is a mere act of gratuitous superstition. Whence, on the principle of St. Paul's reprobation of what he denominates will-worship, it is neither acceptable nor pleasing to God.

But sacrifice, during the patriarchal ages, was accepted by God, and was plainly honored with his approbation.

Therefore sacrifice, during the patriarchal age, could not have been an act of superstition not commanded by God.

If, then, such was the character of primitive sacrifice—that is to say, if primitive sacrifice was *not* a mere act of gratuitous superstition not commanded by God—it must, in that case, indubitably have been a divine, and not a human institution.

If it be held that any of the ancient sacrifices were expiatory, or piacular, the argument for their divine origin is strengthened; as it is hard to conceive the combination of ideas under which the notion of expiatory sacrifice could be worked out by the human mind. This difficulty is so great that the ablest advocates of the human origin of primitive animal sacrifice, feel bound also to deny that such sacrifices as then existed were piacular. It is strongly insisted that the doctrine of an atonement by animal sacrifice cannot be deduced from the light of nature, or from the principles of reason. If, therefore, the idea existed, it must either have arisen in the fertile soil of a guessing superstition, or have been divinely appointed. Now we know that God cannot approve of unwarranted and presumptuous superstition; if, therefore, he can be shown to have received with approbation a species of sacrifice not discoverable by the light of nature, or from the principles of reason, it follows that it must have been of his own institution.

Some, however, are unable to see that expiatory sacrifices existed under, or were commanded by, the law of Moses; while others admit this, but deny that animal sacrifice, with an expiatory intent, existed before the law. The arguments already stated in favor of the divine institution of primitive sacrifice, go equally to support the existence of piacular sacrifice; the idea of which seems more urgently to have required a divine intimation. Besides, expiatory sacrifice is found to have existed among all nations, in conjunction with eucharistic and impetratory sacrifices; and it lies at the root of the principle on which human sacrifices were offered among the ancient nations.

This being the case, it is difficult to believe but that the idea was derived, along with animal sacrifice itself, from the practice of Noah, and preserved among his various descendants. This argument, if valid, would show the primitive origin of piacular sacrifice. Now there can be no doubt that the idea of sacrifice which Noah transmitted to the post-diluvian world was the same that he had derived from his pious ancestors, and the same that was evinced by the sacrifice of Abel, to which we are, by the course of the argument, again brought back. Now if that sacrifice was expiatory, we have reason to conclude that it was divinely commanded, and the supposition that it was both expiatory and divinely commanded, makes the whole history far more clear and consistent than any other which has been or can be offered. It amounts then to this—that Cain, by bringing an eucharistic offering, when his brother brought one which was expiatory, denied virtually that his sins deserved death, or that he needed the blood of atonement. (See OFFERING.)

(3) Literature. Sykes, *Essay on the Nature, Origin, and Design of Sacrifices;* Faber, *The Origin of Sacrifice;* Davidson, *Inquiry into the Origin of Sacrifice;* H. Clay Trumbull, *The Blood Covenant*, 1885. The Bible is the best authority, and the truth on this and other subjects must be obtained by comparing Scripture with Scripture.

Figurative. The term *sacrifice* is often used in a secondary or metaphorical sense, and applied to the good works of believers, and to the duties of prayer and praise, as in the following passages: "But to do good and to communicate forget not; for with such *sacrifices* God is well pleased" (Heb. xiii:16). "Having received of Epaphroditus the things which ye sent, an odor of a sweet smell, a *sacrifice acceptable, well pleasing* to God" (Phil. iv:18). "Ye are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. ii:5). "By him, therefore, let us offer the *sacrifice of praise* to God continually; that is, the fruit of our lips, giving thanks to his name" (Heb. xiii:15). "I beseech you, by the mercies of God, that ye present your bodies a *living sacrifice*, holy, acceptable unto God, which is your reasonable service" (Rom. xii:1). "There is a peculiar reason," says Dr. Owen, "for assigning this appellation to moral duties; for in every sacrifice there was a presentation of something unto God. The worshiper was not to offer that which cost him nothing: part of his substance was to be transferred from himself unto God. So it is in these duties; they cannot be properly observed without the alienation of something that was our own, our time, ease, property, etc., and a dedication of it to the Lord. Hence they have the general nature of sacrifices.

SACRIFICE, HUMAN (sak'rĭ-fīz, hū'mən). The offering of human life, as the most precious thing on earth, came in process of time to be practiced in most countries of the world. All histories and traditions darken our idea of the earlier ages with human sacrifices. But the period when such prevailed was not the earliest in time, though probably the earliest in civilization. The practice was both a result and a token of barbarism more or less gross. In this, too, the dearest object was primitively selected. Human life is the most precious thing on earth, and of this most precious possession the most precious portion is the life of a child. Children, therefore, were offered in fire to the false divinities, and in no part of the world with less regard to the claims of natural affection than in the land where, at a later period, the only true God had his peculiar worship and highest honors.

(1) Prohibited by the Hebrew Religion. It is, under these circumstances, a striking fact that the Hebrew religion, even in its most rudimental condition, should be free from the contamination of human sacrifices. The case of Isaac and that of Jephthah's daughter cannot impair the general truth that the offering of human beings is neither enjoined, allowed, nor practiced in the Biblical records. On the contrary, such an offering is strictly prohibited by Moses, as adverse to the will of God, and an abomination of the heathen. 'Thou shalt not let any of thy seed pass through the fire to Moloch; defile not yourselves with any of these things' (Lev. xviii:21; see also chapter xx:2; Deut. xii:31; Ps. cvi:37).

(2) Its Absence Evidence of Superiority of the Bible. We do not think that it requires any

deep research or profound learning to ascertain from the Biblical records themselves that the religion of the Bible is wholly free from the shocking abominations of human sacrifices; and we do not therefore hesitate to urge the fact on the attention of the ordinary reader, as not least considerable among many proofs not only of the superior character, but of the divine origin, of the Hebrew worship. It was in Egypt that the mind of Moses and of the generation with whom he had primarily to do, were chiefly formed, so far as heathen influences were concerned. Here offerings were very numerous. Sacrifices of meat-offerings, libations, and incense were of very early date in the Egyptian temples. Oxen, wild goats, pigs, and particularly geese, were among the animal offerings; besides these there were presented to the gods, wine, oil, beer, milk, cakes, grain, ointment, flowers, fruits, vegetables. In these, and in the case of meat, peace and sin offerings (as well as others), there exists a striking resemblance with similar Hebrew observances, which may be found indicated in detail in Wilkinson (*Manners and Customs of the Ancient Egyptians,* v. 358, *sq.;* see also ii. 378), who, in agreement with Herodotus, maintains, in opposition to Diodorus, that the Egyptians were never accustomed to sacrifice human beings; a decision which has a favorable aspect on our last position, namely, that the religion of the Israelites, even in its earliest days, was not profaned by human blood. A remarkable instance of disagreement between the observances of the Egyptians and the Jews, in regard to sacrifices, is, that while the Egyptians received the blood of the slaughtered animal into a vase or basin, to be applied in cookery, the eating of blood was most strictly forbidden to the Israelites (Deut. xv:23). J. R. B.

SACRIFICES, MOSAIC. See OFFERING.

SACRIFICIAL OFFERINGS. See OFFERING.

SACRILEGE (Gr. *ἱεροσυλέω, hee-er-os-ool-eh'o*).

1. This term in Rom. ii:22 means to appropriate to one's own private use what is consecrated to God. Ἱεροσύλους, Acts xix:37, is rendered "robbers of churches," meaning temples of the gods. Compare Mal. iii:8-10, and Josephus, *Wars,* vi.26; *Ant.,* xx. 8).

2. The ancient church distinguished several sorts of sacrilege. (1) Diverting things appropriated to sacred purposes to other uses. (2) Robbing the graves or defacing and spoiling the monuments of the dead. (3) Those were considered as sacrilegious persons who delivered up their Bibles and the sacred utensils of the church to the pagans, in the time of the Diocletian persecution. (4) Profaning the sacraments, churches, altars, etc. (5) Molesting or hindering a clergyman in the performance of his office. (6) Depriving men of the use of the Scriptures or the sacraments, particularly the cup in the eucharist. The Roman Catholic casuists acknowledge all these but the last.

SADDLE (săd'd'l). See CAMEL, FURNITURE; HORSE; MULE.

SADDUCEES (săd'du-seez), (Heb. צְדוּקִים, *tsad-doo-keem';* Gr. Σαδδουκαῖος, *sad-doo-kah'yos*), (Matt. iii:7; xvi:1, 6, 11, 12; xxii:23, 34; Mark xii:18; Luke xx:27; Acts iv:1; v:17; xxiii:6-8). One of the three sects of Jewish philosophers, of which the Pharisees and the Essenes were the others, who had reached their highest state of prosperity about the commencement of the Christian era.

(1) Cause and Principles of Sect. In every highly developed social system the elements are found to exist which led to the formation of the sect of Sadducees. But these elements were in fuller amplitude and more decided energy among the post-exilian Jews than in most ancient nations. The peculiar doctrines and practices of the Pharisees naturally begot the Sadducean system. The first embodied the principle of veneration, which looked on the past with so much regard as to become enamored of its forms as well as its substance, its ivy as well as its columns, its corruptions no less than its excellences, taking and maintaining the whole with a warm but blind and indiscriminate affection; the second, alienated by the extravagances of the former, were led to seize on the principle of rationalism, and hence to investigate prevalent customs, and weigh received opinions, till at length investigation begot skepticism, and skepticism issued in the positive rejection of many established notions and observances. The principle of the Sadducee is thus obviously an offshoot from the rank growth of conservatism and orthodoxy. Corruption brings reform.

(2) Extremists. And as it is not possible for the same individuals, nor for the same classes of men, to perform the dissimilar acts of conservatism and reformation, so must there be, if Pharisees, Sadducees also in society. It is for the good of men that the latter should come into being, seeing that the principle represented by the former arises, inevitably, in the actual progress of events. True wisdom, however, consists in avoiding the extremes peculiar to both, and aims to make man possessor of all the good which the past can bestow and all the good which the present can produce, uniting in one happy result the benign results of conservatism and improvement, retention of the past and progress in the present.

(3) Traditions of Pharisees Rejected. It would be easy to show how the several particulars which were peculiar to the Sadducee arose out of Pharisaic errors. As, however, we wish to give to this necessarily brief notice an historical character, we shall content ourselves with one instance—the doctrine of tradition. By an excessive veneration of the Mosaic institutions and sacred books, the Pharisees had been led to regard every thing which explained their meaning or unfolded their hidden signification. Hence the exposition of the ancients came to be received with respect equal to that with which the very words of the founders and original writers were regarded. Tradition was engrafted on the vine of Israel. But all exposition is relative to the mind of the expositor. Accordingly various expositions came into being. Every age, every doctor gave a new exposition. Thus a diverse and contradictory, as well as huge, mass of opinions was formed, which overlaid and hid the law of God. Then a true reverence for that law identified itself with the principle of the Sadducee, and the Pharisee was made to appear as not only the author but the patron and advocate of corruption.

(4) Rise and Development. The time when the sect of the Sadducees came into existence, history does not define. From what has been advanced it appears that they were posterior to the Pharisees. And although so soon as the Pharisaic elements began to become excessive, there existed in Judaism itself a sufficient source for Sadduceeism; yet, as a fact, we have no doubt that Grecian philosophy lent its aid to the development of Sadduceeism. Whence we are referred for the rise of the latter to the period when the conquests and the kingdoms which ensued from the expedition of Alexander had diffused a very large portion of Grecian civilization over the soil of the East, and especially over Western Asia.

(5) Opposition to the Pharisees. As may be inferred from what has been advanced, the Sadducees stood in direct opposition to the Pharisees. So they are described by Josephus (*Antiq.* xiii. 10, 6), and so they appear in the New Testament. Hostile, however, as these two sects were, they united for the common purpose of opposing our Lord (Matt. xvi:1, 6, 11, *sq.*; xxii:23, 34; Acts iv:1; v:17). In opposing the Pharisees the Sadducees were led to impeach their principal doctrines, and so to deny all the 'traditions of the elders,' holding that the law alone was the written source of religious truth (*Antiq.* xviii. 1, 4). By more than one consideration, however, it might be shown that they are in error who so understand the fact now stated, as if the Sadducees received no other parts of the Jewish canon than the Pentateuch; for in truth they appear to have held the common opinion regarding the sacred books—a fact of some consequence, inasmuch as we thus gain the determination, on the point of the Jewish canon, of the critical skepticism of the day.

The Sadducees taught that the soul of man perished together with his body, and that of course there was neither reward nor punishment after death (Joseph. *De Bell. Jud.* ii. 8, 14; comp. Matt. xxii:23). Indeed, they appear to have disowned the moral philosophy which obtrudes the idea of recompense.

(6) Zadok's Injunction. 'Be not as those slaves'—so runs an injunction derived, it is said, from Zadok himself—'who serve their master on this condition, namely, that they receive a reward; but let the fear of heaven be in you (*Pirke Aboth,* i. 3, and Rabbi Nathan on the passage). Were they consistent in this view they may have held high and worthy ideas of duty, its source and its motives; ideas, however, which are obviously more suited for men of cultivation like themselves than for the great bulk of human beings. And in views such as this may probably be found a chief cause why they were far less acceptable with the common people and far less influential in the state than their rivals, the Pharisees. The cold self-reliance and self-sufficiency which sits apart in the enjoyment of the satisfaction resulting from its own resources, and aims at nothing beyond its own sphere and nothing higher than its own standard, may possess peculiar attractions for the philosophic few, or for the contemptuous scoffer, but is too alien from ordinary sympathies, and too unkindling and too tranquil to find general acceptance in any condition of society that the world has yet known.

(7) Their Denial of a Future State. It was a position with the Sadducees, that the Scriptures did not contain the doctrine of a future life. In this opinion they have had many followers in modern times. Yet Jesus himself finds a proof of that doctrine in the Pentateuch (Matt. xxii: 31, 32), and the astonishment which his teaching on the point excited seems to show that it was not an ordinary inference of the Rabbins, but a new doctrine that Jesus then deduced; this makes against the mode of interpretation which would represent this as a sort of *argumentum ad hominem,* a shaft from the quiver of Christ's enemies. That, however, the species of exegesis to which this proof belongs prevailed among the Jews in the time of our Lord there can be no doubt; for from the period of the return from Babylon it had been gaining ground, was very prevalent in the days of Christ, and abounds in the Talmudical writings. Being, however, a kind of exegetical spiritualism, it was disallowed by the Sadducees, who accordingly rejected the doctrines which by its means had been deduced from the sacred writings.

(8) Specific Teachings. Sadduceeism appears to have been to some extent a logically deduced and systematically formed set of ideas. Making this life the term of our being, and man his own beau ideal, it was naturally led to assert for man all the attributes that he could reasonably claim. Hence it taught the absolute freedom of the human mind. The words of Josephus are emphatic on this point: 'The Pharisees ascribe all to fate and to God, but the Sadducees take away fate entirely, and suppose that God is not concerned in our doing or not doing evil; and they say that to act what is good or what is evil is in man's own choice; and that all things depend on our own selves' (*De Bell. Jud.* ii. 8, 14; *Antiq.* xiii. 5, 9). An inference injurious to them has been deduced from this position, as if they denied divine Providence altogether; but their reception of the canonical books, and their known observance of the usages for divine worship therein prescribed, are incompatible with such a denial. Indeed we have here the same difficulty which has presented itself over and over again ten thousand times to thinking minds, namely, how to unite in harmony the moral freedom of man with the arrangements and behests of the will of a wise and loving God.

(9) Negations. As the Sadducees denied a future state, so also they were led to deny the existence of angels and spirits (Acts xxiii:8); for they appear to have concluded that since there were no human spirits in heaven, there could be no other beings in the invisible state but God. Yet if we allow the force of this deduction, we cannot well understand how, receiving, as they did, at any rate the five books of Moses, they could bring themselves to disown angel-existence, unless, indeed, it was under the influence of a strong repellant influence which came from the extravagant notions entertained on the point by their antagonists, the Pharisees. It must, however, be said that this denial, whencesoever it came, shows how entirely theirs was a system of negatives and of materialism; and being such, it could, with all its elevated moral conceptions, do very little for the improvement of individuals and the advancement of society.

(10) Small Number of Adherents. A very natural consequence was that their doctrine held sway over but comparatively few persons, and those mostly men distinguished by wealth or station (*Antiq.* xviii. 1, 4; xiii. 10, 6). They were the freethinkers of the day, and freethinking is ordinarily the attribute only of the cultivated and the fortunate. Least of all men are those of a skeptical turn gregarious. They stand on their own individuality; they enjoy their own independence; they look down on the vulgar crowd with pity, if not with contempt. They may serve quietly to undermine a social system, but they rarely assume the proselyting character which gave Voltaire and Diderot their terrible power for evil. It has been reserved for modern infidelity to be zealous and enthusiastic.

What Josephus says of the repulsiveness of their manners (*De Bell. Jud.* ii. 8, 14) is in keeping with their general principles. A skeptical materialism is generally accompanied by an undue share of self-confidence and self-esteem, which are among the least sociable of human qualities.

(11) A Political Party. The Sadducees, equally with the Pharisees, were not only a relig-

ious but a political party. Indeed, as long as the Mosaic polity retained an influence, social policy could not be sundered from religion; for religion was everything. Accordingly the Sadducees formed a part of the Jewish parliament, the Sanhedrim (Acts xxiii:6), and sometimes enjoyed the dignity of supreme power in the high-priesthood. Their possession of power, however, seems to have been owing mainly to their individual personal influence, as men of superior minds or eminent position, since the general current of favor ran adversely to them, and their enemies, the Pharisees, spared no means to keep them and their opinions in the background. Accordingly in the Rabbinical writings they are branded with the name of heretics. J. R. B.

SADOC (sā'dŏk), (Gr. Σαδώκ, *sad-oke'*).

1. Zadok, the ancestor of Ezra (2 Esdr. i:1; comp. Ezra vii:2).

2. A descendant of Zerubbabel and father of Achim in the genealogy of Jesus Christ (Matt. i: 14), B. C. about 220.

SAFFRON (săf'frŭn), (Heb. כַּרְכֹּם, *kar-kome'*), a well-known flower, of a bluish color, in the midst of which are small yellow stamens, of a very agreeable smell.

Solomon (Cant. iv:14) joins it with other aromatics; and Jeremiah speaks of those who had been richly "brought up in scarlet," as expressed in the Authorized Version, but it reads literally "were brought up in clothes of a saffron color" (Lam. iv:5), though the passage rather signifies purple or crimson.

SAIL (sāl), the incorrect translation of the Heb. נֵס, *nace* (Is. xxxiii:23; Ezek. xxvii:7), usually a *standard* or *flagstaff;* and in the passages quoted a *flag* of a ship. In Acts xxvii:17 it represents the Gr. σκεῦος, *skyoo'os*, and seems to be used specially and collectively of the sails and ropes of a ship. (See SHIP.)

SAILOR (sāl'ẽr). See SHIP.

SAINT (sānt), in general.

1. *Khaw-seed'* (Heb. חָסִיד, pious, just, godly), used of pious Israelites, and so of the godly in general (1 Sam. ii:9; 2 Chron. vi:41; Ps. xxx:4; xxxi:23; xxxvii:28; l:5; lii:9; lxxix:2; lxxxv:8; xcvii:10; cxvi:15; cxxxii:9, 16; cxlv:10; cxlviii: 14; cxlix:1, 5, 9).

2. *Kaw-doshe'* (Heb. קָדוֹשׁ); *Hag'ee-os*, Gr. ἅγιος, pure, clean). Applied to persons *consecrated* to God's service: (*a*) The priests (Ps. cvi:16; comp. Exod. xxviii:41; xxix:1; Lev. xxi:6; 1 Sam. vii:1; 1 Pet. ii:5); (*b*) the firstborn (Exod. xiii:2, A. V. "sanctify;" 1 Pet. ii:5, "holy"); (*c*) the *pious* Israelites (Ps. xvi:3; xxxiv:9; lxxxix: 5, 7); (*d*) "saints of the Most High" (Dan. vii: 18, 21, 27), the New Testament Israel of God, i. e., the congregation of the new covenant. (See Mc. & Str. *Bib. Dict.*).

SAIT (sait). See ZAIT.

SALA (sā'là), (Gr. Σαλά, sale), the Greek form of SALAH or SHELAH, the father of Eber (Luke iii:35).

SALACH (săl'ak), (Heb. שָׁלָךְ, *shaw-lawk'*, bird of prey), usually thought to be the pelican (from casting itself into the sea, Lev. xi:18; Deut. xiv:17).

It has been variously applied to the eagle, the gerfalcon, the gannet, the great gull, and the cormorant. Of the Hebrew *Salach* nothing is known but that it was an unclean bird. We believe the *salach* to have been a species of 'tern,' considered to be identical with the 'Sterna Caspica,' so called because it is found about the Caspian Sea; but it is equally common to the Polar, Baltic, and Black Seas, and if they are truly the same, is not only abundant for several months in the year on the coast of Palestine, but frequents the lakes and pools far inland; flying across the deserts to the Euphrates, and to the Persian and Red Seas, and proceeding up the Nile. It is the largest of the tern or sea-swallow genus, being about the weight of a pigeon, and near two feet in length, having a large black head; powerful, pointed crimson bill; a white and grey body, with forked tail, and wings greatly exceeding the tips of the tail; the feet are very small, weak, and but slightly webbed, so that it swims perhaps only accidentally, but with sufficient power on land to spring up and to rise from level ground. It flies with immense velocity, darting along the surface of the sea to snap at mollusca or small fishes, or wheeling through the air in pursuit of insects; and in calm weather, after rising to a great height, it drops perpendicularly down to near the surface of the water, but never alights except on land; and it is at all times disposed to utter a kind of laughing scream. This tern nestles in high cliffs, sometimes at a very considerable distance from the sea. 'Sterna Nilotica' appears to be the young bird, or one nearly allied.

Thus the species is not likely to have been unknown to the Israelites, even while they were in the desert; and as the black tern, '*Sterna nigricans*,' and perhaps the '*Procellaria obscura*' of the same locality, may have been confounded with it, their number was more than sufficient to cause them to be noticed in the list of prohibited birds. (See CORMORANT.) C. H. S.

SALAH (sā'lah), (Heb. שֶׁלַח, *sheh'lakh*, a missile, javelin; Sept. and New Test., Gr. Σαλά, *sala*), a son or grandson of Arphaxad (Gen. x:24; xi:13; 1 Chron. i:18, 24; Luke iii:35), B. C. about 2478.

SALAMIS (sāl'a-mĭs), (Gr. Σαλαμίς, *sal-am-ece'*, derivation uncertain; perhaps *salt*, from ἅλς).

One of the chief cities of Cyprus on the southeast coast of the island (Acts xiii:5). It was afterwards called Constantia, and in still later times Famagusta (CYPRUS).

SALATHIEL (sa-lā'thi-el). See SHEALTIEL.

SALCAH (săl'kah), (Heb. סַלְכָה, *sal-kaw'*, wandering, migration), a city of the kingdom of Og, in the country of Bashan, beyond Jordan, toward the northern extremity of the portion of Manasseh (Deut. iii:10; 1 Chron. v:11; Josh. xii: 5; xiii:11).

SALCHAH (săl'kah), (Heb. סַלְכָה, *sal-kaw'*; Gr. Σελχά, *selcha*), the form in which the name Salcah appears in Deut. iii:10.

SALEM (sā'lem), (Heb. שָׁלֵם, *shaw-lame'*, peace or peaceful), the original name of Jerusalem (Gen. xiv:18; Heb. vii:1, 2), and which continued to be used poetically in later times (Ps. lxxvi:2). (See JERUSALEM.)

SALIM (sā'lim), (Gr. Σαλείμ, *sal-ime'*, perhaps from the Aramaic *Shelim*, 'completed').

A place near Ænon, where John baptized (John iii:23). Jerome places it eight Roman miles from Scythopolis (Bethshan), which is the same distance southward that he and Eusebius assign to Ænon. Nothing is known of this site. Some have been led by the name to conceive that here, and not at Jerusalem, we should seek the Salem of Melchizedek (Gen. xiv:18). (See ÆNON; SALEM.)

SALLAI (săl'lāi), (Heb. סַלַּי, *sal-lah'ee*, exaltation or basket-maker).

1. A Benjamite, who, with 928 of his tribe settled in Jerusalem after the return from Babylon (Neh. xi:8), B. C. about 459.

2. Head of a course of priests under Zerubbabel, with whom he went up from Babylon to Jerusalem (Neh. xii:20). He is called SALLU (Neh. xii:7), B. C. about 459.

SALLU (săl'lu), (Heb. סַלּוּא, *sal-loo'*, weighed).

1. A Benjamite son of Meshullam, who dwelt in Jerusalem after the Captivity (1 Chron. ix:7; Neh. xi:7), B. C. about 459.

2. *Sal-loo*, (Heb. סַלּוּ, weighed), another form of Sallai, 2 (Neh. xii:7). See SALLAI.

SALMA (săl'mà), (Heb. שַׂלְמָא, *sal-maw'*, clothing).

1. An ancestor of Christ and David (1 Chron. ii:11); elsewhere SALMON.

2. Second son of Caleb, son of Hur, called the founder or "father" of Bethlehem and the Netophathites (1 Chron. ii:51, 54), B. C. before 1500.

SALMAH (săl'mah). See SHALMAI.

SALMON (săl'mon), (Heb. שַׂלְמוֹן, *sal-mone'*, clothed, or clothing; New Test. Σαλμών, *sal-mone'*).

1. The father of Boaz (Ruth iv:21; Matt. i:4, 5; Luke iii:32), elsewhere called SALMAH (Ruth iv:20; 1 Chron. ii:11), B. C. about 1660.

2. A place which was the scene of a battle during the conquest of Canaan (Ps. lxviii:14). Probably the same as Mount *Zalmon* (Judg. ix:48).

SALMONE (sal-mō'ne), (Gr. Σαλμώνη, *sal-moh'-nay*, derivation unknown), a promontory forming the eastern extremity of the island of Crete (Acts xxvii:7).

SALOME (sa-lō'me), (Gr. Σαλώμη, *sal-o'may*, from the Heb. *peaceful*).

1. A woman of Galilee, who accompanied Jesus in some of his journeys, and ministered unto him; and was one of those who witnessed his crucifixion and resurrection (Mark xv:40; xvi:1). It is gathered, by comparing these texts with Matt. xxvii:56, that she was the wife of Zebedee, and mother of the apostles James and John. A. D. 26-28.

2. Salome was also the name (though not given in Scripture) of that daughter of Herodias whose dancing before her uncle and father-in-law, Herod Antipas, was instrumental in procuring the decapitation of John the Baptist. (See HERODIAN FAMILY; JOHN THE BAPTIST.)

SALT (salt), (Heb. מֶלַח, *meh'lakh*), was procured by the Hebrews from two sources; first, from rock-salt, obtained from hills of salt which lie about the southern extremity of the Dead Sea; and secondly, from the waters of that sea, which, overflowing the banks yearly, and being exhaled by the sun and heat, left behind a deposit of salt both abundant and good.

Uses. From Job vi:6 it is clear that salt was used as a condiment with food. Salt was also mixed with fodder for cattle (Is. xxx:24), where the marginal reading is preferable, '*savory* provender.' As offerings, viewed on their earthly side, were a presentation to God of what man found good and pleasant for food, so all meat-offerings were required to be seasoned with salt (Lev. ii:13; Spencer, *De Legibus Rit.* i. 5, 1). Salt, therefore, became of great importance to Hebrew worshipers; it was sold accordingly in the Temple market, and a large quantity was kept in the Temple itself, in a chamber appropriated to the purpose. Joseph. *Antiq.* xii, 3, 3; *Middoth*, v. 3; Othon. *Lex. Rabb*, p. 668. Jewish tradition agrees with Ezekiel xliii:24, in intimating that animal offerings were sprinkled with salt (Joseph. *Antiq.* iii. 9, 1; Philo, ii. 255).

A singular usage obtained among the Israelites, namely, washing new-born infants in salt water; which was regarded as so essential that those could hardly have any other than an ill fate who were deprived of the rite (Ezek. xvi:4). The practice obviously arose from a regard to the preserving, the domestic, the moral, and the religious uses to which salt was applied, and of which it became the emblem. J. R. B.

Figurative. (1) The incense, 'perfume,' was to have *salt* as an ingredient (Exod. xxx:35; marginal reading 'salted'), where it appears to have been symbolical, as well of the divine goodness as of man's gratitude, on the principle that of every bounty vouchsafed of God, it became man to make an acknowledgment in kind.

(2) As *salt* thus entered into man's food, so to eat salt with any one was to partake of his fare, to share his hospitality; and hence, by implication, to enjoy his favor, or to be in his confidence. Hence, also, *salt* became an emblem of fidelity and of intimate friendship. At the present hour the Arabs regard as their friend him who *has eaten* salt with them; that is, has partaken of their hospitality; in the same way as in Greece, those regarded each other as friends even to distant generations, between whom the rites of hospitality had been once exchanged. The domestic sanctity which thus attached itself to *salt* was much enhanced in influence by its religious applications, so that it became symbolical of the most sacred and binding of obligations. (See SALT, COVENANT OF.)

(3) But *salt*, if used too abundantly, is destructive of vegetation and causes a desert. Hence arose another class of figurative applications. Destroyed cities were sown with salt to intimate that they were devoted to perpetual desolation (Judg. ix:45).

(4) *Salt* became a symbol of barrenness (Deut. xxix:23; Zeph. ii:9; Virg. *Georg.* ii. 238); and *'a salt land'* (Jer. xvii:6) signifies a sterile and unproductive district (Job xxxix:6).

(5) By exposure to the influence of the sun and of the atmosphere, *salt* loses its savory qualities; whence the striking and forcible language of our Lord in Matt. v:13.

(6) True grace, and edifying converse, are compared to *"salt;"* how delightful they render the spiritual food of divine truths! and what blessed means of healing souls, and preserving them from infectious corruption! (Mark ix:50; Col. iv:6.)

(7) "Every one shall be *salted with fire*" (Mark ix:49), and every sacrifice *"salted with salt;"* every person must either be purified with trouble, and in the way of sorrow for sin and mortification thereof, or, like the flesh provided for the sacrifice, which was ceremonially rejected until it was sprinkled with salt, he would be unfit for God's ultimate purpose.

SALT, CITY OF (salt, sĭt'ȳ ŏv), (Heb. עִיר הַמֶּלַח, *eer-ham-meh'lakh*).

One of the six cities of Judah situated in the "wilderness" (Josh. xv:62). As it is mentioned with En-gedi it was probably on the Dead Sea, not far from the latter place. Exact situation unknown.

SALT, COVENANT OF (salt, kŭv'ĕ-nant ŏv), (Heb. בְּרִית מֶלַח, *ber-eeth' meh'lakh*).

A Covenant of Salt was considered a very solemn bond. Those entering into such a covenant

partook of salt, thereby ratifying the covenant and making it inviolable (Num. xviii:19; 2 Chron. xiii:5; Lev. ii:13). The object appears to have been to symbolize the honor and integrity embodied in the covenant by the power of salt, which seasons food and preserves it from decay. By the terms of such a covenant, it was understood that all impurity, hypocrisy, and duplicity were purged from the heart, and the covenant was entered into without equivocation or mental reservation.

SALT SEA (sălt sē), (Gen. xiv:3; Num. xxxiv:3, 12; Deut. iii:17; Josh. xv:2, 5). See DEAD SEA, THE.

SALT, VALLEY OF (Heb. גֵּיא מֶלַח, *gah'ee, meh'lakh*), the valley where David's army slew 18,000 men of Edom (2 Sam. viii:13, 14; 1 Chron. xviii:12).

Amaziah also slew 10,000 Edomites in the Valley of Salt (2 Kings xiv:7; 2 Chron. xxv:11). It may have been located at the south end of the Dead Sea; or in a gorge descending from the hills of Edom towards the salt range.

SALU (sa'lu), (Heb. סָלוּא, *saw-loo'*, weighed), a prince of a house among the descendants of Simeon, and father of Zimri, who was slain by Phinehas (Num. xxv:14), B. C. 1618.

SALUTATION (săl'ū-tā'shŭn), (Heb. בָּרַךְ, *baw-rak'*, to kneel, to bend; שָׁלוֹם, *shaw-lome'*, well, joyous, happy, to be friendly; Gr. ἀσπασμός, *as-pas-mos'*, a salutation or greeting).

(1) Among the Hebrews. The forms of salutation that prevailed among the Hebrews, so far as can be collected from Scripture, are the following:

1. *'Blessed be thou of the Lord,'* or equivalent phrases.

2. *The Lord be with thee.*

3. *'Peace be unto thee,'* or *'upon thee,'* or *'with thee.'* In countries often ravaged, and among people often ruined by war, 'peace' implied every blessing of life; and this phrase had therefore the force of 'Prosperous be thou.' This was the commonest of all salutations (Judg. xix:20; Ruth ii:4; 1 Sam. xxv:6; 2 Sam. xx:9; Ps. cxxix:8).

4. *'Live, my lord'* (חיה אדני) was a common salutation among the Phœnicians, and was also in use among the Hebrews, but was by them only addressed to their kings in the extended form of 'Let the king live for ever!' (1 Kings i:31); which was also employed in the Babylonian and Persian courts (Dan. ii:4; iii:9; v:10; vi:21; Neh. ii:3).

5. *'Χαῖρε, χαίρετε, joy to thee! joy to you!'* rendered by *Hail!* an equivalent of the Latin *Ave! Salve!* (Matt. xxvii:29; xxviii:9; Mark xv:18; Luke i:28; John xix:3).

(2) Oriental Methods. The gestures and inflections used in salutation varied with the dignity and station of the person saluted; as is the case with the Orientals at this day. It is usual for the person who gives or returns the salutation, to place at the same time his right hand upon his breast, or to touch his lips, and then his forehead or turban, with the same hand. This latter mode, which is the most respectful, is often performed to a person of superior rank, not only at first, with the salam, but also frequently during a conversation. In some cases the body is gently inclined, while the right hand is laid upon the left breast. A person of the lower orders, in addressing a superior, does not always give the salam, but shows his respect to high rank by bending down his hand to the ground, and then putting it to his lips and forehead. It is a common custom for a man to kiss the hand of his superior instead of his own (generally on the back only, but sometimes on both back and front), and then to put it to his forehead in order to pay more particular respect. Servants thus evince their respect towards their masters; when residing in the East, our own servants always did this on such little occasions as

Salutations.

arose beyond the usage of their ordinary service; as on receiving a present, or on returning fresh from the public baths. The son also thus kisses the hand of his father, and the wife that of her husband. Very often, however, the superior does

Son Saluting Father.

not allow this, but only touches the hand extended to take his; whereupon the other puts the hand that has been touched to his own lips and forehead. The custom of kissing the beard is still preserved, and follows the first and preliminary gesture; it usually takes place on meeting after an absence of some duration, and not as an every-day compliment. In this case, the person who gives the kiss lays the right hand under the beard and raises it slightly to his lips, or rather supports it while it receives his kiss. This custom strikingly illustrates 2 Sam. xx:9. In Arabia Petræa, and some other parts, it is more usual for persons to lay the right sides of their cheeks together.

Among the Persians, persons in saluting under the same circumstances, often kiss each other on the lips, but if one of the individuals is of high rank, the kiss is given on the cheek instead of the lips. This seems to illustrate 2 Sam. xx:9; Gen. xxix:11, 13; xxxiii:4; xlviii:10-12; Exod. iv:27; xviii:7.

Another mode of salutation is usual among

friends on meeting after a journey. Joining their right hands together, each of them compliments the other upon his safety, and expresses his wishes for his welfare, by repeating, alternately, many times the words *selamat* (meaning 'I congratulate you on your safety'), and *teiyibeen* ('I hope you are well'). In commencing this ceremony, which

Saluting by a Kiss.

is often continued for nearly a minute before they proceed to make any particular inquiries, they join their hands in the same manner as is usually practiced by us; and at each alternation of the two expressions, change the position of the hands. These circumstances further illustrate such passages as 2 Kings iv:26, 27; Luke x:4. Other particulars, more or less connected with this subject, have been considered in ATTITUDES and KISS (which see).

SALUTE (sȧ-lūt). See SALUTATION.

SALVATION (săl-vā'shŭn).

1. A deliverance from temporal dangers and enemies (Exod. iii:10; 1 Sam. xiv:45.)

2. Deliverance from a state of sin and misery, into a state of union with Christ, in which we are justified by his blood, adopted into his family, sanctified by his Spirit, and comforted by his presence;—a deliverance from spiritual danger and distress, to a comfortable and quiet condition (Rom i:16).

3. Eternal happiness, in which men shall be freed from sin and sorrow, and shall enjoy the most perfect and lasting fellowship with God (1 Pet. i:9; Heb. i:14).

General Applications. God is called *Salvation,* and the *God of Salvation;* he delivers from distress, and bestows comfort, temporal, spiritual, or eternal (Ps. xxvii:1 and lxviii:20). Christ is called *Salvation,* as he is the purchaser and bestower of our everlasting freedom from evil, and enjoyment of happiness (Luke ii:30; Is. xlix:6). *Salvation* is ascribed to God and Christ, as they contrived, purchased, prepared and bestow it (Rev. vii:10 and xix:1). The Gospel is called *salvation,* and the *word, gospel,* or *bringer of salvation;* as by it salvation is published, offered and applied to us (Heb. ii:3; Acts xiii:26; Eph. i:13; Tit. ii:11).

(a) *Salvation is of the Jews;* Christ the Savior sprung of them; the gospel proceeded from them to the Gentiles (John iv:22). (b) The long-suffering of God to the Jews and others is *salvation;* is calculated to promote the everlasting happiness of all believers (2 Pet. iii:15). (c) *Salvation and strength* came to the church when, by means of Constantine, she was delivered from heathen persecution, and her constitution established by the civil law (Rev. xii:10). (d) That *turns to our salvation,* which tends to promote our spiritual and eternal happiness (Phil. i:19). (e) Men *work out their own salvation,* when they receive Jesus the Savior, and walking in him prepare for the future blessedness of the heavenly state (Phil. ii:12). (f) Confession and repentance are *to salvation,* as they are means of our preparation for further grace and glory (Rom. x:10; 2 Cor. vii:10). (See ATONEMENT; FORGIVENESS; REGENERATION; SANCTIFICATION; RESURRECTION OF CHRIST.) Brown.

SAMARIA (sa-mā'ri-ȧ), (Heb. שֹׁמְרוֹן, *sho-mer-ōne',* watch-height; Σαμάρεια, *sam-ar'i-ah*), a city, situated near the middle of Palestine, built by Omri, king of Israel, on a mountain or hill of the same name, about B. C. 925. It was the metropolis of the kingdom of Israel, or of the ten tribes.

(1) History. The hill was purchased from the owner, Shemer, from whom the city took its name (1 Kings xvi:23, 24). Samaria continued to be the capital of Israel for two centuries, till the carrying away of the ten tribes by Shalmaneser, about B. C. 720 (2 Kings xvii:3, 5). During all this time it was the seat of idolatry, and is often as such denounced by the prophets, sometimes in connection with Jerusalem. It was the seat of a temple of Baal, built by Ahab, and destroyed by Jehu (1 Kings xvi:32, 33; 2 Kings x:18-28). It was the scene of many of the acts of the prophets Elijah and Elisha, connected with the various famines of the land, the unexpected plenty of Samaria, and the several deliverances of the city from the Syrians. After the exile of the ten tribes Samaria appears to have continued, for a time at least, the chief city of the foreigners brought to occupy their place; although Shechem soon became the capital of the Samaritans as a religious sect. John Hyrcanus took the city after a year's siege, and razed it to the ground (Joseph. *Antiq.* xiii. 10, 3; *De Bell. Jud.* i. 2, 7). Yet it must soon have revived, as it is not long after mentioned as an inhabited place in the possession of the Jews. Pompey restored it to its former possessors; and it was afterwards rebuilt by Gabinius (Joseph. *Antiq.,* xiii. 5, 4; xiv. 4, 4; xiv. 5, 3). Augustus bestowed Samaria on Herod; who eventually rebuilt the city with great magnificence, and gave it the name of Sebaste (which is the Greek translation of the Latin name or epithet Augustus), in honor of that emperor (*Antiq.* xv. 7, 3; *De Bell. Jud.* xv. 7, 7; xv. 8, 5). Here Herod planted a colony of 6,000 persons, composed partly of veteran soldiers, and partly of people from the environs; enlarged the circumference of the city; and surrounded it with a strong wall twenty stades in circuit. In the midst of the city—that is to say, upon the summit of the hill—he left a sacred place of a stade and a half, splendidly decorated, and here he erected a temple to Augustus, celebrated for its magnitude and beauty. The whole city was greatly ornamented, and became a strong fortress (Joseph. *Antiq.,* xv. 8, 5; *De Bell. Jud.* i. 21, 2; Strabo, xvi. 2, 13).

Such was the Samaria of the time of the New Testament, where the Gospel was preached by Philip, and a church was gathered by the Apostles (Acts viii:5, 9, *sq.*). At what time the city of Herod became desolate, no existing accounts state; but all the notices of the fourth century and later lead to the inference that its destruction had already taken place.

(2) Hill of Samaria. The Hill of Samaria is an oblong mountain of considerable elevation, and very regular in form, situated in the midst of a broad, deep valley, the continuation of that of Nabulus (Shechem), which here expands into a

breadth of five or six miles. Beyond this valley, which completely isolates the hill, the mountains rise again on every side, forming a complete wall around the city. They are terraced to the tops, sown in grain, and planted with olives and figs, in the midst of which a number of handsome villages appear to great advantage, their white stone cottages contrasting strikingly with the verdure of the trees. 'The Hill of Samaria' itself is cultivated from its base, the terraced sides and summits being covered with corn and with olive trees.

(3) Ruins. The most conspicuous ruin of the place, is the church dedicated to John the Baptist, erected on the spot which an old tradition fixed as the place of his burial, if not of his martyrdom. It is said to have been built by the Empress Helena; but the architecture limits its antiquity to the period of the crusades, although a portion of the eastern end seems to have been of earlier date.

On the summit of the hill is an area, once surrounded by limestone columns, of which fifteen are still standing and two prostrate. These columns form two rows, thirty-two paces apart, while less than two paces intervene between the columns. They measure seven feet nine inches in circumference; but there is no trace of the order of their architecture, nor are there any foundations to indicate the nature of the edifice to which they belonged. Some refer them to Herod's temple to Augustus, others to a Greek church which seems to have once occupied the summit of the hill. The descent of the hill on the W.S.W. side brings the traveler to a very remarkable colonnade, which is easily traceable by a great number of columns, erect or prostrate, along the side of the hill for at least one-third of a mile, where it terminates at a heap of ruins, near the eastern extremity of the ancient site. The columns are sixteen feet high, two feet in diameter at the base, and one foot eight inches at the top. The capitals have disappeared; but the shafts retain their polish, and, when not broken, are in good preservation. Eighty-two of these columns are still erect, and the number of those fallen and broken must be much greater. Most of them are of the limestone common to the region; but some are of white marble, and some of granite. The mass of ruins in which this colonnade terminates toward the west is composed of blocks of hewn stone, covering no great area on the slope of the hill, many feet lower than the summit. Neither the situation nor extent of this pile favors the notion of its having been a palace; nor is it easy to conjecture the design of the edifice. The colonnade, the remains of which now stand solitary and mournful in the midst of ploughed fields, may, however, with little hesitation, be referred to the time of Herod the Great, and must be regarded as belonging to some one of the splendid structures with which he adorned the city.

(4) The Samaria of To-day. Rev. J. L. Porter in *Giant Cities of Bashan,* 1891, thus describes the Samaria of to-day:

"We halted at the western gate of Samaria, waiting for one or two stragglers, and to take a last look at the place. The gate is a shapeless heap of ruins, forming the termination of the well-known colonnade. I was never more deeply impressed with the minute accuracy of prophetic description, and the literal fulfillment of every detail, than when standing on that spot. Samaria occupied one of the finest sites in Palestine—a low, rounded hill, in the center of a rich valley encircled by picturesque mountains. Temples and palaces once adorned it, famed throughout the East for the splendor of their architecture. But the destroyer has passed over it. I saw that long line of broken shafts with the vines growing luxuriantly round their bases—I saw a group of columns in a corn-field on the hill-top—I saw hewn and sculptured blocks of marble and limestone in the rude walls of the terraced vineyards—I saw great heaps of stones and rubbish among the olive groves in the bottom of the valley far below—but I saw no other trace of the city founded by Omri and adorned by Herod. One would think the prophet Micah had seen that desolate site as I saw it, his description is so graphic:—*I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof"* (Micah i:6).

SAMARIA AND THE MONUMENTS. "And it came to pass in the fourth year of King Hezekiah . . . that Shalmaneser, king of Assyria, came up against Samaria and besieged it. And at the end of three years, they (the Assyrians) took it." (2 Kings xviii:9, 10.)

A casual reading of these two verses would indicate that when the Assyrians captured Samaria they were still under the leadership of Shalmaneser. The text says that they (the Assyrians) took it, but it does not mention the fact that during the three years which are here spoken of, there had been a change of administration in the Assyrian kingdom. Here again the monuments and tablets are of service in filling in some statements which were not thought by the Biblical writers to be absolutely essential.

It appears that the reign of Shalmaneser was very short, although it was signalized by an unsuccessful attempt to capture Tyre, and by the beginning of a war against Israel. But the siege of Samaria was hardly commenced when Shalmaneser died or was murdered, and he was succeeded by Sargon. (See SARGON II AND HIS MONUMENTS.)

Sargon's own account of the great victory which he won over the Samaritans is as follows:

(1) "In the beginning of my reign, the city of Samaria I besieged, I captured; and I carried away 27,280 of its inhabitants; fifty chariots in the midst of them I collected, and the rest of their goods I seized; I set my governor over them and laid upon them the tribute of the former king. (Hosea).

(2) "(Sargon) the conqueror of the Thamudites, the Ibadidites, the Marsimanites, and the Khapayans (identified by Delitzsch, with the Ephah of Gen. xxv:4, and Is. lx:6), the remainder of whom having carried away, he transported to the midst of the land of Beth-Omri.

(3) "The Thamudites, the (Ibadidites), the Marsimanites and the Khapayans, distant Arab tribes, who inhabit the desert, of whom no scholar or envoy knew, and who had never brought their tribute to the kings, my fathers, I slaughtered in the service of Assur, and transported what was left of them, setting them in the city of Samaria."

This record was found in the long summarizing inscription on the walls of the Khorsabad palace, and the translation which is above given is that of Professor A. H. Sayce.

The Biblical account of the condition of things preceding this capture, and pertaining to it, is found in 2 Kings. "Against him came up Shalmaneser, king of Assyria, and Hoshea became his vassal and rendered him tribute. And the king of Assyria discovered treason in Hoshea in that he had sent messengers to Seve the king of Egypt,

and did not send up tribute to the king of Assyria, as in year upon year, and the king of Assyria shut him up and bound him in prison.

"And the king of Assyria went up through the whole land, and went up to Samaria and laid siege to it three years. In the ninth year of Hoshea, the king of Assyria (Sargon) took Samaria, and exiled Israel to Assyria and settled them in Halah, and Habor, on the river Gozan and in the cities of Media." (2 Kings xvii:1, 6).

SAMARIA, REGION OF (Greek usually Σαμάρεια, *sam-ar'i-ah*).

The same as the city of Samaria, but frequently distinguished from the city by Josephus and in the New Testament. When it is said (Luke xvii:11; John iv:4) our Lord passed through the midst of Samaria, the meaning is, through the midst of the country of Samaria. And again, "Then cometh he to a city of Samaria called Sychar." Here Jesus had a conversation with a woman of Samaria, that is, with a Samaritan woman of the city of Sychar. The term includes all the tribes over which Jeroboam made himself king, whether east or west of Jordan. The expression, "cities of Samaria" (1 Kings xiii:32), is used for the kingdom of the ten tribes, which did not receive this name till after the building of the city of Samaria as the capital of the kingdom and the residence of the kings of Israel (xvi:24). It is used elsewhere in the same sense; thus, by "Ephraim and the inhabitants of Samaria" is meant Israel (Is. ix:9-12). Israel, Ephraim, and Samaria are equivalent terms in Hosea, who also calls the calf of Bethel "thy calf, O! Samaria" (Hos. viii:5). In Amos iii:9 the "mountains of Samaria" are spoken of; and we find the expression in Ezekiel (xvi:53), the "captivity of Samaria and her daughter."

SAMARITANS (sa-măr'i-tans), (Heb. שֹׁמְרֹנִים, *sho-mer-o-neem'*; Gr. Σαμαρεῖται, *sam-ar-i'tahee*), a name found in the Old Testament only in 2 Kings xvii:29.

The ten tribes which revolted from Rehoboam, son of Solomon, chose Jeroboam for their king. After his elevation to the throne he set up golden calves at Dan and Bethel, lest repeated visits of his subjects to Jerusalem, for the purpose of worshiping the true God, should withdraw their allegiance from himself. Afterwards Samaria, built by Omri, became the metropolis of Israel, and thus the separation between Judah and Israel was rendered complete. The people took the name *Samaritans* from the capital city.

(1) The Capture and the Captivity. In the ninth year of Hosea, Samaria was taken by the Assyrians under Shalmaneser, who carried away the inhabitants into captivity, and introduced colonies into their place from Babylon, Cuthah, Ava, Hamath, and Sepharvaim. These new inhabitants carried along with them their own idolatrous worship; and on being infested with lions, sent to Esarhaddon, king of Assyria. A priest of the tribe of Levi was accordingly dispatched to them, who came and dwelt in Bethel, teaching the people how they should fear the Lord. Thus it appears that the people were a mixed race. The greater part of the Israelites had been carried away captive by the Assyrians, including the rich, the strong, and such as were able to bear arms. But the poor and the feeble had been left. The country had not been so entirely depopulated as to possess no Israelite whatever. The dregs of the populace, particularly those who appeared incapable of active service, were not taken away by the victors. With them, therefore, the heathen colonists became incorporated.

(2) A Mixed Religion. As the people were a *mixed* race, their religion also assumed a *mixed* character. In it the worship of idols was associated with that of the true God. But apostasy from Jehovah was not universal. On the return of the Jews from the Babylonish captivity, the Samaritans wished to join them in rebuilding the Temple, saying, 'Let us build with you; for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon, king of Assur, which brought us up hither' (Ezra iv:2). But the Jews declined the proffered assistance; and from this time the Samaritans threw every obstacle in their way. Hence arose that inveterate enmity between the two nations which afterwards increased to such a height as to become proverbial.

(3) A Refuge for Malcontent Jews. In the reign of Darius Nothus, Manasses, son of the Jewish high-priest, married the daughter of Sanballat, the Samaritan governor; and to avoid the necessity of repudiating her, as the law of Moses required, went over to the Samaritans, and became high-priest in the temple which his father-in-law built for him on Mount Gerizim. From this time Samaria became a refuge for all malcontent Jews; and the very name of each people became odious to the other. About the year B. C. 109, John Hyrcanus, high-priest of the Jews, destroyed the city and temple of the Samaritans; but, B. C. 25, Herod rebuilt them at great expense. In their new temple, however, the Samaritans could not be induced to offer sacrifices, but still continued to worship on Gerizim. At the present day they have dwindled down to a few families. Shechem, now called Nabulus, is their place of abode. They still possess a copy of the Mosaic law.

With the remnant above referred to a correspondence was formerly maintained by several learned Europeans, but without leading to any important result. It was commenced by Joseph Scaliger, in 1559; and resumed, after a century, by several learned men in England, in 1675; and by the great Ethiopic scholar, Job Ludolf, in 1684. The illustrious orientalist, De Sacy, also held correspondence with them. All their letters to England and France, and all that was then known respecting them, he published in a work entitled, *Correspondance des Samaritains,* etc., in *Notices et Extr. des MSS. de la Biblioth. du Roi,* tom. xii). The best accounts of them given by modern travelers are by Pliny Fisk (*American Missionary Herald* for 1824), who visited them in 1823; and by Robinson and Smith, who visited them in 1838. (See *Biblical Researches and Travels in Palestine,* iii:113-116.) S. D.

SAMARITAN PENTATEUCH (sa-măr'i-tan pĕn'tà-tūk).

The Samaritan Pentateuch was mentioned by the fathers Eusebius, Cyril of Alexandria, Procopius of Gaza, Diodorus, Jerome, and others. After it had lain concealed for upwards of a thousand years, its existence began to be doubted. At length Peter Della Valle, in 1616, procured a complete copy, which De Sancy, then French ambassador at Constantinople, sent to the library of the Oratoire at Paris, in 1623. It was first described by Morin, and afterwards printed in the Paris Polyglot. Not long after, Archbishop Usher procured six copies from the East; and so great was the number in the time of Kennicott, that he collated sixteen for his edition of the Hebrew Bible.

1. Antiquity. In regard to the *antiquity* of the Samaritan Pentateuch, and the source from which the document came, various opinions have been entertained.

(1) The Opinion of Usher as to Its Origin. The hypothesis maintained by Usher was, that the Samaritan Pentateuch was the production of an impostor named Dositheus, the founder of a sect among the Samaritans, and who pretended to be the Messiah. It is thought that he compiled this copy of the Pentateuch from the Hebrew and the Septuagint, adding, expunging, and altering, according to his pleasure. Usher appeals to Origen and Photius, whose testimony, however, when examined, affords no evidence of the truth of this statement. It is well known that the Alexandrian Samaritans opposed Dositheus, and would not have received such a compilation. Besides, had he corrupted any passages, it is natural to think that he would have perverted those relating to the Messiah, that they might be more easily referred to himself. But places of this nature in the Samaritan copies agree with the Hebrew; and we may be farther assured that the Jews would not have failed to mention such a fact as a just ground of accusation against the Samaritans.

(2) Opinion of Le Clerc and Poncet. Le Clerc and Poncet imagined that this copy of the law was made by the Israelitish priest who was sent by the king of Assyria to instruct the new inhabitants in the religion of the country. This is a mere hypothesis, unsupported by historical testimony. It was not necessary for the priest to compose a new system, but to instruct the people out of the Pentateuch as it then existed. When the existing copy was sufficient for his purpose, he would not have undertaken the labor of preparing an entirely new work.

(3) Opinions of Hottinger and Others. It was the opinion of Hottinger, Prideaux, Fitzgerald, and others, that Manasseh transcribed one of Ezra's corrected copies which he took with him from Jerusalem into the old character to which they were accustomed. In proof of this hypothesis it has been affirmed that the variations in the Samaritan copy from the Hebrew are such as were occasioned in the transcription by mistaking letters similar in Hebrew, but unlike in the Samaritan. This supposition has been completely set aside by Kopp, in his *Bilder und Schriften der Vorzeit;* and by Hupfeld, in his *Beleuchtung dunkler Stellen,* etc. (*Studien und Kritiken,* 1830), in which it is convincingly shown that the present Hebrew square character had no existence till long after Ezra; and that, so far from owing its origin to Chaldæa, and having been introduced by Ezra, it was merely the gradual work of time. When Manasseh fled from Jerusalem, the Samaritan and Hebrew characters must have been substantially the same.

(4) Preserved from the Time of Rehoboam. Others are of the opinion that copies of the Pentateuch must have been in the hands of *Israel,* from the time of Rehoboam, as well as among *Judah;* that they were preserved by the former equally as by the latter. This hypothesis, first advanced by Morin, has been adopted by Houbigant, Cappellus, Kennicott, Michaelis, Eichhorn, Bauer, Bertholdt, Stuart, and others, and appears to be the true one. The prophets, who frequently inveigh against the Israelites for their idolatry and their crimes, never accuse them of being destitute of the law, or ignorant of its contents. It is wholly improbable, too, that the people, when carried captive into Assyria, took with them *all* the copies of the law. Thus we are brought to the conclusion that the Samaritan, as well as the Jewish copy, originally flowed from the autograph of Moses. The two constitute, in fact, *different recensions of the same work,* and coalesce in point of antiquity.

If this account of the Samaritan codex be correct, it is easy to perceive the reason why the Samaritans did not receive all the Jewish books previously written. When the schism of the tribes took place, the Pentateuch was commonly circulated, and usually regarded as a sacred national collection, containing all their laws and institutions. Though David's Psalms and some of Solomon's compositions may also have been written at that time; yet the former were chiefly in the hands of the Levites, who regulated the Temple music, and were employed in the *public service* of Jehovah; while the latter were doubtless disliked by the ten tribes on account of their author, who lived at Jerusalem, and were rare from the non-transcription of copies. The prophets must have been unwelcome to the Israelites, because they uttered many things against them, affirming that Jehovah could not be worshiped with acceptance in any other place than Jerusalem. This circumstance was sufficient to prevent that people from receiving any of the prophetical writings till Ezra's time, when their hatred of him and his associates was so great that they would not have admitted any collection of the Scriptures coming through such hands. Whatever other books, besides the Pentateuch, were written in the time of Rehoboam must have been comparatively unknown to the mass of the people. This fact, in connection with political considerations, was sufficient to lead the Israelites to reject most, except those of Moses.

In addition to the Pentateuch, the Samaritans have the book of Joshua, but it did not always form part of their canon. *Their* Joshua does not appear to be the same as the Old Testament book. On the contrary, it must have been composed long after, out of the inspired records of Joshua, Judges and Samuel, to which have been added fables and Oriental traditions. Such a compilation can have no claim to be regarded as the authentic Jewish writing.

It thus appears that the Samaritan Pentateuch cannot be ascribed to a later period than that of the schism between the tribes. All the arguments adduced by Gesenius (in his *Commentatio de Pentateuchi Samaritani Origine, Indole, et Auctoritate*) are not sufficient to disprove its truth. For opposite and convincing statements we refer to the last edition of Eichhorn's *Introduction to the Old Testament,* and Professor Stuart's review of Gesenius, in the second volume of the *American Biblical Repository.* The name Samaritan was first given to that mixed multitude composed of the heathen introduced by Shalmaneser into the kingdom of Israel, and of the lower classes of the ten tribes which had not been carried away. Whatever *civil* jealousies may have previously existed between them and the Jews, their *religious* animosities were first excited when Ezra and his countrymen, returning from exile, refused to allow their co-operation in building the Temple. Subsequent events, far from allaying their mutual hatred, only raised it to a higher pitch, giving it that permanent, durable form in which it was continued through succeeding centuries.

2. Its Authority and Value. With respect to the authority and value of the Samaritan Pentateuch, there has been much variety of sentiment. Gesenius, however, has very ably shown that very little value should be assigned to the characteristics of its text. He has proved that no critical reliance can be placed on it, and that it is wholly unjustifiable to use it as a source of correcting the Hebrew text. He has divided the various read-

ings it exhibits into different classes, under each of which numerous examples are adduced. By a most minute investigation of particulars he has shown that it cannot be employed in emendation, as Kennicott, Morin, and Bauer supposed. This masterly dissertation has ruined the credit of the Samaritan codex in the critical world. The purity of the Hebrew is not to be corrupted by additions or interpolations from such a document. The original text of the Old Testament cannot be established by any weight attaching to *it*.

Library references: Walton's *Prolegomena;* Gesenius, *De Pentat. Samar. Origine,* etc., p. 18; the *Introductions* of Eichhorn, Bertholdt, Hävernick, De Wette; and Davidson's *Lectures on Biblical Criticism.* S. D.

SAMECH (sa'mech), (ס) a Hebrew letter employed in the alphabetic compositions. It corresponds somewhat to the English letter *S*.

SAMGAR-NEBO (săm'gar-nē'bo), (Heb. סַמְגַּר־נְבוֹ, *sam-gar-neb-oo'*), a general of Nebuchadnezzar's army when he took Jerusalem (Jer. xxxix:3), B. C. 589.

As in verse 13, the chief of the eunuchs is called *Nebu-shasban,* it has been supposed that Nebusarsechim is only another name of the same person, and that Samgar is merely the name of his office.

SAMLAH (săm'lah), (Heb. שַׂמְלָה, *sam-law'*, garment), a king of Edom before the time of the Israelitish kings (Gen. xxxvi:36, 37; 1 Chron. i:47, 48). He was a successor of Hadad (Hadar), and was of the city of Masrekah (B. C. after 1618).

SAMMINS (săm'mĭns). See SPICES.

SAMOS (sā'mos), (Gr. Σάμος, *sam'os*, distinguished), an island in the Ægean Sea, near the coast of Lydia, in Asia Minor, and separated only by a narrow strait from the promontory which terminates in Cape Trogyllium.

This strait, in the narrowest part, is not quite a mile in width (Plin. *Hist. Nat.* v, 34; Strabo, xiv, p. 634; comp. Leake's map of Asia Minor). The island is sometimes stated to have been famous for its wines; but, in fact, the wine of Samos was in ill repute. Strabo says expressly that the island was οὐκ εὔοινος; it now, however, ranks high among Levantine wines, and is largely exported, as are also grapes and raisins. The apostle Paul touched at the island in his voyage from Greece to Syria (Acts xx:15). Samos contained, some years ago, about 60,000 people, inhabiting eighteen large villages, and about twenty small ones. Vathi is the chief town of the island in every respect, except that it is not the residence of the governor, who lives at Colonna, which takes its name from a solitary column (about fifty feet high and six in diameter), a remnant of the ancient temple of Juno, of which some insignificant remains are lying near.

SAMOTHRACE (săm'o-thrā'ce), (Gr. Σαμοθράκη, *sam-oth-rah'kay*, Samos of Thrace), an island in the northeast part of the Ægean Sea, above the Hellespont, with a lofty mountain, and a city of the same name.

The island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum (Diod. Sic. iii, 55; v, 47; Ptolem. *Geog.* v, 11; Plin. *Hist. Nat.* iv, 23). Paul touched at this island on his first voyage to Europe (Acts xvi: 11). The island is now called Samandrachi. It is but thinly peopled, and contains only a single village.

SAMSON (săm'son), (Heb. שִׁמְשׁוֹן, *shim-shone'*, little sun, sun-like),

The name of the celebrated champion, deliverer, and judge of Israel, equally remarkable for his supernatural bodily prowess, his moral infirmities, and his tragical end. He was the son of Manoah, of the tribe of Dan, and born A. M. 2848, of a mother whose name is nowhere given in the Scriptures. The circumstances under which his birth was announced by a heavenly messenger gave distinct presage of an extraordinary character, whose endowments were to be of a nature suited to the providential exigencies in which he was raised up. The burden of the oracle to his mother, who had been long barren, was that the child with which she was pregnant was to be a son, who should be a Nazarite from his birth, upon whose head no razor was to come, and who was to prove a signal deliverer to his people. She was directed, accordingly, to conform her own regimen to the tenor of the Nazarite law, and strictly abstain from wine and all intoxicating liquor, and from every species of impure food. (See NAZARITE.) According to the 'prophecy going before upon him,' Samson was born in the following year, and his destination to great achievements began to evince itself at a very early age by the exhibitions of superhuman strength which came from time to time upon him. Those specimens of extraordinary prowess, of which the slaying of the lion at Timnath without weapons was one, were doubtless the result of that special influence of the Most High which is referred to in Judg. xiii:25.

As the position of the tribe of Dan, bordering upon the territory of the Philistines, exposed them especially to the predatory incursions of this people, it was plainly the design of heaven to raise up a deliverer in that region where he was most needed. The Philistines, therefore, became very naturally the objects of that retributive course of proceedings in which Samson was to be the principal actor, and upon which he could only enter by seeking some occasion of exciting hostilities that would bring the two peoples into direct collision.

(1) Marries a Philistine. Such an occasion was afforded by his meeting with one of the daughters of the Philistines at Timnath, whom he besought his parents to procure for him in marriage, assigning as a reason that she 'pleased him well,' Hebrew, *She is right in mine eyes,* where the original for *right* is not an adjective, having the sense of *beautiful, engaging, attractive,* but a verb, conveying, indeed, the idea of *right,* but of *right relative to an end, purpose, or object;* in other words, of *fitness or adaptation* (see Gousset's *Lexicon,* under Samson, and comp. 2 Sam. xvii: 1; 1 Kings ix:12; Num. xxviii:27). This affords, we believe, the true clue to Samson's meaning, when he says, 'She is right in mine eyes;' *i. e. adapted* to the end which I have in view; she may be *used;* she is *available,* for a purpose entirely ulterior to the immediate connection which I propose. That he entertained a genuine affection for the woman, notwithstanding the *policy* by which he was prompted, we may doubtless admit; but that he intended, at the same time, to make this alliance subservient to the great purpose of delivering his country from oppression, and that in this he was acting under the secret control of Providence, would seem to be clear from the words immediately following, when, in reference to the objection of his parents to such a union, it is said, that they 'knew not that it was of the Lord that he sought an occasion against the Philistines.' It is here worthy of note that the Hebrew, instead of '*against* the Philistines', has '*of* or *from* the Philistines,' clearly implying that the occasion sought

should be one that *originated* on the side of the Philistines. This occasion he sought under the immediate prompting of the Most High, who saw fit, in this indirect manner, to bring about the accomplishment of his designs of retribution on his enemies. His leading purpose in this seems to have been *to baffle the power of the whole Philistine nation by the prowess of a single individual.*

The champion of Israel, therefore, was not appointed so much to be the leader of an army, like the other judges, *as to be an army in himself.* In order then that the contest might be carried on in this way, it was necessary that the entire opposition of the Philistines *should be concentrated, as far as possible, against the person of Samson.*

This would array the contending parties in precisely such an attitude as to illustrate most signally the power of God in the overthrow of his enemies. But how could this result be brought about except by means of some *private quarrel* between Samson and the enemy with whom he was to contend? And who shall say that the scheme now projected was not the very best that could have been devised for accomplishing the end which God had in view? To what extent Samson himself foresaw the issue of this transaction, or how far he had a plan *distinctly laid* corresponding with the results that ensued, it is difficult to say. The probability, we think, is, that he had rather a *general strong impression,* wrought by the Spirit of God, than a *definite conception* of the train of events that were to transpire. It was, however, a conviction as to the issue sufficiently powerful to warrant both him and his parents in going forward with the measure. They were, in some way, assured that they were engaged in a proceeding which God would *overrule* to the furtherance of his designs of mercy to his people, and of judgment to their oppressors.

(2) His Revenge. At his wedding-feast, the attendance of a large company of paranymphs, or friends of the bridegroom, convened ostensibly for the purpose of honoring his nuptials, but in reality to keep an insidious watch upon his movements, furnished him the occasion of a common Oriental device for enlivening entertainments of this nature. He propounded a riddle, the solution of which referred to his obtaining a quantity of honey from the carcass of a slain lion, and the clandestine manner in which his guests got possession of the clue to the enigma cost thirty Philistines their lives. The next instance of his vindictive cunning was prompted by the ill-treatment which he had received at the hands of his father-in-law, who, upon a frivolous pretext, had given away his daughter in marriage to another man, and was executed by securing a multitude of foxes, or rather *jackals,* and, by tying firebrands to their tails, setting fire to the cornfields of his enemies. The indignation of the Philistines, on discovering the author of the outrage, vented itself upon the family of his father-in-law, who had been the remote occasion of it, in the burning of their house, in which both father and daughter perished. This was a fresh provocation, for which Samson threatened to be revenged; and thereupon falling upon them without ceremony he smote them, as it is said, 'hip and thigh with a great slaughter.'

(3) Delivered Up to the Philistines. Having subsequently taken up his residence in the rock Etam, he was thence dislodged by consenting to a pusillanimous arrangement on the part of his own countrymen, by which he agreed to surrender himself in bonds provided *they* would not themselves fall upon him and kill him. He probably gave in to this measure from a strong inward assurance that the issue of it would be, to afford him a new occasion of taking vengeance upon his foes. Being brought in this apparently helpless condition to a place called from the event, Lehi, *a jaw,* his preternatural potency suddenly put itself forth, and snapping the cords asunder, and snatching up the jaw-bone of an ass, he dealt so effectually about him, that a thousand men were slain on the spot. That this was altogether the work, not of man, but of God, was soon demonstrated. Wearied with his exertions, the illustrious Danite became faint from thirst, and as there was no water in the place, he prayed that a fountain might be opened. His prayer was heard; God caused a stream to gush from a hollow rock hard by and Samson in gratitude gave it the name of *En-hakker,* a word that signifies 'the well of him that prayed,' and which continued to be the designation of the fountain ever after.

(4) At Gaza. The Philistines were from this time held in such contempt by their victor that he went openly into the city of Gaza, where he seems to have suffered himself weakly to be drawn into the company of a woman of loose character, the yielding to whose enticements exposed him to the most imminent peril. His presence being soon noised abroad, an attempt was made during the night forcibly to detain him, by closing the gates of the city and making them fast; but Samson, apprised of it, rose at midnight, and breaking away bolts, bars, and hinges, departed, carrying the gates upon his shoulders, to the top of a neighboring hill that *looks toward Hebron.*

After this his enemies strove to entrap him by guile rather than by violence; and they were too successful in the end.

(5) Delilah. Falling in love with a woman of Sorek, named Delilah, he became so infatuated by his passion that nothing but his bodily strength could equal his mental weakness. The princes of the Philistines, aware of Samson's infirmity, determined by means of it to get possession, if possible, of his person. For this purpose they propose a tempting bribe to Delilah, and she enters at once into the treacherous compact. She employs all her art and blandishments to extract from him the secret of his prodigious strength. Having for some time amused her with fictions, he at last, in a moment of weakness, disclosed to her the fact that it lay in his hair, which if it were shaved would leave him a mere common man. Not that his strength really lay in his hair, for this in fact had no natural influence upon it one way or the other. His strength arose from his *relation* to God as a Nazarite, and the preservation of his hair unshorn was the *mark* or *sign* of his Nazariteship, and a *pledge* on the part of God of the continuance of his miraculous physical powers. If he lost this sign, the badge of his consecration, he broke his vow, and consequently forfeited the thing signified. God abandoned him, and he was thenceforward no more, in this respect, than an ordinary man. His treacherous paramour seized the first opportunity of putting his declaration to the test. She shaved his head while he lay sleeping in her lap, and at a concerted signal he was instantly arrested by his enemies lying in wait. Bereft of his grand endowment, and forsaken of God, the champion of Israel could now well adopt the words of Solomon; 'I find more bitter than death the woman whose heart is snares and nets, and her hands are bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.' Having so long presumptuously played with his ruin, Heaven leaves him to himself, as a punishment for his former guilty indulgence. He is made to reap as he had

sown, and is consigned to the hands of his relentless foes.

(6) Imprisonment and Death. His punishment was indeed severe, though he amply revenged it, as well as redeemed in a measure his own honor, by the manner in which he met his death. The Philistines having deprived him of sight, at first immured him in a prison, and made him grind at the mill like a slave. As this was an employment which in the East usually devolves on women, to assign it to such a man as Samson was virtually to reduce him to the lowest state of degradation and shame.

In process of time, while remaining in this confinement, his hair recovered its growth, and with it such a profound repentance seems to have wrought in his heart as virtually reinvested him with the character and the powers he had so culpably lost. Of this fact his enemies were not aware. Still exulting in their possession of the great scourge of their nation, they kept him, like a wild beast, for mockery and insult. On one of these occasions, when an immense multitude, including the princes and nobility of the Philistines, were convened in a large amphitheater, to celebrate a feast in honor of their god Dagon, who had delivered their adversary into their hands, Samson was ordered to be brought out to be made a laughing stock to his enemies, a butt for their scoffs, insults, mockeries, and merriment. Secretly determined to use his recovered strength to tremendous effect, he persuaded the boy who guided his steps to conduct him to a spot where he could reach the two pillars upon which the roof of the building rested. Here, after pausing for a short time, while he prefers a brief prayer to Heaven, he grasps the massy pillars, and bowing with resistless force, the whole building rocks and totters, and the roof, encumbered with the weight of the spectators, rushes down, and the whole assembly, including Samson himself, are crushed to pieces in the ruin!

Thus terminated the career of one of the most remarkable personages of all history, whether sacred or profane.

(7) Character. Samson is one of those who are distinctly spoken of in Scripture as endowed with supernatural power by the Spirit of the Lord. "The Spirit of the Lord began to move him at times in Mahaneh-Dan." "The Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax burnt with fire." "The Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them." But on the other hand, after his locks were cut, and his strength was gone from him, it is said "He wist not that the Lord was departed from him" (Judg. xii:25; xiv:6, 19; xv:14; xvi:20). The phrase, "the Spirit of the Lord came upon him," is common to him with Othniel and Gideon (Judg. iii:10; vi:34); but the connection of supernatural power with the integrity of the Nazaritic vow, and the particular gift of great strength of body, as seen in tearing in pieces a lion, breaking his bonds asunder, carrying the gates of the city upon his back, and throwing down the pillars which supported the house of Dagon are quite peculiar to Samson. Indeed, his whole character and history have no exact parallel in Scripture. It is easy, however, to see how forcibly the Israelites would be taught, by such an example, that their national strength lay in their complete separation from idolatry, and consecration to the true God; and that He could give them power to subdue their mightiest enemies, if only they were true to his service (comp. 1 Sam. ii:10). The enrollment of his name by an apostolic pen (Heb. xi:32) in the list of the ancient worthies, 'who had by faith obtained an excellent repute,' warrants us undoubtedly in a favorable estimate of his character on the whole, while at the same time the fidelity of the inspired narrative has perpetuated the record of infirmities which must forever mar the luster of his noble deeds.

SAMUEL (săm'u-el), (Heb. שְׁמוּאֵל, *shem-oo-ale*, asked or heard of God). The last of those extraordinary regents that presided over the Hebrew commonwealth under the title of Judges.

1. Birth and Family. The circumstances of his birth were prophetic of his future career. His father, Elkanah of Ramathaim-Zophim, of Mount Ephraim, 'had two wives; the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children.' The usual effect of polygamy was felt in Elkanah's household. The sterility of Hannah brought upon her the taunts and ridicule of her conjugal rival, who 'provoked her sore, to make her fret, because the Lord had shut up her womb' (1 Sam. i:6). The jealousy of Peninnah was excited also by the superior affection which was shown to Hannah by her husband. 'To Hannah he gave a worthy portion; for he loved Hannah' (i:5). More especially at the period of the sacred festivals did the childless solitude of Hannah create within her the most poignant regrets, when she saw her husband give portions to all the sons and daughters of Peninnah, who, exulting in maternal pride and fondness, took advantage of these seasons to subject the favorite wife to a natural feminine retaliation. Hannah's life was embittered, 'she wept and did not eat' (i:7).

(1) The Prayer of Hannah. On one of these occasions, during the annual solemnity at Shiloh, whither Elkanah's family had traveled, 'to worship and to sacrifice,' so keen was the vexation of Hannah that she left the domestic entertainment, went to the tabernacle, and in the extremity of her anguish implored Jehovah to give her a man-child, accompanying her supplication with a peculiar pledge to dedicate this gift, should it be conferred, to the service of Jehovah; vowing to present the child in entire, unreserved consecration to the Lord all the days of his life, and at the same time to bind him to the special obligations and austerities of a Nazarite. In her agony of earnestness her lips moved, but articulated no words, so that Eli, the high priest, who had observed her frantic appearance from his seat by a post of the temple, 'thought she had been drunken,' and sharply rebuked her. Her pathetic explanation removed his suspicion, and he gave her his solemn benediction. Her spirit was lightened, and she 'went her way.'

(2) Consecration. The birth of a son soon fulfilled her hopes, and this child of prayer was named, in memory of the prodigy, *Samuel, heard of God.* In consequence of his mother's vow, the boy was from his early years set apart to the service of Jehovah, under the immediate tutelage of Eli.

2. Personal History. The degeneracy of the people at this time was extreme. The tribes seem to have administered their affairs as independent republics, the national confederacy was weak and disunited, and the spirit of public patriotic enterprise had been worn out by constant turmoil and invasion. The theocratic influence was also scarcely felt, its peculiar ministers being withdrawn, and its ordinary manifestations, except in the routine of the Levitical ritual, having ceased; 'the word of the Lord was precious in

those days, there was no open vision' (1 Sam. iii:1).

(1) The Child Samuel. The young devotee, 'the child Samuel,' was selected by Jehovah to renew the deliverance of his oracles. As he reclined in his chamber adjoining the sacred edifice, the Lord, by means adapted to his juvenile capacity, made known to him his first and fearful communication—the doom of Eli's apostate house. Other revelations speedily followed this; the frequency of God's messages to the young prophet established his fame; and the exact fulfillment of them secured his reputation. The oracle of Shiloh became vocal again through the youthful hierophant (1 Sam. iii:19-21).

(2) The Sons of Eli. The fearful fate pronounced on the head and family of the pontificate was soon executed. Eli had indulgently tolerated, or leniently palliated, the rapacity and profligacy of his sons. Through their extortions and impiety 'men abhorred the offering of the Lord,' and Jehovah's wrath was kindled against the sacerdotal transgressors. They became the victims of their own folly; for when the Philistines invaded the land, an unworthy superstition among the Hebrew host clamored for the ark to be brought into the camp and into the field of battle. Hophni and Phinehas, Eli's sons, indulging this vain and puerile fancy, accompanied the ark as its legal guardians, and fell in the terrible slaughter which ensued.

(3) A Fatal Accident. Their father, whose sin seems to have been his easiness of disposition, his passive and quiescent temper, sat on a sacerdotal throne by the wayside, to gather the earliest news of the battle, for his 'heart trembled for the ark of God;' and as a fugitive from the scene of conflict reported to him the sad disaster, dwelling with natural climax on its melancholy particulars—Israel routed and fleeing in panic, Hophni and Phinehas both slain, and the ark of God taken—this last and overpowering intelligence so shocked him, that he fainted and fell from his seat, and in his fall, from the imbecile corpulence of age, 'brake his neck and died' (1 Sam. iv:18). When the feeble administration of Eli, who had judged Israel forty years, was concluded by his death, Samuel was too young to succeed to the regency, and the actions of this earlier portion of his life are left unrecorded.

(4) The Ark of God. The ark, which had been captured by the Philistines, soon vindicated its majesty, and, after being detained among them seven months, was sent back to Israel. It did not, however, reach Shiloh, in consequence of the fearful judgment of Bethshemesh (1 Sam. vi:19), but rested in Kirjath-jearim for no fewer than twenty years (vii:2).

(5) Judge. It is not till the expiration of this period that Samuel appears again in the history. Perhaps during the twenty years succeeding Eli's death his authority was gradually gathering strength, while the office of supreme magistrate may have been vacant, each tribe being governed by its own hereditary phylarch. This long season of national humiliation was to some extent improved. 'All the house of Israel lamented after the Lord,' and Samuel, seizing upon the crisis, issued a public manifesto, exposing the sin of idolatry, urging on the people religious amendment, and promising political deliverance on their reformation. The people obeyed, the oracular mandate was effectual, and the principles of the theocracy again triumphed (1 Sam. vii:4). The tribes were summoned by the prophet to assemble in Mizpeh, and at this assembly of the Hebrew comitia, Samuel seems to have been elected regent (vii:6).

(6) Ebenezer Erected. This mustering of the Hebrews at Mizpeh on the inauguration of Samuel alarmed the Philistines, and their 'lords went up against Israel.' Samuel assumed the functions of the theocratic viceroy, offered a solemn oblation, and implored the immediate protection of Jehovah. He was answered with propitious thunder. A fearful storm burst upon the Philistines, the elements warred against them. 'The Highest gave his voice in the heaven, hailstones and coals of fire.' The old enemies of Israel were signally defeated, and did not recruit their strength again during the administration of the prophet-judge. The grateful victor erected a stone of remembrance and named it Ebenezer. From an incidental allusion (1 Sam. vii:14) we learn, too, that about this time the Amorites, the Eastern foes of Israel, were also at peace with them—another triumph of a government 'the weapons of whose warfare were not carnal.' The presidency of Samuel appears to have been eminently successful. From the very brief sketch given us of his public life, we infer that the administration of justice occupied no little share of his time and attention. He went from year to year in circuit to Bethel, Gilgal, and Mizpeh, places not very far distant from each other, but chosen perhaps, as Winer suggests, because they were the old scenes of worship (*Real-wört.*, ii, 444).

The dwelling of the prophet was at Ramah, where religious worship was established after the patriarchal model, and where Samuel, like Abraham, built an altar to the Lord.

(7) The Monarchy. In Samuel's old age two of his sons were appointed by him deputy judges in Beersheba. These young men possessed not their father's integrity of spirit, but 'turned aside after lucre, took bribes, and perverted judgment' (1 Sam. viii:3). The advanced years of the venerable ruler himself and his approaching dissolution, the certainty that none of his family could fill his office with advantage to the country, the horror of a period of anarchy which his death might occasion, the necessity of having some one to put an end to tribal jealousies and concentrate the energies of the nation, especially as there appeared to be symptoms of renewed warlike preparations on the part of the Ammonites (xii:12)—these considerations seem to have led the elders of Israel to adopt the bold step of assembling at Ramah and soliciting Samuel 'to make a king to judge them.'

The proposed change from a republican to a regal form of government displeased Samuel for various reasons. Besides its being a departure from the first political institute, and so far an infringement of the rights of the divine head of the theocracy, it was regarded by the regent as a virtual charge against himself, and might appear to him as one of those examples of popular fickleness and ingratitude which the history of every realm exhibits in profusion. Jehovah comforts Samuel in this respect by saying, 'They have not rejected thee, but they have rejected me.' Being warned of God to accede to their request for a king, and yet to remonstrate with the people, and set before the nation the perils and tyranny of a monarchical government (1 Sam. viii:9, 10), Samuel proceeded to the election of a sovereign.

(8) Saul Chosen. Saul, son of Kish, 'a choice young man and a goodly,' whom he had met unexpectedly, was pointed out to him by Jehovah as the king of Israel, and by the prophet was anointed and saluted as a monarch. Samuel again convened the nation at Mizpeh, again with honest

zeal condemned their project, but caused the sacred lot to be taken. The lot fell on Saul. The prophet now formally introduced him to the people, who shouted in joyous acclamation, 'God save the king.'

Not content with oral explanations, this last of the republican chiefs not only told the people the manner of the kingdom, 'but wrote it in a book and laid it up before the Lord.' What is here asserted of Samuel may mean that he extracted from the Pentateuch the recorded provision of Moses for a future monarchy, and added to it such warnings, and counsels, and safeguards, as his inspired sagacity might suggest. Saul's first battle being so successful, and the preparations for it displaying no ordinary energy and promptitude of character, his popularity was suddenly advanced and his throne secured. Taking advantage of the general sensation in favor of Saul, Samuel cited the people to meet again in Gilgal, to renew the kingdom, to ratify the new constitution, and solemnly install the sovereign (xi:14). Here the upright judge made a powerful appeal to the assembly in vindication of his government. 'Witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.' The whole multitude responded in unanimous approval of his honesty and intrepidity (xii:3, 4). Then he, still jealous of God's prerogative and the civil rights of his people, briefly narrated their history, showed them how they never wanted chieftains to defend them when they served God, and declared that it was distrust of God's raising up a new leader in a dreaded emergency that excited the outcry for a king. In proof of this charge—a charge which convicted them of great wickedness in the sight of God—he appealed to Jehovah, who answered in a fearful hurricane of thunder and rain. The terrified tribes confessed their guilt, and besought Samuel to intercede for them in his disinterested patriotism.

It is said (vii:15) that Samuel judged Israel all the days of his life. The assertion may mean that even after Saul's coronation Samuel's power, though formally abdicated, was yet actually felt and exercised in the direction of state affairs (Hävernick, *Einleit. in das A. T.*, Sec. 166). No enterprise could be undertaken without Samuel's concurrence. His was an authority higher than the king's. We find Saul, having mustered his forces, about to march against the Philistines, yet delaying to do so till Samuel consecrated the undertaking. He came not at the time appointed, as Saul thought, and the impatient monarch proceeded to offer sacrifice—a fearful violation of the national law. The prophet arrived as the religious service was concluded, and rebuking Saul for his presumption, distinctly hinted at the short continuance of his kingdom.

(9) Saul Dethroned. Again we find Samuel charging Saul with the extirpation of the Amalekites. The royal warrior proceeded on the expedition, but obeyed not the mandate of Jehovah. His apologies, somewhat craftily framed, for his inconsistencies, availed him not with the prophet, and he was by the indignant seer virtually dethroned. He had forfeited his crown by disobedience to God. (See SAUL). Yet Samuel mourned for him. His heart seems to have been set on the bold athletic soldier. But now the Lord directed him to make provision for the future government of the country (1 Sam. xvi:1). To prevent strife and confusion it was necessary, in the circumstances, that the second king should be appointed ere the first sovereign's demise.

(10) Anoints David. Samuel went to Bethlehem and set apart the youngest of the sons of Jesse, 'and came to see Saul no more till the day of his death.' Yet Saul and he met once again at Naioth, in Ramah (1 Sam. xix:22), when the king was pursuing David. As on a former occasion, the spirit of God came upon him as he approached the company of the prophets with Samuel presiding over them, and 'he prophesied and lay down naked all that day and all that night.' A religious excitement seized him, the contagious influence of the music and rhapsody fell upon his nervous, susceptible temperament, and overpowered him.

(11) Death of Samuel. At length Samuel died (1 Sam. xxv:1), and all Israel mourned for him, and buried him in his house at Ramah.

J. E.

SAMUEL, BOOKS OF (săm'u-el, bo͝oks ŏv). The two books of Samuel were anciently reckoned as but one among the Jews. That they form only one treatise is apparent from their structure.

(1) Contents. The contents of the books of Samuel belong to an interesting period of Jewish history. The preceding book of Judges refers to the affairs of the republic as they were administered after the Conquest, when the nation was a congress of independent cantons, sometimes partially united for a season under an extraordinary dictator. As, however, the mode of government was changed, and remained monarchical till the overthrow of the kingdom, it was of national importance to note the time, method, and means of the alteration. This change happening under the regency of the wisest and best of their sages, his life became a topic of interest. The first book of Samuel gives an account of his birth and early call to the duties of a seer, under Eli's pontificate; describes the low and degraded condition of the people, oppressed by foreign enemies; proceeds to narrate the election of Samuel as judge; his prosperous regency; the degeneracy of his sons, the clamor for a change in the civil constitution; the installation of Saul; his rash and reckless character; his neglect of, or opposition to, the theocratic elements of the government. Then the historian goes on to relate God's choice of David as king; his endurance of long and harassing persecution from the reigning sovereign; the melancholy defeat and death of Saul on the field of Gilboa; the gradual elevation of the man 'according to God's own heart' to universal dominion; his earnest efforts to obey and follow out the principles of the theocracy; his formal establishment of religious worship at Jerusalem, now the capital of the nation; and his series of victories over all the enemies of Judæa that were wont to molest its frontiers. The annalist records David's aberrations from the path of duty; the unnatural rebellion of his son Absalom, and its suppression; his carrying into effect a census of his dominions, and the Divine punishment which this act incurred; and concludes with a few characteristic sketches of his military staff. The second book of Samuel, while it relates the last words of David, yet stops short of his death. As David was the real founder of the monarchy and arranger of the religious economy; the great hero, legislator, and poet of his country; as his dynasty maintained itself on the throne of Judah till the Babylonian invasion; it is not a matter of wonder that the description of his life and government occupies so large a portion of early Jewish history. The books of Samuel thus consist of three

interlaced biographies—those of Samuel, Saul, and David.

(2) Age and Authorship. The attempt to ascertain the authorship of this early history is attended with difficulty. Ancient opinion is in favor of the usual theory, that the first twenty-four chapters were written by Samuel, and the rest by Nathan and Gad.

Besides, it is certainly a striking circumstance, that the books of Samuel do not record David's death, though they give his last words—his last inspired effusion (Hävernick, *Einleit.* Sec. 167). We should reckon it natural for an author, if he had lived long after David's time and were writing his life, to finish his history with an account of the sovereign's death. Had the books of Samuel and Kings sprung from the same source, then the abrupt conclusion of one portion of the work, containing David's life down to his last days, and yet omitting all notice of his death, might be ascribed to some unknown capricious motive of the author. But we have seen that the two treatises exhibit many traces of a different authorship. What reason, then, can be assigned for the writer of Samuel giving a full detail of David's life, and actions, and government, and yet failing to record his decease? The plain inference is, that the document must have been composed prior to the monarch's death, or at least about that period. If we should find a memoir of George the Third, entering fully into his private and family history, as well as describing his cabinets, councillors, and parliaments, the revolutions, and wars, and state of feeling under his government, and ending with an account of the appointment of a regent, and a reference to the king's lunacy, our conclusion would be, that the history was composed before the year 1820. A history of David, down to the verge of his dissolution, yet not including that event, must have been written before the monarch 'slept with his fathers.'

(3) Scope. The design of these books is not very different from that of the other historical treatises of the Old Testament. The books of Kings are a history of the nation as a theocracy; those of Chronicles have special reference to the form and ministry of the religious worship, as bearing upon its re-establishment after the return from Babylon. Samuel is more biographical, yet the theocratic element of the government is not overlooked. It is distinctly brought to view in the early chapters concerning Eli and his house, and the fortunes of the ark; in the passages which describe the change of the constitution; in the blessing which rested on the house of Obed-Edom; in the curse which fell on the Bethshemites, and Uzzah and Saul, for intrusive interference with holy things. The book shows clearly that God was a jealous God; that obedience to him secured felicity; that the nation sinned in seeking another king; that Saul's special iniquity was his impious oblivion of his station as only Jehovah's vicegerent, for he contemned the prophets and slew the priesthood; and that David owed his prosperity to his careful culture of the sacred principle of the Hebrew administration. This early production contained lessons both for the people and for succeeding monarchs, bearing on the motto, 'Whatsoever things were written aforetime were written for our learning.'

SANBALLAT (san-băl'lat), (Heb. סַנְבַלַּט, *san-bal-lat'*, a native of Horonaim, beyond the Jordan (Neh. ii:10), and probably also a Moabitish chief, whom (probably from old national hatred) we find united in council with the Samaritans, and active in attempting to deter the returned exiles from fortifying Jerusalem (Neh. iv:1, *sq.*; vi:1, *sq.*). Subsequently, during the absence of Nehemiah in Persia, a son of Joiada, the high priest, was married to his daughter (Neh. xiii:28).

SANCTIFICATION (sănk'tĭ-fĭ-kā'shŭn), (Gr. ἁγιασμός, *hag-ee-as-mos'*, separation, a setting apart). The Hebrew term קָדַשׁ (*kaw-dash'*), rendered sanctify, has a corresponding meaning.

Sanctification is that glorious work of God's grace in the human soul by which we are renewed after the image of God, set apart for his service, and enabled to die unto sin and live unto righteousness. It must be carefully considered in a twofold light. (1) As an inestimable privilege granted us from God (1 Thess. v:23); and (2) as an all-comprehensive duty required of us by his holy Word (1 Thess. iv:3).

SANCTIFICATION, ENTIRE. Is it the privilege of believers to be wholly sanctified in this life? The doctrine of the Roman Catholic Church is that baptism, rightly administered, washes away not only guilt, but also depravity of every kind; and thus, in its own peculiar way, that Church answers the question in the affirmative (see BAPTISM). Among Protestant theologians there is wide difference of belief; and there are undoubtedly greater differences of statement, because of confusion in the use of terms. (Barnes, *Bib. Dict.*)

We give two articles by distinguished divines representing the two prominent views upon the subject:

1. Wesleyan Doctrine of Sanctification.

Sanctification is the work of the Holy Spirit begun in regeneration by the inspiration of love in the heart. Love, the element in which purity exists, is not at first perfect, because it finds inward antagonisms in the form of controlled evil propensities, "the flesh lusting against the spirit." The result of this collision of lingering depravity in the normal believer who clings to Christ by faith, is not only freedom from condemnation, but a steady advance toward the extinction of the hereditary tendency towards sin and a longing desire for perfect assimilation to the Divine holiness. He aspires to a state in which he perfectly hates what God hates and perfectly loves what God loves. If he diligently studies the Holy Scriptures he will find abundant grounds for faith that it is not only his privilege, but also his duty to receive the full heritage of the believer in Christ.

(1) Grounds for Faith. The grounds are the command to be holy, the promises of entire cleansing by the Holy Spirit and in the prayers, especially the Pauline prayers for the entire sanctification of believers addressed in his epistles (2 Cor. vii:1; 1 Thess. v:23). The Word of God contains a variety of other terms teaching this doctrine, such as holiness, perfect love, perfection, the abiding fullness of the Spirit, and cleansing from all unrighteousness.

(2) Dependent Upon Absolute Self-Surrender. The faith requisite to the attainment of this grace must be attended by a complete and irreversible self-surrender and consecration to God of our good things. In the submission made by the penitent seeker of pardon, only his evil things are surrendered, just as a conquered enemy grounds the weapons of his rebellion before he so loves his country as to enlist in her army.

(3) Culmination in an Instantaneous Operation. Wesley taught that progressive sanctification culminates sooner or later in an instantaneous

crisis completing the process. After that event there is an endless progress in the development of the inward principle of holiness in the outward life. The negative work, the destruction of sin, ends when the evil tendency is entirely removed. Love, the positive element in sanctification, has no limit in this world nor in the world to come. The only perfection of which we in this life are capable is in pure or perfect love, which consists with many involuntary infirmities and defects marring the character. These require constantly the need of the atonement. They prompt the entirely sanctified soul to cry out continually

"Every moment, Lord, I need
The merit of thy death."

(4) The State Defined. There is no state of grace independent of the indwelling of the Holy Spirit, the gift procured by the atoning merit of Jesus Christ, the Son of God. Hence the possibility of the moral downfall of the most saintly soul while in a probationary state. Perfected holiness does not exempt from temptation, but it so clarifies the spiritual perception as to afford an easy victory over sin, however disguised (Heb. v:14). While it stimulates the intellect, it adds no new aptitude to the mental faculties. It greatly intensifies Christian zeal and multiplies a person's usefulness, although it may not impart those natural qualities which will make him an eloquent preacher or a famous evangelist. But the cessation of the struggle between the flesh and the spirit unifies and intensifies the powers in efforts for the good of others, and answers the prayer for

"A heart at leisure from itself
To soothe and sympathize."

(5) The Evidences. The evidence of entire sanctification is the Spirit-illumined consciousness of perfect purity of heart—the Spirit shining on His own work (1 Cor. ii:13). This can be an evidence only to the individual. Others should receive his testimony if it is corroborated by the fruits of holiness, deadness unto the world, abhorrence of sin, and a deep spirituality transfiguring the entire character.

(6) Should Entire Sanctification Be Professed? Methodism says yes, but in great modesty, "with meekness and fear," lest others should interpret the act as indicative of spiritual pride. It should always impress the hearer that this high profession is made for the glory of God, who has provided this uttermost salvation, and for the benefit of believers hungering and thirsting after righteousness. The name of the Great Physician should be known. The healed should proclaim Him to the sick.

(7) A Distinctive Wesleyan Doctrine. Wesley styled entire sanctification "the grand deposition which God has lodged with the people called Methodists; and, for the sake of propagating this chiefly, he appeared to have raised us up." It is firmly established in their standard theology and hymnology, and in the hearts of a minority of their members. All their ministers are required to be examined in a booklet entitled "Wesley's Plain Account of Christian Perfection," and to answer at the door of the conference this question, "Do you expect to be made perfect in love in this life?" (Rev. Daniel Steele, D. D.)

2. General Protestant View of Sanctification.

Sanctification is the Christianizing of the being and life of the believer. It is the carrying on of the work begun in regeneration until the entire nature is permeated with the spirit of Christ and lives under the rule of the risen and reigning Lord. Regeneration begins the enlargement of the divine life in man; sanctification takes it forward through Christian growth towards the full-grown man, unto the stature of Christ (Eph. iv: 13). The first is the planting of the seed, the second the development into the noble plant, with waving leaves and ripened fruits. The first is a new life, the second is that life in action.

(1) Biblical Meanings. There are in the Bible two great meanings of this word. The first may be called the Old Testament idea. The second belongs more, though not exclusively, with the New. In the Old Testament the reference was to things, not implying the inward change of the heart. A field was sanctified, so was a golden vessel or the garment of a priest. It was the setting apart for sacred use. But the New Testament took this meaning and gave a greater depth to it. The meaning was enlarged and lifted into a nobler place. It meant not only dedication to divine use, but also inward holiness. It had to do with its nature as well as its service. It meant a purification of the heart of man from all uncleanliness and an enduing it with the holy mind of Christ.

(2) Sanctification a Growth. Sanctification is the progress of the divine life in man. It is thus a growth, and no one is perfectly holy by a miracle of grace. The Christian, when he enters the kingdom of God, has his sinful nature. The guilt of sin is removed, but the results of sin are yet with him, and he must overcome its love and power. He has a new attitude toward God, the mouth of his soul is open, and there is passing into him the divine strength, and aided by it he must take all the land of his nature which lies under the dominion of Evil. When the children of Israel crossed the Jordan they were in the Promised Land, but did not possess it. The enemy must be driven out, their chariots broken and fenced cities pulled to the ground.

(3) A Mistake to be Avoided. There is no greater mistake than to confuse conversion with sanctification, and to fail to note that the beginning of a Christian life is the bestowal of power to conquer, not the entering into a sunlit and vine-covered land with all the enemies slain. The agony of a Christian experience is the taking of one's possessions. This work is gradual. The power comes from God, but the work is done by man. God works in us to will and to do of His good pleasure, and we work out our own salvation with fear and trembling (Phil. ii:12, 13).

(4) Its Purpose. The purpose of sanctification is to bring the entire nature into harmony with the will of God. This is God's desire for us, and this should ever be the radiant purpose of a Christian life. "This is the will of God, even your sanctification" (1 Thess. iv:3). "Lo, I come to do Thy will, O God. . . . By the which will we are sanctified" (Heb. x:9, 10).

This new divine life begins in man's inner nature, deep in the soul. It touches his mental and physical nature. Spreading through his being, it is to bring him in thought and purpose, act and feeling into a loving and living harmony with God. Starting in his spiritual nature, it is to permeate his physical nature until the body shall be the fit temple for the indwelling spirit and there shall be in love and thought, in eating, drinking and going forth the doing to the glory of God (1 Cor. x:31).

(5) Present and Ultimate Perfection. This

divine life in man, which in its ongoing gradually sanctifies the entire nature, has for its end the attaining of perfection. There is a *present* and an *ultimate* perfection. *Present* perfection is relative and takes into account present knowledge, strength and needs. *Ultimate* perfection is the final goal, the perfection of Christ. In this world no Christian attains ultimate perfection; each one may and should seek to secure present perfection. Each one should live true to his present light, turn from all known sin and use his full strength. On the morrow he will have more light, an increasing consciousness of sin and a larger bestowal of strength. He will never feel that he has attained, but is only attaining. Catching glimpses of that larger life before him, as from the hill's summit there spreads out the happy meadows, and he will yearn for the fuller attainment, and seeing the present in contrast with the future there will come the unrest which is the first token of better things. What he should be will make him humble now. There will be no boasting of sinlessness, only the hunger to be more like Christ. Yet conscious of striving, and knowing that there are honest attempts to live to God's glory, there will not be undue chiding. He who lives according to his best light and uses his best strength, lives joyfully with his God, and his life will be more and more conformed to the likeness of Christ.

(6) How this Grace may be Obtained. There are many helps in the attainment of sanctification, the greatest ever being the indwelling Spirit of God. It is impossible for man to sanctify himself; this is the work of God. Possible is it for man to open the way for a larger infilling of the Spirit. Whenever the nature is open anew to God there is found the working of the Sanctifier. Whenever the will of God is done, there is the growth. Each new discovery of God's will and the entering into its meaning; each new discovery of sin, sin in heart or in body, and its removal, is the sanctification of the believer. The will of God and ultimate Christian character are found supreme in Jesus Christ, and thus the daily striving to be like him, with the whole nature open to God, that he may give strength, is to know through experience the deep meaning and the profound satisfaction of the Christian's sanctification. J. W. F.

SANCTUARY (sănk'tŭ-ă-rў). See TABERNACLE; TEMPLE.

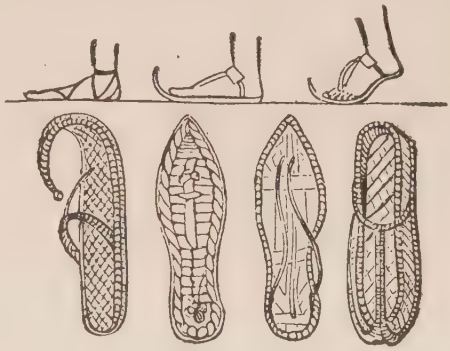
SAND (sănd), (Heb. חוֹל, *khole*, whirling).

Figurative. (1) As its particles are innumerable, great multitudes, such as the posterity of Abraham and Jacob, are likened to the *sand* of the sea (Gen. xxii:17, and xxxii:12). (2) Sand is heavy, but Job's grief is said to be *heavier* (Job vi:3); a fool's wrath is *heavier* than the sand and gravel, it is more insupportable, being without cause, measure or end (Prov. xxvii:3). (3) As *sand* is a sinking and slippery foundation, false foundations of religion, or ill-grounded hopes of future happiness, are likened to it (Matt. vii:26). (4) Though *sand* is easily washed away, yet God has made it the boundary of the raging sea (Jer. v:22).

SANDAL (săn'dal), (Gr. σανδάλιον, *san-dal'ee-on*, representing the Heb. נַעַל, *nah'al*), is a covering for the feet, usually denoted by the word translated 'shoe' in the Authorized Version. It was usually a sole of hide, leather, or wood, bound on to the foot by thongs; but it may sometimes denote such shoes and buskins as eventually came into use.

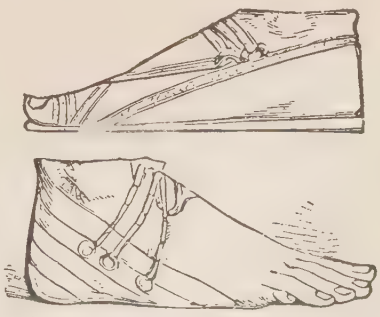
Ladies of rank appear to have paid great attention to the beauty of their sandals (Cant. vii:1); though, if the bride in that book was an Egyptian princess, as some suppose, the exclamation, 'How beautiful are thy feet with sandals, O prince's daughter!' may imply admiration of a luxury properly Egyptian, as the ladies of that country were noted for their sumptuous sandals (Wilkinson, *Anc. Egypt.* iii. 364). But this taste was probably general; for, at the present day, the dress slippers of ladies of rank are among the richest articles of their attire, being elaborately embroidered with flowers and other figures wrought in silk, silver, and gold.

It does not seem probable that the sandals of the Hebrews differed much from those used in Egypt, excepting, perhaps, that from the greater roughness of their country, they were usually of more substantial make and materials. The Egyptian sandals varied slightly in form; those worn by the upper classes, and by women, were usually pointed and turned up at the end, like our skates, and many of the Eastern slippers at the present day. They were made of a sort of woven or interlaced work of palm-leaves and papyrus-stalks, or other similar materials, and sometimes of leather; and were frequently lined with cloth, on which the figure of a captive was painted; that humiliating position being considered suited to the enemies of their country, whom they hated and despised. It is not likely that the Jews adopted this practice; but the idea which it expressed, of treading their enemies under their feet, was familiar to them (Josh. x:24). Those of



Ancient Egyptian Sandals.

the middle classes who were in the habit of wearing sandals, often preferred walking barefooted.



Assyrian Sandals.

In transferring a possession or domain, it was customary to deliver a sandal (Ruth iv:7), as in our middle ages, a glove. Hence the action of

throwing down a shoe upon a region or territory was a symbol of occupancy. So Ps. lx:8, 'Upon the land of Edom do I cast my sandal;' *i. e.,* I possess, occupy it, claim it as my own. In Ruth, as above, the delivering of a sandal signified that the next of kin transferred to another a sacred obligation; and he was hence called 'sandal-loosed.'

It was undoubtedly the custom to take off the sandals on holy ground, in the act of worship, and in the presence of a superior. Hence the command to take the sandals from the feet under such circumstances (Exod. iii:5; Josh. v:15). This is still the well-known custom of the East—an Oriental taking off his shoe in cases in which a European would remove his hat. The shoes of the modern Orientals are, however, made to slip off easily, which was not the case with sandals, that required to be unbound with some trouble. This operation was usually performed by servants; and hence the act of unloosing the sandals of another became a familiar symbol of servitude (Mark i:7; Luke iii:16; John i:27).

SANHEDRIM (săn'hĕ-drĭm), more properly **SANHEDRIN** (Heb. סַנְהֶדְרִין, *san-he-dreen'*; Gr. *συνέδριον, soon-ed'ree-on,* supreme council), the supreme judicial council of the Jews, especially for religious affairs.

(1) Composition. This council consisted of seventy members. Some give the number at

Sanhedrim in Session.

seventy-two, but for this there appears no sufficient authority. To this number the high-priest was added, 'provided he was a man endowed with wisdom' (Maimonid. *Sanhed.* chap. 2). Regarding the class of the Jewish people from which these were chosen, there is some uncertainty. Maimonides (*Sanhed.* chap. 2) tells us that this council was composed 'of Priests, Levites and Israelites, whose rank entitled them to be associated with priests.' Dr. Jost, the learned historian of his nation, simply says: 'The members of the council were chosen from among the people;' and more particularly in another place he remarks: 'These judges consisted of the most eminent priests, and of the scribes of the people, who were chosen for life, but each of whom had to look to his own industry for his support' (*Geschichte der Israeliten seit der Zeit der Makkabäer,* th. i, s. 49; iii, 86). The statement in this latter passage corresponds with the terms used in Matt. ii:4, where the council convened by Herod, in consequence of what the wise men of the East had told him, is described as composed of 'all the chief priests and scribes of the people;' the former of whom Lightfoot (*Hor. Heb. et Talm.* in loc.) explains as the *clerical,* the latter as the *laical,* members of the Sanhedrim. In other passages of the New Testament we meet with the threefold enumeration, *Priests, Elders* and *Scribes* (Matt. xvi:21; xxvi:3, 57, etc.); and this is the description which most frequently occurs. By the first are to be understood, not such as had sustained the office of high-priest, but the chief men among the priests; probably the presidents of the twenty-four classes into which the priesthood was divided (1 Chron. xxiv:1-6; comp. the use of the phrase 2 Chron. xxxvi:14).

By the second, we are probably to understand the select men of the people—the Aldermen—persons whose rank or standing led to their being raised to this distinction. And by the last are designated those, whether of the Levitical family or not, who gave themselves to the pursuit of learning, especially to the interpretation of Scripture, and of the traditions of the fathers.

(2) Officers. In the council the office of president belonged to the high-priest, if he was a member of it; when he was not, it is uncertain whether a substitute was provided, or his place occupied by the person next in rank. He bore the title of *chief* or *president;* and it was his prerogative to summon the council together, as well as to preside over its deliberations. When he entered the assembly, all the members rose and remained standing until he requested them to sit. Next in rank to him was the vice-president, who bore the title of *Father of the House of Judgment;* whose duty it was to supply the place of the president in case he should be prevented by any accidental cause from discharging his duties himself. When the president was present, this officer sat at his right hand. The third grade of rank was that of the *sage,* whose business was to give counsel to the assembly, and who was generally selected to his office on account of his sagacity and knowledge of the law. His place was on the left hand of the president. The assembly, when convened, sat in the form of a semicircle, or half-moon, the president occupying the center. At each extremity stood a scribe, whose duty it was to record the sentence pronounced by the council.

The meetings of this council were usually held in the morning. Their place of meeting was a hall, close by the great gate of the Temple, and leading from the outer court of the women to the holy place. In cases of urgency the Sanhedrim might be convened in the house of the high-priest (Matt. xxvi:3).

(3) Functions. The functions of the Sanhedrim were, according to the Jewish writers, coextensive with the civil and religious relations of the people. In their hands, we are told, was placed the supreme authority in all things; they interpreted the law, they appointed sacred rites, they imposed tributes, they decreed war, they judged in capital cases; in short, they engrossed the supreme authority, legislative, executive, and judicial. In this there is no small exaggeration; at least, none of the historical facts which have come down to us confirm this description of the extent of the powers of the Sandhedrim; whilst some of these facts, such as the existence of civil officers armed with appropriate authority, seem directly opposed to it. In the notices of this body, contained in the New Testament, we find nothing which would lead us to infer that their powers extended beyond matters of a religious kind. Questions of blasphemy, of sabbath-breaking, of heresy, are those alone which we find referred to their judicature (comp. Matt. xxvi:57-65; Acts v:17, *sq.,* etc.) On those guilty of these crimes they could pronounce sentence of death; but, under the Roman government, it was not competent for

them to execute this sentence; their power terminated with the pronouncing of a decision and the transmission of this to the procurator, with whom it rested, to execute it or not as he saw meet (John xviii:31; Matt. xxvii:1, 2). Hence the unseemly readiness of this council to call in the aid of the assassin for the purpose of destroying those who were obnoxious to them (Acts v:33; xxiii:12-15). The case of Stephen may seem to furnish an objection to this statement; but as his martyrdom occurred at a time when the Roman procurator was absent, and was altogether a tumultuous procedure, it cannot be allowed to stand for more than a casual exception to the general rule. Josephus informs us that, after the death of Festus, and before the arrival of his successor, the high-priest Annas, availing himself of the opportunity thus afforded, summoned a meeting of the Sanhedrim, and condemned James, the brother of Jesus, with several others, to suffer death by stoning. This license, however, was viewed with much displeasure by the new procurator, Albinus, and led to the deposition of Annas from the office of high-priest (*Antiq.* xx:9, 1, 2).

(4) Time of Origin. At what period in the history of the Jews the Sanhedrim arose is involved in much uncertainty. The Jews, ever prone to invest with the honors of remote antiquity all the institutions of their nation, trace this council to the times of Moses, and find the origin of it in the appointment of a body of elders as the assistants of Moses in the discharge of his judicial functions (Num. xi:16, 17). There is no evidence, however, that this was any other than a temporary arrangement for the benefit of Moses; nor do we, in the historical books of the Old Testament, detect any traces whatever of the existence of this council in the times preceding the Babylonish captivity, nor in those immediately succeeding the return of the Jews to their own land. The earliest mention of the existence of this council by Josephus, is in connection with the reign of Hyrcanus II, B. C. 69 (*Antiq.* xiv. 9, 3). It is probable, however, that it existed before this time —that it arose gradually after the cessation of the prophetic office in Judah, in consequence of the felt want of some supreme direction and judicial authority—that the number of its members was fixed so as to correspond with that of the council of elders appointed to assist Moses—and that it first assumed a formal and influential existence in the later years of the Macedo-Grecian dynasty. This view is confirmed by the allusions made to it in the Apocryphal books (2 Macc. i. 10; iv. 44; xiv. 5; Judith xi. 14, etc.); and perhaps, also, by the circumstance that the use of the name *saneorion*, from which the Hebrews formed their word Sanhedrim, indicates a Macedonian origin (comp. Livy, xlv. 32).

(5) Smaller Sanhedrims. The Talmudical writers tell us that, besides the Sanhedrim properly so called, there was in every town containing not fewer than one hundred and twenty inhabitants a smaller sanhedrim, consisting of twenty-three members, before which lesser causes were tried, and from the decisions of which an appeal lay to the supreme council. Two such smaller councils are said to have existed at Jerusalem. It is to this class of tribunals that our Lord is supposed to allude, under the term *krisis*, in Matt. v:22. Where the number of inhabitants was under one hundred and twenty, a council of three adjudicated in all civil questions. What brings insuperable doubt upon this tradition is, that Josephus, who must from his position have been intimately acquainted with all the judicial institutions of his nation, not only does not mention these smaller councils, but says, that the court next below the Sanhedrim was composed of seven members. Attempts have been made to reconcile the two accounts, but without success; and it seems now very generally agreed, that the account of Josephus is to be preferred to that of the Mishna; and that, consequently, it is to the tribunal of the seven judges that our Lord applies the term κρίσις in the passage referred to (Tholuck, *Bergpredigt, in loc.*, Eng. Transl. vol. i. p. 241; Kuinoel, *in loc.*; comp. Otho, *Lexicon Rabbinico-Philolog. in voce;* Selden, *De Synedriis Veterum Ebraiorum*, ii, 95, *sq.;* Reland, *Antiq.* ii. 7; Jahn, *Archæologie*, ii. 2, sec. 186; Pareau, *Antiq. Heb.* iii. 1, 4; Lightfoot, *Works*, plur. locis; Hartmann, *Enge Verbindung des Alten Test. mit dem Neuen*, s. 166, *sq., etc.*).

W. L. A.

SANSANNAH (san-săn'nah), (Heb. סַנְסַנָּה, *san-san-naw'*, palm-branch; Gr. Σανσαννά, *sansanna*).

A town in the south of Judah; perhaps the same as Hazarsusah or Hazar-susim (Josh. xix: 5; 1 Chron. iv:31), the latter being simply secondary names, meaning *horse court*. Lieut. Conder (*Tent Work in Palest.*, ii. 339) thinks that it was at *Beit-susîn*, east of the valley of Sorek.

SAPH (săf), (Heb. סַף, *saf*, a threshold or dish), a Philistine of the race of Rapha. He was a giant in stature and died at the hands of Sibbechai the Hushathite (2 Sam. xxi:18) B. C. about 1050. He is called Sippai (1 Chron. xx:4).

SAPHIR (sā'fēr), (Heb. שָׁפִיר, *shaw-feer'*, Shaphir, fair, beautiful), a place in the kingdom of Judah (Mic. i:11). Robinson locates it at Suwafir, or Suafir, five miles southeast of Ashdod.

SAPPHIRA (săf-fī'rà), (Gr. Σαπφείρη, *saf-fi'ray*, a sapphire stone, beautiful), the wife of Ananias, and his accomplice in the sin for which he died (Acts v:1-10), A. D. 30.

Unaware of the judgment which had befallen her husband, she entered the place about three hours after, probably to look for him; and being there interrogated by Peter, repeated and persisted in the 'lie unto the Holy Ghost,' which had destroyed her husband; on which the grieved apostle made known to her his doom, and pronounced her own—'Behold, the feet of those who have buried thy husband are at the door, and shall carry thee out.' On hearing these awful words she fell dead at his feet.

As the offense of Ananias and Sapphira was not a very heinous one a number of conjectures have been formed as to the reasons which induced the Holy Spirit so visibly and suddenly to punish their falsehood. It is supposed they might possibly be as follows: (1) In the infancy of the church, to give a solemn publicity and a self-evident sanction to the doctrine introduced; not merely by miracles of advantage (as healing), but by miracles of punishment. (2) To deter those who through worldly motives of gain, or with a design to participate in the profits of the goods sold, might join the Christian church. (3) To deter spies, and false brethren, who could not but be aware of the danger of detection, in all cases, after this event. If Ananias only had died, he remarks, it might have seemed a mere sudden death, produced by a natural cause. By this awful event, the Gospel was in some degree assimilated to the law. Directly after the injunction of the Sabbath was given, the Sabbath breaker was ordered to be stoned (Num. xv:35, 36); so, after the consecration of the holy altar, the sons of Aaron, who offered profane fire in their censers,

were destroyed (Lev. x:1, 2). The same thing occurred in the case of Achan (Josh. vii), and in other instances.

It is evident that in this and similar events, there must have been a conviction produced in the minds of spectators that some extraordinary power was exerted. Had it been thought that Peter himself slew Ananias, he had, no doubt, been rendered amenable to the laws as a murderer. But, if it was evident that the apostle only forewarned him that he should die, then (as no man has power to kill another by his word only) it must have been equally evident that the power which attended the word of Peter did not proceed from himself, but from God, who only has the keys of life and death. So, in like manner, the power which opened the earth to swallow down Korah was not from Moses, personally, but from him in whose name he spake (Num. xvi:24); though the people afterwards stupidly accused him of having killed the people of the Lord. (See ANANIAS; PETER.)

SAPPHIRE (săf'ĭr), (Heb. סַפִּיר, *sap-peer'*; Gr. *σάπφειρος, sap'fi-ros*), a precious stone, mentioned in Exod. xxiv:10; xxviii:18; Job xxviii:16; Ezek. xxviii:13; Rev. xxi:19.

That which we call sapphire is next in hardness and value to the diamond, and is mostly of a blue color of various shades. But the stone which Pliny describes under the name of Sapphire (*Hist. Nat.* xxxvii, 39), in agreement with Theophrastus (*De Lapid.* 23), is manifestly the *lapis lazuli*. It is opaque, inclines often to the deep blue color of the violet, and has sometimes pebble spots of a golden yellow hue. This stone, however, is not sufficiently valuable for Job xxviii:16; and Pliny says that it is '*inutilis sculpturæ*,' which does not apply to the '*sapphire*' of Exod. xxviii:18, which was engraved. It seems, therefore, likely that, notwithstanding the classical appropriation of the name to the *lapis lazuli*, the true sapphire, or rather that which we call such, is the stone mentioned in Scripture. It is often found in collections of ancient gems.

SARA (sā'râ), (Heb. xi:11; 1 Pet. iii:6). See SARAH.

SARABIM (sā-râ'bĭm). See THORNS.

SARAH (sā'rah).

1. Heb. שָׂרָה, *saw-raw'*, princess, originally שָׂרַי, *saw-rah'ee*). The wife of Abraham, ten years his junior, married to him in Ur of the Chaldees (Gen. xi:28-31: xvii:17). She was also his half-sister, being the daughter of his father, but not of his mother (xx:12). Her name was originally Sarai, meaning perhaps princely or contentious. When Abraham departed from Haran to go to Canaan, Sarai was about sixty-five years old (xii:4). Evidently she was a well-preserved woman; for she lived to be one hundred and twenty-seven years old. Shortly after leaving Haran, when about to enter Egypt, Abraham feared lest her beauty should attract the Egyptians and lead to his murder, and he represented that she was his sister, when taken by Pharaoh, keeping back the fact that she was his wife. Years later he did so again at the court of Abimelech, king of Gerar (xx:1-18). Why he did so it is not stated, nor is it said that Abimelech was influenced by her beauty. The king of Gerar may have thought of the desirability of an alliance with the powerful Hebrew chieftain, and, with this end in view, determined to take a woman of the immediate family of Abraham into his harem, as was frequently done by princes of that period when they concluded alliances.

(1) Hagar. Sarai had a female slave, Hagar, but she herself worked for the household with her own hand (Gen. xviii:6). Sarai was childless; and when about seventy-five years old she concluded that she was an obstacle to the promise made to Abraham of numerous posterity, and she entreated her husband to take Hagar as a secondary wife. He did so, apparently without asking divine direction before doing so, and became the father of Ishmael (xvi:1-16).

(2) Birth of Isaac. Afterwards Sarai, when about eighty-nine, received a promise from God that she should herself bear a son (comp. Heb. xi:11, 12), and in the course of a year gave birth to Isaac, the child of promise. It was when this promise was made to her that God changed her name to Sarah, meaning princess (Gen. xvii:15-22; xviii:9-15; xxi:1-5).

(3) Expulsion of Hagar and Ishmael. When Isaac was weaned, she was provoked with Ishmael's ill usage of the boy, and never rested till Hagar and Ishmael were both expelled from the family.

(4) Death. Not long after the intended sacrifice of Isaac (which she seems to have known nothing of till it was over) Sarah died at Kirjath-arba (Hebron) at the age of 127 (xxiii:1, 2), and was buried in the cave of Machpelah, which Abraham purchased at that time for a family sepulcher.

(5) New Testament Reference. St. Paul represents her as a noted believer, an eminent pattern in the honoring of her husband, and an emblem of the covenant of grace, and the gospel dispensation (Heb. xi:11; 1 Pet. iii:6; Gal. iv:22-31). (See ABRAHAM.)

2. (Heb. שֶׂרַח, *seh'rakh*, superfluity), Sarah, the daughter of Asher (Num. xxvi:46), called Serah (Gen. xlvi:17). (See SERAH.)

SARAI (sā'rāi), the original name of Sarah, Abraham's wife, and always used in the history from Gen. xi:29 to xvii:15. (See SARAH.)

SARAPH (sā'raf), (Heb. שָׂרָף, *saw-rawf'*, burning, fiery, poisonous), a descendant of Shelah, the son of Judah (1 Chron. iv:22). He was at one time ruler of Moab (B. C. about 1618).

SARDINE (sär'dēn), (Heb. אֹדֶם, *o'dem*), (Rev. iv:3), a gem. See SARDIUS.

SARDIS (sär'dis), (Gr. Σάρδεις, *sar'dice*, sardis), the capital of the ancient kingdom of Lydia, situated at the foot of Mount Tmolus, in a fine plain watered by the river Pactolus (Herod. vii, 31; Xenophon, *Cyrop.* vii, 2-11; Pliny, *Hist. Nat.*; Strabo, xiii, p. 625). It is in N. lat. 38°30'; E. long. 27°57'.

Sardis was a great and ancient city, and from its wealth and importance was the object of much cupidity and of many sieges. When taken by Cyrus, under Crœsus, its last king, who has become proverbial for his riches, Sardis was one of the most splendid and opulent cities of the East. After their victory over Antiochus it passed to the Romans, under whom it rapidly declined in rank and importance. In the time of Tiberius it was destroyed by an earthquake (Strabo, xii, p. 579), but was rebuilt by order of the emperor (Tacit. *Annal.* ii, 47). The inhabitants of Sardis bore an ill repute among the ancients for their voluptuous habits of life. Hence, perhaps, the point of the phrase in the Apocalyptic message to the city—'Thou hast a few names, *even in Sardis*, which have not defiled their garments' (Rev. iii:4). The place that Sardis holds in this message, as one of the 'Seven Churches of Asia,' is the source of

the peculiar interest with which the Christian reader regards it. From what is said it appears that it had already declined much in real religion, although it still maintained the name and external aspect of a Christian church, 'having a name to live, while it was dead' (Rev. iii:1).

Successive earthquakes, and the ravages of the Saracens and Turks, have reduced this once flourishing city to a heap of ruins, presenting many remains of its former splendor. The habitations of the living are confined to a few miserable cottages, forming a village called Sart.

SARDITE (sär'dīte), (Heb. סַרְדִי, *sar-dee'*), the patronymic appellation of the descendants of Sered, the son of Zebulun (Num. xxvi:26).

SARDIUS (sär'di-ŭs), (Heb. אֹדֶם, *o'dem;* Gr. σάρδιος, *sar'dee-os*), in A. V. of Rev. iv:3, sardine.

The name sard is derived from Sardis in Lydia. The sardius is a variety of chalcedony, which the Greeks called *sardios* and *sardion.* It was a precious stone (Rev. iv:3), and constituted the sixth foundation of the wall about the New Jerusalem (xxi:20). Two sorts, distinguished by their color, were known by the name of sardius; the transparent red being our carnelian, and the brownish red being the variety of carnelian to which we restrict the name sardius. According to Pliny, it was found near Sardis, whence it derived its name, but the finest qualities were brought from Babylon. The best carnelians now come from India; some also occur in Arabia, whence the ancient Hebrews may have obtained them.

In the Old Testament sardius is the rendering of the Hebrew *'Odem,* reddish gem. It was the first stone in the first row on the high-priest's breastplate (Exod. xxviii:17), and was one of the stones with which Tyre adorned itself (Ezek. xxviii:13). The marginal reading is ruby, but the Septuagint renders *'odem* by *sardion.* So does Josephus in one place (*Wars,* v, 5, 7), while in another he has sardonyx, which is but another variety of chalcedony (*Antiq.* iii, 7, 5; Davis, *Bib. Dict.*). (See ODEM.)

SARDONYX (sär'dŏ-nĭks), (Gr. σαρδόνυξ, *sar-don'oox*).

A variety of chalcedony, called by the Greeks *sardonux,* finger-nail onyx. It forms the fifth foundation of the wall surrounding the New Jerusalem (Rev. xxi:20). It is like the onyx in structure, but includes layers of carnelian along with others of white, whitish-brown, or sometimes of black color. It was obtained chiefly in India and Arabia (Pliny, *Hist. Nat.,* xxxvii, 23).

SAREPTA (sa-rĕp'tà), (Gr. Σάρεπτα, *sar'ep-tah,* vale of the watch tower, Luke iv:26), a Phœnician town between Tyre and Sidon, mentioned in 1 Kings xvii:9, 10; Obad. 20.

It is the place where Elijah went to dwell, and where he performed the miracle of multiplying the barrel of meal and cruse of oil, and where he raised the widow's son to life. It still subsists as a large village, under the name of Sarafend.

SARGON (sär'gon), (Heb. סַרְגֹון, *sar-gone'*), king of Assyria. See ASSYRIA.

SARGON II AND HIS MONUMENTS. "In the year that Tartan came unto Ashdod (when Sargon, the king of Assyria, sent him) and fought against Ashdod and took it" (Is. xx:1).

This is the only instance in which Sargon is mentioned by name in the Scriptures, and we are largely dependent upon the tablets and newly discovered inscriptions for supplementary information concerning him.

Professor A. H. Sayce says: "Those who would learn how marvelously the monuments of Assyria illustrate and corroborate the pages of sacred history need only compare the records they contain with the narratives of the Books of Kings, which relate to the same period. The one complements and supplies the missing chapters of the other.

"The Bible informs us why Sennacherib left Hezekiah unpunished, and never despatched another army to Palestine; the cuneiform annals explain the causes of his murder, and the reason of the flight of his sons to Ararat or Armenia. The single passage in Scripture in which the name of Sargon is mentioned no longer remains isolated and unintelligible; we now know that he was of the most powerful of Assyrian conquerors, and we have his own independent testimony to the siege and capture of Ashdod, which is the occasion of the mention of his name in Scripture.

"Between the history of the monuments and the history in the Bible there is perpetual contact; and the voice of the monuments is found to be in strict harmony with that of the Old Testaments" (Pref. *Assyria*).

Dr. J. F. McCurdy says: "The name Sargon is the Massoretic or traditional Jewish pronunciation of the current Assyrian Sarken(u). All the modes of writing it which have come down to us are ideographic, and the *g* in the Hebrew word may confirm the supposition that 'Sargon' is the same name as Sargani, the famous old king of Accad.

"To call Sargon a usurper, as it has been the fashion to do, is to use a misleading term. Winckler (*'Keilschrifttexte Sargon's,'* vol. 1, p. 13), with others, cites in support of this contention, that neither Sargon himself, nor his son Sennacherib, makes mention of his ancestry, and maintains, what is probable enough, that the genealogy found in inscriptions of Esar-haddon, in which descent is claimed from very ancient kings, otherwise unknown, is an invention of the court historians. All this, however, would only prove that Sargon was not of the kingly line. If Shalmaneser IV, as is most likely, was childless, he would be bound to name some one as his successor, and he may very well have named a distinguished young general like Sargon" (*History, Prophecy and the Monuments,* vol. 1, p. 423).

Sargon had hardly established himself on the throne when Samaria fell (B. C. 722), it having been besieged by Shalmaneser (2 Kings xviii:9). (See SAMARIA AND THE MONUMENTS.)

Sargon was a rough but able soldier, and under him the Assyrian army became irresistible. His reign witnessed the consolidation of the empire, and the fulfillment to a great extent of the designs of Tiglath-pileser. (See TIGLATH-PILESER III.)

The main object of his policy and military campaigns were twofold. On the one side, he aimed at turning the whole of Western Asia into an integral part of the Assyrian dominion, and thus diverting the maritime trade of Phœnicia and the inland trade of the Hittites into Assyrian hands. On the other, he desired to consecrate and legitimize his power by the possession of Babylonia.

Tiglath-pileser III had made himself master of Babylonia immediately after his conquest of Damascus, and a year or two before his death had "taken the hand of Bel," a ceremony which announced to the world that the chief god of Babylon had accepted him as the lawful defender of the city. For the time being, however, the claim could only be asserted—it could not be made good. Sargon busied himself for a time in

strengthening his northern and eastern frontiers against the wild tribes of Kurdistan, and in completing the subjugation of Western Asia.

Two years after the fall of Samaria he had again been summoned to war. Hamath had broken into revolt, and induced Damascus, Arpad and Samaria to follow her example. Promises of aid had been received from Egypt, while the restless Khamin of Gaza had again declared himself independent of Assyria. It is possible that Hezekiah, who had now succeeded his father Ahaz as the king of Israel, may also have been concerned in the movement. At all events the name of the Hamathite king Yahu-bihdi, which is once written El-bihdi, contains the name of the God of Israel, and the friendship between Hamath and Judah was of long standing.

The rebels, however, proved no match for the Assyrian king. Yahu-bihdi was captured at Aroer and flayed alive. Hamath was colonized by Assyrians under an Assyrian governor, while its former inhabitants were transplanted to Samaria. The Assyrian army then marched southward, the Egyptian forces being routed at Raphia, and for nine years Palestine remained sullenly submissive to Assyrian rule.

The interval was used by Sargon in securing his road to the Mediterranean. Carchemish, the rich capital of the Hittites south of the Taurus, fell into his hands (B. C. 717), and henceforth it became the seat of an Assyrian satrap.

Assyria was now connected with its possessions in the west by a well guarded and continuous road. The tributary kingdoms which lay south of the Assyrian satrapy of Samaria served only as a thin screen of division between the decaying power of Egypt and the ever increasing and ever menacing might of Nineveh. The Assyrian had indeed come in like a flood.

In the south Merodach-baladan, backed by the armies of Elam, still governed an independent Babylonia; but as year after year went by the power of Sargon steadily grew, and consolidated. Merodach-baladan saw the doom that awaited him in the near future. It could not be long before the Assyrian king would consider that the time was ripe for an invasion of Babylonia, although for twelve years the "son of Yagina" had succeeded in keeping him at bay.

Merodach-baladan therefore determined to anticipate the attack. In the neighboring monarchy of Elam he had a powerful though untrustworthy ally; but his only chance of successfully resisting the invader was by compelling him to divide his forces. If he could induce Egypt and Palestine to rise in arms, at the same time that he himself fell upon Sargon from the south, there was a hope that the common enemy could be crushed, and that the terrible scourge which was afflicting all Western Asia might be exterminated.

In the fourteenth year of the reign of Hezekiah (B. C. 711) ambassadors came from the court of Babylon under the pretext of congratulating the Jewish king on his recovery from sickness. Their real object, however, was something very different. It was to concert measures with Hezekiah for a general uprising in the West, and for the formation of a league against Sargon, which should embrace Babylonia, Palestine and Elam. Hezekiah was flattered by this proof of his own importance. He opened the gates of his armory and his treasure house.

"At that time Merodach-baladan, king of Babylon, sent letters and a present to Hezekiah, for he had heard that he had been sick and was recovered" (Is. xxxix:1). This whole chapter is an eloquent description of the folly of the king, and the prophetic denunciation of Isaiah. But the advice of the prophet was ignored, and Hezekiah proved himself only too ready to ally himself with the heathen powers, and to rely for salvation upon an "arm of flesh."

Sargon, however, was not blind to what was going on, and he resolved to strike before his enemies could unite their forces. Palestine was the first to suffer. Ashdod had become the center of opposition to Assyrian authority. Its punishment was not long delayed. Sargon swept "the widespread land of Judah" and coerced the Edomites and the Moabites, while the Ethiopian king of Egypt hid himself behind the frontiers of the Delta (Is. xx:1). The Tartan, or commander-in-chief, was sent against Ashdod, the city captured and razed to the ground, its inhabitants sold into slavery, and the unfortunate Yavan, who had escaped to Egypt, was handed over by his cowardly hosts to the mercy of his enemy. The prophecy contained in chapters x and xi of Isaiah seems to have been uttered, when the implacable Assyrian was already at Nob, within a day's journey of Jerusalem.

'Ho! Assyrian, the rod of mine anger, the staff in whose hand is mine indignation! I will send him against a profane nation, and against the people of my wrath I will give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets' (Is. x:5, 6).

Read the whole of both the chapters containing this eloquent prophecy which was so forcibly fulfilled.

This description cannot apply to the later Assyrian advance upon Jerusalem in the time of Sennacherib; this was made from the southwest, from the direction of Lachish and Libnah (not from the northeast), along the highroad which led from Syria and Samaria, and conducted an invading army past Michmash and Ramah, Anathoth and Nob.

Moreover, the tone adopted by Isaiah is very different from that of the prophecy he was commissioned to deliver, when the hosts of Sennacherib were threatening the sacred city. Then Hezekiah and his people were encouraged by the promise that the enemy should be utterly overthrown; now, on the contrary, the prophet declares that the Assyrian is the rod of God's anger, and that though a remnant shall return, and the oppressor shall be punished, it shall be only when the measure of God's chastisement of his people shall be complete, when they have been trodden down like the mire in the streets, and when the high ones of stature have been hewn down.

The contents of the prophets also point unmistakably to the age of Sargon. The Assyrian king is made to boast of his conquests of Carchemish and Hamath, of Arpad, Damascus and Samaria, all of them being the achievements of Sargon, not of his son Sennacherib. The "burden" of chapter xxii also seems to belong to the age of Sargon.

Here it is revealed to Isaiah that the iniquity of the inhabitants of Jerusalem shall not be purged until they die, and all the agonies of a protracted siege are represented as having been already endured. The rulers of the city have fled from the foe, its streets are full of the corpses of those who have died of famine, the hosts of Assyria occupy the valleys around it, and the people in their despair have drowned their fears in a last carousal. No part of this picture is applicable to the campaign of Sennacherib, when the Lord defended His city, so that the Assyrian shot not an arrow nor cast a bank against it. We can best explain the prophecy and the occasion that called

it forth by combining the words of Sargon with those of Isaiah; and concluding that Sargon's conquest of Judah was not accomplished without the siege and capture of its capital.

Ten years, therefore, before the campaign of Sennacherib, Jerusalem had felt the presence of an Assyrian army, a fact which serves to explain how that "the 14th year" of Hezekiah slipped into the text in Is. xxxvi:1 and 2 Kings xviii:13 in place of the 24th. It is remarkable, nevertheless, that so important an event should be unrecorded in the Book of Kings. Whatever the explanation of this may be, the incident is a curious illustration of the way in which the recently discovered and translated Assyrian records tend to confirm Biblical historical records.

The fate of Merodach-baladan was now sealed. The year after the suppression of the revolt in the West (B. C. 710), Sargon hurled the whole power of the Assyrian empire against Babylonia. The Babylonian king made a vain effort to resist. His allies from Elam were driven back into the mountains, and Merodach himself was obliged to retreat to his ancestral marshes, leaving Babylon in the hands of the conqueror. Sargon now took the title of king of Babylonia, but he was murdered B. C. 705, and was succeeded by his son Sennacherib. (See SENNACHERIB.)

The conquest of Judah by Sargon ten years before the invasion of Sennacherib is another instance of the unexpected light which the Assyrian inscriptions have cast upon the pages of the Old Testament. The difficulties presented by the tenth and twenty-second chapters of the Book of Isaiah have been removed, as well as the apparent inconsistencies in the account given by the sacred historian of the campaign of Sennacherib against Hezekiah.

A full discussion of this point, however, belongs to a critical introduction to the text of Isaiah rather than to a description of the age in which the prophet lived, and those who wish to study it may do so in Canon Cheyne's well-known *Commentary Upon Isaiah* (A. H. Sayce, M. A., *Times of Isaiah,* pp. 7, 49, 61). (See ASSYRIA.)

SARID (sā'rid), (Heb. שָׂרִיד, *saw-reed'*, one left, a survivor; Σαρίδ, *sarid*).

The chief landmark on the southern boundary of the tribe of Zebulun, west of Chisloth Tabor (Josh. xix:10, 12). Its site is, perhaps, Tell Shadûd, five miles southwest of Nazareth. Keil (*Com.*) suggests that it may be found in one of the two heaps of ruins on the south side of the modern "Mount of Precipitation," viz., those near El-Mezrach, on the northwest.

SARON (sā'ron), (Gr. ὁ Σάρων, *ho sar'one*, the Sharon), the district in which Lydda stood (Acts ix:35). (See SHARON.)

SARSECHIM (sär'se-kim), (Heb. שַׂרְסְכִים, *sar-seh-keem'*, prince of the eunuchs; Sarsachim).

A general of Nebuchadnezzar's army when he took Jerusalem (Jer. xxxix:3), B. C. 588. He appears to have been chief of the eunuchs, and Sarsechim, like Rab-saris, may have meant "chief eunuch." Both persons may be identical.

SARUCH (sā'ruk), (Gr. Σαρούχ, *sar-ooch'*), the Greek form of Serug, the son of Reu (Luke iii:35). See SERUG, REU.)

SATAN (sā'tan), (Heb. שָׂטָן, *saw-tawn'*; Gr. Σατανᾶς, *sat-an-as'*, an opponent), the chief of fallen spirits.

The doctrine of Satan and of Satanic agency is to be made out from revelation, and from reflection in agreement with revelation.

(1) Scripture Names or Titles. Besides Satan, he is called the Devil, the Dragon, the Evil One, the Angel of the Bottomless Pit, the Prince of this World, the Prince of the Power of the Air, the God of this World, Apollyon, Abaddon, Belial, Beelzebub. Satan and Devil are the names by which he is oftener distinguished than by any other, the former being applied to him about forty times, and the latter about fifty times.

Satan is a Hebrew word, *saw-tawn'*, שָׂטָן, transferred to the English. It is derived from a verb which means 'to lie in wait,' 'to oppose,' 'to be an adversary.' Hence the noun denotes an adversary or opposer.

(2) Old Testament References. The word in its *generic* sense occurs in 1 Kings xi:14, 31, 'The Lord raised up an adversary against Solomon,' *i. e.*, Hadad the Edomite. In the 23d verse the word occurs again, applied to Rezon. It is used in the same sense in 1 Sam. xxix:4, where David is termed an adversary; and in Num. xxii:22, where the angel 'stood in the way for an adversary (שָׂטָן) to Balaam,' *i. e.*, to oppose him when he went with the princes of Moab. (See also Ps. cix:6.)

In Zech. iii:1, 2, the word occurs in its *specific* sense as a proper name: 'And he showed me Joshua the high-priest standing before the angel of the Lord, and *Satan* standing at his right hand to resist (*to satanize*) him." And the Lord said unto Satan, 'The Lord rebuke thee, O Satan.' Here it is manifest both from the context and the use of the article that some particular adversary is denoted.

In the 1st and 2d chapters of Job, the same use of the word with the article occurs several times. The events in which Satan is represented as the agent confirm this view. He was a *distinguished* adversary and tempter. (See also 1 Chron. xxi:1.)

(3) New Testament Teaching. When we pass from the Old to the New Testament, this doctrine of an invisible evil agent becomes more clear. With the advent of Christ and the opening of the Christian dispensation, the great opposer of that kingdom, the particular adversary and antagonist of the Savior, would naturally become more active and more known. The antagonism of Satan and his kingdom to Christ and his kingdom runs through the whole of the New Testament, as will appear from the following passages and their contexts: Matt. iv:10; xii:26; Mark iv:15; Luke x:18; xxii:3, 31; Acts xxvi:18; Rom. xvi:20; 2 Cor. xi:14; Rev. xx:2, 3; xii:9. Peter is once called Satan, because his spirit and conduct, at a certain time, were so much in opposition to the spirit and intent of Christ, and so much in the same line of direction with the workings of Satan. This is the only application of the word in the New Testament to any but the prince of the apostate angels.

Devil (*Diabolos*) is the more frequent term of designation given to Satan in the New Testament. Both Satan and devil are in several instances applied to the same being (Rev. xii:9), 'That old serpent, the Devil, and Satan.' Christ, in the temptation (Matt. iv), in his repulse of the tempter, calls him Satan; while the evangelists distinguish him by the term 'devil.' Devil is the translation of *diabolos*, from the verb *diabolo*, 'to thrust through,' 'to carry over,' and, topically, 'to inform against,' 'to accuse.' He is also called the accuser of the brethren (Rev. xii:10). The Hebrew term Satan is more generic than the Greek *diabolos*. The former expresses his character as an opposer of all good; the latter denotes more particularly the relation which he bears to the

saints, as their traducer and accuser. *Diabolos* is the uniform translation which the Septuagint gives of the Hebrew *sawtawn* when used with the article. Farmer says that the term Satan is not appropriated to one particular person or spirit, but signifies an adversary or opponent in general. This is to no purpose, since it is also applied to the devil as an adversary in particular. There are four instances in the New Testament in which the word *diabolos* is applied to human beings. In three out of the four it is in the plural number, expressive of quality, and not personality (2 Tim. iii:3; Tit. ii:3). In the fourth instance (John vi:70), Jesus says to his disciples, 'Have not I chosen you twelve, and one of you is a devil?' (*diabolos*). This is the only instance in the New Testament of its application to a human being in the singular number; and here Dr. Campbell thinks it should not be translated 'devil.' The translation is, however, of no consequence, since it is with the use of the original word that this article is concerned. The obvious reasons for this application of διάβολος to Judas, as an exception to the general rule, go to confirm the rule. The rule is that, in the New Testament usage, the word in the singular number denotes *individuality,* and is applied to Satan as a *proper name.* By the exception, it is applied to Judas, from his resemblance to the devil, as an accuser and betrayer of Christ, and from his contributing to aid him in his designs against Christ With these exceptions, the *usus loquendi* of the New Testament shows ὁ Διάβολος to be a proper name, applied to an extraordinary being, whose influence upon the human race is great and mischievous (Matt. iv:1-11; Luke viii:12; John viii:44; Acts xiii:10; Ephes. vi:11; 1 Pet. v:8; 1 John iii:8; Rev. xii:9). The term devil, which is in the New Testament the uniform translation of *diabolos,* is also frequently the translation of *diamon* and *diamonon.* Between these words and *diabolos* the English translators have made no distinction. The former are almost always used in connection with demoniacal possessions, and are applied to the possessing spirits, but never to the prince of those spirits. On the other hand, *diabolos* is never applied to the demons, but only to their prince; thus showing that the one is used definitely as a proper name, while the others are used indefinitely as generic terms. The sacred writers made a distinction, which in the English version is lost. In this, our translators followed the German version: *teufel,* like the term devil, being applied to both *diabolos* and *diamon.*

(4) Personality of Satan. We determine the personality of Satan by the same criteria that we use in determining whether Cæsar and Napoleon were real personal beings, or the personification of abstract ideas, viz., by the tenor of history concerning them, and the ascription of personal attributes to them. All the forms of personal agency are made use of by the sacred writers in setting forth the character and conduct of Satan. They describe him as having power and dominion, messengers and followers. He tempts and resists; he is held accountable, charged with guilt; is to be judged and to receive final punishment. On the supposition that it was the object of the sacred writers to teach the proper personality of Satan, they could have found no more express terms than those which they have actually used. And on the supposition that they did not intend to teach such a doctrine, their use of language, incapable of communicating any other idea, is wholly inexplicable.

To suppose that all this semblance of a real, veritable, conscious moral agent, is only a trope, a prosopopeia, is to make the inspired penmen guilty of employing a figure in such a way that, by no ascertained laws of language, it could be known that it was a figure—in such a way that it could not be taken to be a figure, without violence to all the rhetorical rules by which they on other occasions are known to have been guided. A personification, protracted through such a book as the Bible, even should we suppose it to have been written by *one* person—never dropped in the most simple and didactic portions—never explained when the most grave and important truths are to be inculcated, and when men the most ignorant and prone to superstition are to be the readers—a personification extending from Genesis to Revelation—this is altogether anomalous and inadmissible. But to suppose that the several writers of the different books of the Bible, diverse in their style and intellectual habits, writing under widely differing circumstances, through a period of nearly two thousand years, should each, from Moses to John, fall into the use of the same personification, and follow it, too, in a way so obscure and enigmatical, that not one in a hundred of their readers would escape the error which they did not mean to teach, or apprehend the truth which they wished to set forth—to suppose this, is to require men to believe that the inspired writers, who ought to have done the least violence to the common laws of language, have really done the most. Such uniformity of inexplicable singularity, on the part of such men as the authors of the several books of the Bible, could be accounted for only on the hypothesis that they were subject to an *evil* as well as a good inspiration. On the other hand, such uniformity of appellations and imagery, and such identity of characteristics, protracted through such a series of writings, go to confirm the received doctrine of a real personality.

(5) Natural History. The class of beings to which Satan originally belonged, and which constituted 'a celestial hierarchy,' is very numerous: 'Ten thousand times ten thousand stood before him' (Dan. vii:10). They were created and dependent (John i:3). Analogy leads to the conclusion that there are different grades among the angels as among other races of beings. The Scriptures warrant the same. Michael is described as one of the chief princes (Dan. x:13); as chief captain of the host of Jehovah (Josh. v:14). Similar distinctions exist among the fallen angels (Col. ii:15; Eph. vi:12). It is also reasonable to suppose that they were created susceptible of improvement in all respects, except moral purity, as they certainly were capable of apostasy. As to the time when they were brought into being, the Bible is silent; and where it is silent, we should be silent, or speak with modesty. Some suppose that they were called into existence after the creation of the world; among whom is Dr. John Dick. Others suppose that they were created just anterior to the creation of man, and for purposes of a merciful ministration to him. It is more probable, however, that as they were the highest in rank among the creatures of God, so they were the first in the order of time; and that they may have continued for ages in obedience to their Maker, before the creation of man, or the fall of the apostate angels.

The Scriptures are explicit as to the apostasy of some, of whom Satan was the chief and leader. 'And the angels which kept not their first estate or principality, but left their own habitation,' etc. (Jude, verse 6). 'For if God spared not the an-

gels that sinned,' etc. (2 Pet. ii:4). Those who followed Satan in his apostasy are described as belonging to him. The company is called *the devil and his angels* (Matt. xxv:41). The relation marked here denotes the instrumentality which the devil may have exerted in inducing those called his angels to rebel against Jehovah and join themselves to his interests. As to what constituted the first sin of Satan and his followers, there has been a diversity of opinion. Some have supposed that it was the beguiling of our first parents. Others have believed that the first sin of the angels is mentioned in Gen. vi:2. The sacred writers intimate very plainly that the first transgression was pride, and that from this sprang open rebellion. Of a bishop, the apostle says (1 Tim. iii:6), 'He must not be a novice, lest, being puffed up with *pride,* he fall into the condemnation of the devil.' From which it appears that pride was the sin of Satan, and that for this he was condemned. This, however, marks the *quality* of the sin, and not the act.

(6) Agency. The agency of Satan is moral and physical. First, moral. He beguiled our first parents, and thus brought sin and death upon them and their posterity (Gen. iii). He moved David to number the people (1 Chron. xxi:1). He resisted Joshua the high-priest (Zech. iii:1). He tempted Jesus (Matt. iv); entered into Judas, to induce him to betray his master (Luke xxii: 3); instigated Ananias and Sapphira to lie to the Holy Ghost (Acts v:3); hindered Paul and Barnabas on their way to the Thessalonians (1 Thess. ii:18). He is the spirit that now worketh in the children of disobedience (Eph. ii:2); and he deceiveth the whole world (Rev. xii:9).

But his efforts are directed against the bodies of men, as well as against their souls. That the agency of Satan was concerned in producing physical diseases the Scriptures plainly teach (Job ii:7; Luke xiii:16). Peter says of Christ, that he went about doing good and healing all that were oppressed *of the devil* (Acts x:38). Hymenæus and Alexander were delivered to Satan, that they might learn not to blaspheme (1 Tim. i:20); where physical suffering by the agency of Satan, as a divine chastisement, is manifestly intended.

It is true, no doubt, that there are difficulties connected with the agency ascribed to Satan. Objections are of little weight when brought against well-authenticated facts. Any objections raised against the agency of Satan are equally valid against his existence. If he exists, he must act; and if he is evil, his agency must be evil. The fact of such an agency being revealed, as it is, is every way as consonant with reason and religious consciousness as are the existence and agency of good angels. Neither reason nor consciousness could by themselves establish such a fact; but all the testimony they are capable of adducing is in agreement with the Scripture representation on the subject. If God communicates with good men without their consciousness, there is no apparent reason why Satan may not, without their consciousness, communicate with bad men. And if good men become better by the influence of good beings, it is equally easy to suppose that bad men may become worse by the influence of evil beings. Such an influence no more militates against the benevolence of God than does the agency of wicked men, or the existence of moral evil in any form. Evil agents are as really under the divine control as are good agents. And out of evil, God will cause good to come. He will make the wrath of devils as well as of men to praise him, and the remainder he will restrain. E. A. L.

SATAN, SYNAGOGUE OF (sā'tan, sĭn'ā-gŏg ŏv), (Gr. *συναγωγὴ τοῦ Σατανᾶ*, Rev. ii:9; iii:9), *i. e.,* Satan's assembly.

SATAN, THE DEPTHS OF (sā'tan, thē dĕpths ôv), (Gr. *τὰ βαθέα τοῦ Σατανᾶ*, Rev. ii:24), the false teaching prevalent among the early gnostics; or perhaps the doctrines respecting the lawfulness of eating idol meats and of adultery.

SATISFACTION (săt'ĭs-făk'shŭn). See ATONEMENT; PROPITIATION.

SATYR (sā'tẽr), (Heb. שָׂעִיר, *saw-eer'*, shaggy), a he-goat, and so rendered in Lev. iv:24; 2 Chron. xxix:23, etc., but *Satyr* in Is. xiii:21; xxxiv:14.

Satyrs were supposed to be wild men, or imaginary animals, half man and half goat, poetically introduced by Isaiah, as dancing among the ruins of Babylon. It is remarkable that the present inhabitants of that country still believe in the existence there of Satyrs.

"Isaiah probably refers to the demons ('field devils,' Luther), which were supposed to inhabit the desert, and whose pernicious influence it was sought to avert by sacrifices. The Israelites had brought this superstition, and the idolatry to which it gave rise, from Egypt. They were the gods whom the Israelites worshiped and went whoring after in Egypt (Josh. xxiv:14; Ezek. xx:7; xxiii:8, 19, 21, 27). Both the thing and the name were derived from the Egyptians, who worshiped goats as gods, particularly *Pan,* who was represented in the form of a goat, a personification of the male and fertilizing principle in nature, whom they called *Mendes* (K. and D., *Com.,* on Lev. xvii:7). (Barnes' *Bib. Cyc.*)

SAUL (sąul), (Heb. שָׁאוּל, *shaw-ool'*, asked for; Sept. and New Test. Σαούλ, *Saul*).

1. The son of Kish, of the tribe of Benjamin.

(1) First King of Israel. The corrupt administration of justice by Samuel's sons furnished an occasion to the Hebrews for rejecting that theocracy of which they neither appreciated the value nor, through their unfaithfulness to it, enjoyed the full advantages (1 Sam. viii). An invasion by the Ammonites seems also to have conspired with the cause just mentioned, and with a love of novelty, in prompting the demand for a king (1 Sam. xii:12)—an officer evidently alien to the genius of the theocracy, though contemplated as a historical certainty, and provided for by the Jewish lawgiver (1 Sam. xii:13-15; Deut. xvii: 14-20); on which see Grotius' note; also *De Jure Bell.,* etc., i, 4, 6, with the remarks of Gronovius, who (as Puffendorf also does) controverts the views of Grotius. An explanation of the nature of this request, as not only an instance of ingratitude to Samuel, but of rebellion against Jehovah, and the delineation of the manner in which their kings—notwithstanding the restrictions prescribed in the law— might be expected to conduct themselves.

(2) Meeting of Saul with Samuel (1 Sam. ix:18; x:26). Having failed to move the people from their resolution, the Lord sent Saul, who had left home in quest of his father's asses, which had strayed, to Samuel, who having informed Saul of the divine purpose regarding him, and having at a feast shown him a preference, which, no doubt, the other guests understood, privately anointed him king, and gave him various tokens, by which he might be assured that his designation was from Jehovah. Moved by the authority of Samuel, and by the fulfillment of these signs, Saul's reluctance to assume the office to which he was called was overcome; which may be the meaning of the expression (1 Sam. x:9), "God

gave him another heart," though his hesitation afterwards returned (verses 21, 22). On his way home, meeting a company of prophets, he was seized with the prophetic afflatus, and so gave occasion to a proverb afterwards in use among the Jews, though elsewhere a different origin is assigned to the saying (1 Sam. xix:24).

(3) Chosen King. Immediately after, Saul was elected at Mizpah in a solemn assembly by the determination of the miraculous lot—a method of election not confined to the Hebrews (Aristot. *Polit.* vi:11; and Virg. *Æn.* ii: '*Laocoon lectus Neptuni sorte sacerdos*'); and both previously to that election (1 Sam. x:16), and subsequently, when insulted by the worthless portion of the Israelites, he showed that modesty, humility and forbearance which seem to have characterized him till corrupted by the possession of power. (See SAMUEL.) The person thus set apart to discharge the royal function, possessed at least those corporeal advantages which most ancient nations desiderated in their sovereigns (the *form worthy of a sovereign,* Eurip.). His person was tall and commanding, and he soon showed that his courage was not inferior to his strength (1 Sam. ix:1; x:23). His belonging to Benjamin also, the smallest of the tribes, though of distinguished bravery, prevented the mutual jealousy with which either of the two great tribes, Judah and Ephraim, would have regarded a king chosen from the other; so that his election was received with general rejoicing, and a number of men, moved by the authority of Samuel (x:20), even attached themselves to him as a bodyguard, or as counselors and assistants.

(4) Victory Over the Ammonites. In the meantime the Ammonites, whose invasion had hastened the appointment of a king, having besieged Jabesh in Gilead, and Nahash, their king, having proposed insulting conditions to them, the elders of that town, apparently not aware of Saul's election (1 Sam. xi:3), sent messengers through the land imploring help. Saul acted with wisdom and promptitude, summoning the people *en masse,* to meet him at Bezek; and having at the head of a vast multitude totally routed the Ammonites (verse 11), he obtained a higher glory, by exhibiting a new instance of clemency, whether dictated by principle or policy.

(5) Renewal of the Monarchy. He and the people betook themselves, under the direction of Samuel, to Gilgal, there with solemn sacrifices to reinstall the victorious leader in his kingdom (1 Sam. xi:14). At Gilgal Saul was publicly anointed, and solemnly installed in the kingdom by Samuel, who took occasion to vindicate the purity of his own administration—which he virtually transferred to Saul—to censure the people for their ingratitude and impiety, and to warn both them and Saul of the danger of disobedience to the commands of Jehovah (1 Sam. vii).

(6) Saul's First Trial and Transgression. The restrictions on which he held the sovereignty had (1 Sam. x:25) been fully explained as well to Saul as to the people, so that he was not ignorant of his true position as merely the lieutenant of Jehovah, king of Israel, who not only gave all the laws, but whose will, in the execution of them, was constantly to be consulted and complied with. The first occasion on which his obedience to this constitution was put to the test brought out those defects in his character which showed his unfitness for his high office, and incurred a threat of that rejection which his subsequent conduct confirmed (1 Sam. xiii:13). Saul could not understand his proper position, as only the servant of Jehovah speaking through his ministers, or confine himself to it; and in this respect he was not, what David, with many individual and private faults and crimes, was—a man after God's own heart, a king faithful to the principles of the theocracy.

Having organized a small standing army, part of which, under Jonathan, had taken a fort of the Philistines, Saul summoned the people to withstand the forces which their oppressors, now alarmed for their dominion, would naturally assemble. But so numerous a host came against Saul, that the people, panic-stricken, fled to rocks and caverns for safety—years of servitude having extinguished their courage, which the want of arms, of which the policy of the Philistines had deprived them, still further diminished. Apparently reduced to extremity, and the seventh day being come, but not being ended, the expiration of which Samuel had enjoined him to wait, Saul at least *ordered* sacrifices to be offered—for the expression (1 Sam. xiii:9) does not necessarily imply that he intruded into the priest's office (2 Sam. vi:13; 1 Kings iii:2-4), though that is the most obvious meaning of the text. Whether that which Saul now disregarded was the injunction referred to (1 Sam. x:8), or one subsequently addressed to him, this is evident, that Saul acted in the full knowledge that he sinned (xiii:12); and his guilt, in that act of conscious disobedience, was probably increased by its clearly involving an assumption of authority to conduct the war according to his own judgment and will. Samuel having denounced the displeasure of Jehovah and its consequences, left him, and Saul returned to Gibeah (the addition made in the text of the Septuagint, verse 15, where after 'from Gilgal,' the clause, 'and the rest of the people went up after Saul to meet the enemy from Gilgal to Gibeah,' etc., being required apparently by the sense, which, probably, has been the only authority for its insertion). Left to himself, Saul's errors multiplied apace. Jonathan, having assaulted a garrison of the Philistines (apparently at Michmash, 1 Sam. xiv:31, which, therefore, must have been situated near Migron in Gibeah, verse 2, and within sight of it, verse 15), Saul, aided by a panic of the enemy, an earthquake, and the cooperation of his fugitive soldiers, effected a great slaughter; but by a rash and foolish denunciation, he (1) impeded his success (verse 30), (2) involved the people in a violation of the law (verse 33), and (3), unless prevented by the more enlightened conscience of the people, would have ended with putting Jonathan to death for an act which, being done in invincible ignorance, could involve no guilt.

(7) Saul's Second Transgression. Another trial was afforded Saul before his final rejection, the command to extirpate the Amalekites, whose hostility to the people of God was inveterate (Deut. xxv:19; Exod. xvii:8-16; Num. xiv:42-45; Judg. iii:13; vi:3), and who had not by repentance averted that doom which had been delayed 550 years (1 Sam. xiv:48). They who represent this sentence as unworthy of the God of the whole earth, should ask on what principle the execution of a criminal under human governments can be defended? If men judge that the welfare of society demands the destruction of one of their fellows, surely God, who can better judge what the interests of his government require, and has a more perfect right to dispose of men's lives, may cut off by the sword of his servants the persons whom, without any imputation of injustice, he might destroy by disease, famine, or any such visitation. It is more to our present purpose to

remark that the apparent cruelty of this commission was not the reason why it was not fully executed, as Saul himself confessed when Samuel upbraided him, 'I feared the people and obeyed their voice' (1 Sam. xv:24). This stubbornness in persisting to rebel against the directions of Jehovah was now visited by that final rejection of his family from succeeding him on the throne, which had before been threatened (verse 23; xiii:13, 14), and which was now significantly represented, or mystically predicted, by the rending of the prophet's mantle. After this second and flagrant disobedience, Saul received no more public countenance from the venerable prophet, who now left him to his sins and his punishment; 'nevertheless, he mourned for Saul,' and the Lord repented that he had made Saul king (xv:35).

(8) Saul's Conduct Towards David. The denunciations of Samuel sunk into the heart of Saul, and produced a deep melancholy, which either really was, or which his physicians (1 Sam. xvi: 14, 15; comp. Gen. 1:2) told him was occasioned by an evil spirit from the Lord; unless we understand the phrase, "The evil Spirit," subjectively, as denoting the condition itself of Saul's mind, instead of the cause of that condition (Is. xxix:10; Num. v:14; Rom. xi:8). We can conceive that music might affect Saul's feelings, might cheer his despondency, or divert his melancholy; but how it should have the power to chase away a spiritual messenger whom the Lord had sent to chasten the monarch for his transgressions, is not so easily understood. Saul's case must probably be judged of by the same principles as that of the demoniacs mentioned in the New Testament. (See DEMONIAC.) David was recommended to Saul on account of his skill as a musician (1 Sam. xvi:16, 23), though the narrative of his introduction to Saul, his subsequently killing Goliath, Saul's ignorance of David's person after he had been his attendant and armor-bearer, with various other circumstances in the narrative (1 Sam. xvi:14-23; xvii; xviii:1-4), present difficulties which neither the arbitrary omissions in the Septuagint, nor the ingenuity of subsequent critics, have succeeded in removing, and which have led many eminent scholars to suppose the existence of extensive dislocations in this part of the Old Testament.

Though not acquainted with the unction of David, yet having received intimation that the kingdom should be given to another, Saul soon suspected, from his accomplishments, heroism, wisdom, and popularity, that David was his destined successor; and instead of concluding that his resistance to the divine purpose would only accelerate his own ruin, Saul, in the spirit of jealousy and rage, commenced a series of murderous attempts on the life of his rival, that must have lost him the respect and sympathy of his people, which they secured for the object of his malice and envy, whose noble qualities also they both exercised and rendered more conspicuous. He attempted twice to assassinate him with his own hand (xviii: 10, 11; xix:10); he sent him on dangerous military expeditions (xviii:5, 13, 17); he proposed that David should marry first his elder daughter, whom yet he gave to another, and then his younger, that the procuring of the dowry might prove fatal to David; and then he sought to make his daughter an instrument of her husband's destruction; and it seems probable that, unless miraculously prevented, he would have imbrued his hands in the blood of the venerable Samuel himself (1 Sam. xix:18), while the text seems to intimate (xx:33) that even the life of Jonathan was not safe from his fury, though the subsequent context may warrant a doubt whether Jonathan was the party aimed at by Saul. The slaughter of Ahimelech the priest (1 Sam. xxii: 16-20), under pretense of his being a partisan of David, and of eighty-five other priests of the house of Eli, to whom nothing could be imputed, as well as the entire population of Nob, was an atrocity perhaps never exceeded.

Having compelled David to assume the position of an outlaw, around whom gathered a number of turbulent and desperate characters, Saul might persuade himself that he was justified in bestowing the hand of David's wife on another, and in making expeditions to apprehend and destroy him. A portion of the people were base enough to minister to the evil passions of Saul (1 Sam. xxiii:19; xxvi:1), and others, perhaps, might color their fear by the pretense of conscience (xxiii:12). But David's sparing Saul's life twice, when he was completely in his power, must have destroyed all color of right in Saul's conduct in the minds of the people, as it also did in his own conscience (xxiv:3-7; xxvi, which two passages, though presenting many points of similarity, cannot be referred to the same occasion, without denying to the narrative all historic accuracy and trustworthiness). Though thus degraded and paralyzed by the indulgence of malevolent passions, Saul still acted with vigor in repelling the enemies of his country, and in other affairs wherein his jealousy of David was not concerned (xxiii:27, 28).

(9) Saul's Last Offense and Death. The measure of Saul's iniquity, now almost full, was completed by an act of direct treason against Jehovah, the God of Israel (Exod. xxii:18; Lev. xix:31; xx:27; Deut. xviii:10, 11). Saul, probably in a fit of zeal, and perhaps as some atonement for his disobedience in other respects, had executed the penalty of the law on those who practiced necromancy and divination (1 Sam. xxviii:3). The question as to the character of the apparition evoked by the witch of Endor falls more properly to be considered under other articles. (See DIVINATION; WITCH.)

Assured of his own death the next day, and that of his sons, the ruin of his army, and the triumph of his most formidable enemies, whose invasion had tempted him to try this unhallowed expedient—all announced to him by that same authority which had foretold his possession of the kingdom, and whose words had never been falsified—Saul, in a state of dejection which could not promise success to his followers, met the enemy next day in Gilboa, on the extremity of the great plain of Esdraelon; and having seen the total rout of his army, and the slaughter of his three sons, of whom the magnanimous Jonathan was one; and having in vain solicited death from the hand of his armor-bearer (Doeg the Edomite, the Jews say, 'A partner before of his master's crimes, and now of his punishment'), Saul perished at last by his own hand (1 Chron. x:4, 8, 14).

When the Philistines came on the morrow to plunder the slain, they found Saul's body and the bodies of his sons, which, having beheaded them, they fastened to the wall of Bethshan; but the men of Jabesh-gilead, mindful of their former obligation to Saul (1 Sam. xi), when they heard of the indignity, gratefully and heroically went by night and carried them off, and buried them under a tree in Jabesh, and fasted seven days. It is pleasing to think that even the worst men have left behind them those in whom gratitude and affection are duties. Saul had those who mourned him, as some hand was found to have strewed flowers on the newly made grave of Nero.

From Jabesh the bones of Saul and of his sons were removed by David, and buried in Zelah, in the sepulcher of Kish, his father. R. L.

(10) Character. Saul had been, in many respects, admirably suited for his times. At his accession Israel was crushed and helpless: he left it victorious far and near. Philistine, Ammonite, Moabite, Amalekite, and Syrian, by turns, found themselves defeated, and had to own the prowess of the new Hebrew leader. He, with his heroic son Jonathan, and his cousin and general, Abner, are among the greatest heroes of Israel. He showed his magnanimity in the clemency extended to those who resisted him at the opening of his reign, while the lament of the men of Jabesh-gilead over his death, and the loyalty of nearly all Israel to his house, after his fall, even to the length of fighting on its behalf, proves that he knew how to endear himself to the nation at large.

Archbishop Trench draws, in one of his discourses, delivered before the University of Cambridge, a sad picture of the contrast between the beginning and the close of Saul's career. All the finer and nobler elements of his character displayed themselves at the outset of his eventful life; while at the end we have before us the mournful spectacle of "the gradual breaking down under the wear and the tear of the world, under the influence of unresisted temptations, of a lofty soul: the unworthy close of a life worthily begun."

2. An early king of Idumea (Gen. xxxvi:37); he was of Rehoboth, and succeeded Samlah of Masrekah. (B. C. after 1618.)

3. The Hebrew name of Paul (Rom. xi:1; Phil. iii:5). (See PAUL.)

SAVIOR (sāv'yŏr), is a name eminently appropriated to our Lord Jesus Christ. He was prefigured by those to whom the Old Testament gives the appellation, as Joshua, the judges of Israel, the kings David, Solomon and Josiah, and the other great men raised up to deliver the people of God, as Mattathias, Judas Maccabeus, and the rest. The prophets have described Jesus under the name of Savior in many places: as Is. xii:3, "With joy shall ye draw water out of the wells of salvation," or of the Savior. "The Lord shall send them a Savior, even a great one, and he shall deliver them," chap. xix:20. "I, even I, am the Lord, and beside me there is no Savior," chap. xliii:11. And the Apostles and sacred writers of the New Testament generally give to him the name of "the Savior," by way of eminence.

When the angel foretold his birth, he said he should be called Jesus, that is, a Savior, assigning, as the reason, that he should "save his people from their sins" Matt. i:21. (See also John iv:42; Acts xiii:23; Philip. iii:20, etc.) (See SALVATION.) The expression of the Samaritans (John iv:42), with regard to our Savior, is particularly strong. "We know that this is indeed THE CHRIST, THE Savior of the world," where the articles prefixed to the nouns have a special force in them, together with a general import.

It is somewhat unfortunate that the term prince has been adopted in connection with Savior, in Acts v:31, since it suggests the notion of temporal priority, not to say of temporal authority. It is rendered in the margin *author*, and seems to denote properly a leader, the first of a company, or body of followers. "Him (Jesus) hath God exalted to be leader—precursor of his followers into heaven—also Savior, by giving repentance to Israel, and remission of sins." Christ is called the "Savior of the body," in Eph. v:23, where the comparison is to the head, which is the protector, the guardian of the whole person; that which completes, governs and superintends the entire man. The Savior is said to be expected from heaven (Phil. iii:20; Titus ii:13), and in short, the title of Savior is so connected with Deity, that it seems to be impossible to separate them, and to draw the line of distinction between them (Titus i:3; ii:10; iii:4; 2 Pet. i:1; Jude verse 25).

God often takes to himself the name of Savior of Israel (1 Sam. vii:8), and David calls him his strength and his Savior (2 Sam. xxii:3). "There is no Savior beside me," says the Lord, in the prophet Hosea, xiii:4. And Is. xvii:10, "Thou hast forgotten the God of thy salvation," or thy Savior. And in truth, God is the Savior of saviors, the God of gods; without him there is neither salvation, nor deliverance, nor succor. He raised up saviors to his people, in the persons of Othniel (Judg. iii:9); Ehud (iii:15, etc.)

SAVOR, SAVORS (sā-vēr, sā'vērs), (Heb. רֵיחַ, *ray'akh*, odor), a term used in the Old Testament; the effect upon Jehovah of the sacrifices offered him by the Jews (Exod. xxix:18; Lev. i:9, 13, 17, etc.). In Joel ii:20, "And his ill savor shall come up," we have a rendering of Heb. צַחֲנָה, *tsakh-an-aw'*, putrefaction.

Figurative. The ancient sacrifices were of a *sweet savor*, or *savor of rest* unto God; he accepted of, and delighted in them, as typical of the obedience and suffering of Christ, which sufficiently honor all his perfections, and more than balance our offenses (Gen. viii:21; Exod. xxix; 18; Eph. v:2). The *savor of the knowledge* of Christ (Gr. *ὀσμή, os-may'*) is the refreshing and pleasant nature of his truth, when known, and of the grace and virtue that proceed from him as our Mediator (2 Cor. ii:14; comp. Ps. xlv:8). Faithful ministers are to God a *sweet savor* of Christ, in their hearers: the faithful discharge of their duty is acceptable to God, whether men be saved by it or not; and are a *savor of death unto death* to some, and a *savor of life unto life* to others; they are the occasion of condemnation to unbelievers, and the means of eternal life here and hereafter to others (2 Cor. ii:15, 16). To *savor the things of men, and not the things of God.* (Gr. *φρονέω, fron-eh'o*, to *think, feel*), is to contrive, choose, and delight in things agreeable to selfish ease, or sinful pleasures, and not what is commanded of God, and tends to his honor (Matt. xvi:23). Comp. the figure *salt* which has lost its savor (Matt. v:13; Luke xiv:34), the rendering of Gr. *μωραίνω, mo-rah-ee'no*, to *make flat* or *tasteless.*

SAVORY MEAT (sā'vēr-ȳ mēt), (Heb. מַטְעַם, *mat-am'*, delicacy, "dainties," Prov. xxiii:3, "dainty meats," verse 6), a term applied to the food prepared for Isaac (Gen. xxvii:3, 4, 9, etc.).

SAW (sa), (Heb. מְגֵרָה, *meg-ay-raw'*).

An instrument much like that of modern times used for cutting wood or stone (1 Kings vii:9; Is. x:15). Criminals were sometimes put to death by being sawn asunder (Heb. xi:37; 2 Sam. xii:31; 1 Chron. xx:3). The saws of the Egyptians were fitted with only one handle, and the blade was of bronze, fastened to the handle by thongs. The Assyrians had a two-handled saw, of which the blade was made of iron. It is probable that the Hebrews were acquainted with both kinds.

SCAB (Heb. for סַפַּחַת, *saw-fakh'*, Lev. xiii:2, 6, 7; xiv:56). The same root appears in the form of a verb (Is. iii:17), *sippah*, to *afflict with a scab.* Both refer to the crust which forms on a skin eruption.

SCABBARD (skăb'bērd), (Heb. תַּעַר, *tah'-ar*, Jer. xlvii:6), elsewhere "sheath." See SWORD.

SCAFFOLD (skăf'fōld), (Heb. כִּיּוֹר, *kee-yore'*, 2 Chron. vi:13), a platform built by Solomon for the dedicatory services of the Temple, upon which he stood to pray.

SCALE (skāl), (Heb. קַשְׂקַשָּׂה, *kas-keh'seth*).

1. (a) Used of fishes (Lev. xi:9, 10, 12; Deut. xiv:10; Ezek. xxix:4). (b) Of a coat of mail (1 Sam. xvii:5). (c) Of the incrustations of the eye (Acts ix:18).

2. Used of balances (Heb. פֶּלֶס, *peh'les*) (Prov. xvi:11; Is. xl:12). (See MONEY; WEIGHTS AND MEASURES.)

3. (Heb. אַפִּיקֵי מָגִנִּים, *ap-pee-kay' maw-gin-neem'*, *strong ones of shields*, Job xli:15), of the scaly armor of the "leviathan," *i. e.*, crocodile.

4. (Heb. עָלָה, *aw-law'*, *to scale* the walls of a city; Prov. xxi:22).

SCALL (skal), (Lev. xiii:30, 35; xiv:54), a general term for *eruptions*.

SCALP (scalp), (Heb. קָדְקֹד, *kod-kode'*, crown), the crown of the head (Ps. lxviii:21).

SCAPEGOAT (skāp'gōt). See GOAT.

SCARLET (skär'lĕt). See PURPLE, etc.

SCENT (sĕnt), (Heb. רֵיחַ, *ray'akh*, odor), that which anything exhaled, as by *water* (Job xiv:9), or by *wine* (Jer. xlviii:11). In the latter passage Moab is likened to wine which has preserved its original taste and flavor.

Figurative. (Heb. זֵכֶר, *zay'ker*, *memento*). The *scent* of the church is as the wine of Lebanon, when she delightfully abounds with saints and good works (Hos. xiv:7), the passage being used figuratively of those that sit under the shadow of Israel, who shall "grow as the vine, the *scent* (remembrance, *i. e.*, renown) as the wine of Lebanon."

SCEPTER (sĕp'tēr). The Hebrew word thus rendered is *shay-bet'* (שֵׁבֶט), which in its primary signification denotes a staff of wood (Ezek. xix:11), about the height of a man, which the ancient kings and chiefs bore as an insignia of honor (*Iliad*, i. 234, 245; ii. 185, *sq.*; Amos i:5; Zech. x:11; Ezek. xix:11; comp. Gen. xlix:10; Num. xxiv:17; Is. xiv:5). As such it appears to have originated in the shepherd's staff, since the first kings were mostly nomad princes (Strabo, xvi. 783).

A golden scepter, that is, one washed or plated with gold, is mentioned in Esth. iv:11 (comp. Xenoph. *Cyrop.* viii. 7, 13; *Iliad*, i. 15; ii. 268; *Odyss.* xi. 91). Other decorations of Oriental scepters are noticed by Strabo (xvi. 746). Inclining the scepter was a mark of kingly favor (Esth. iv:11), and the kissing it a token of submission (Esth. v:2). Saul appears to have carried his javelin as a mark of superiority (1 Sam. xxii:6). (See ROD.)

Figurative. The scepter is put for power and authority (Is. xiv:5); and also for the rulers themselves; so where we have *shaybet* in one place, we have *judges* in the parallel place (comp. 2 Sam. viii:14; 1 Chron. xvii:6). The princes of Judah are called *rods*, because with authority they ruled and corrected others (Ezek. xix:14).

The *rod of Christ's strength sent out of Zion* is the gospel, attended with miraculous and saving influences for the conversion of multitudes, and the support and direction of saints (Ps. cx:2). It is a *scepter of righteousness*, by which the righteousness of God's nature and law is glorified to the highest; Christ's righteousness is brought near, offered, and applied to us; and by which we are effectually made righteous in all manner of conversation. This scepter may also denote our Lord's righteous execution of his whole office (Ps. xlv:6).

SCEVA (sē'vȧ), (Gr. Σκευᾶς, *skyoo-as'*, lefthanded), a high-priest residing in Ephesus at the time of Paul's second visit there (Acts xix:14–16), A. D. 52.

SCHISM (sĭz'm). See HERESY.

SCHOOL, EDUCATION (skōōl, ĕd'ū-kā'shŭn), (Gr. σχολή, *skhol-ay'*, Acts xix:9), a place where there is *leisure*, a place of tuition.

Before the Exile, the Jews, like the ancient Romans, seem to have had no notion whatever of public and national schools, since the sphere of our present elementary knowledge, reading and writing, was confined to but a few.

(1) Private Tutors. Children were usually taught the simple doctrines of religion by their parents, by means of aphorisms, sacred stories and rites (Deut. vi:7, 20, *sq.*; xi:19; Prov. vi:20), while the children of kings seem to have had tutors of their own (2 Kings x:1, 5). Even after the Exile, national instruction was chiefly limited to religion, as might naturally be expected from a nation whose political institutions were founded on theocratic principles.

The question naturally suggests itself here, How did it, then, happen that the Jews, confined to so small a territory in Syria, living continually isolated and apart from other nations, and not possessing in their own territory resources of any kind for the advancement of education, should, nevertheless, have mustered such an host of sages and learned men? It must indeed perplex those who are initiated in the Hebrew literature to discover by what means learning, thought, and inquiry were, under such circumstances, fostered and cultivated; and it will be asked, In what connection stood the so-called *great synagogue*, under Ezra and Zerubbabel, with the schools of the prophets in previous times? And how did John, the herald of Christ, and Paul the Apostle, receive that education which made the former the teacher of his own nation, and the latter that of so many nations and ages?

(2) Public Meetings. The solution of these questions we may find in the establishment of an institution among the later Israelites, unique in its kind, and eventually brought to a high degree of perfection; namely, the public meetings of the learned men, for the purpose of expounding the sacred writings and of giving instruction in practical philosophy. We shall bring together some of the scattered records concerning this institution, to show its powerful influence upon education in general

For the latter period of Jewish civilization, from Ezra and Nehemiah to the destruction of Jerusalem by Titus, and its final complete overthrow in the second century after Christ, a great number of philosophical and religious aphorisms are found collected in the Talmud, as originating with the men of those learned assemblies in various epochs, and in which we may trace the spirit of many passages even of the New Testament.

In the Babylon Talmud (Tr. *Sanhedrin*) those desirous of knowledge are exhorted to repair to the learned meetings of certain celebrated rabbis who taught in Lydda, Burin, Pekun, Jabneh, Benebarak, Rome, Sikni, Zipporim, or Nesibis; and in

the land of captivity to the great teacher in Beth-shaarim, and to the sages who taught in the hall Gaazith. The Talmud also mentions many other seats of the learned, such as Jerusalem, Cæsarea, Bethshan, Acco, Bether, Magdala, Ushah, Raccat (Tiberias), and Alexandria in Egypt. In Tiberius the most learned men of the age assembled to compose that famous monument of Jewish learning, the Talmud. (See TALMUD). Gamaliel (Paul's master) was head of the learned assembly or college at Jabneh (Jamnia), which, it is stated, numbered not fewer than three hundred and eighty students. At Zipporim in Galilee also, where the celebrated R. Judah Hakkadosh passed the latter part of his life, there is said to have been several of these schools, and eminent teachers, all of whom are mentioned by name. In Tr. *Sanhedrin,* we further read: 'There were three teachers at Bether, and in Jabneh four—R. Eliezer, R. Akibah, R. Joshua, and R. Simon; the last spoke in the presence of the others, although he still sat upon the ground'—that is, he was present as an auditor merely, although occasionally allowed to act as a teacher. In the same tract it is said—'the meeting rests upon men;' on which the gloss is, 'Wherever there are ten men whose occupations do not prevent them from devoting their whole time to sacred learning, a house for their meetings must be built.' In the Jerusalem Talmud (Tr. *Chetub.*) a tradition is alleged that there had been at Jerusalem four hundred and sixty synagogues, each of which contained an apartment for the reading of the law, and another for the meeting of men for inquiry, deep research, and instruction. Such a meeting-hall is called by the Talmudists Beth-Midrash, that is, an apartment where lectures were given, or conversations held on various subjects of inquiry. There were three of these meeting-places in the Temple (Tr. *Megillah*), and in all of them it was the custom for the students to sit on the floor, while the teachers occupied raised seats (T. Hieros. Tr. *Taanith*); hence Paul describes himself as having, when a student, 'sat at the feet of Gamaliel' (Acts xxii:3).

(3) Method of Procedure. There are many hints in the Talmud which throw light upon the manner of proceeding in these assemblies. Thus, a student asked Gamaliel whether the evening prayer was obligatory by the law, or not. He answered in the affirmative; on which the student informed him that R. Joshua had told him that it was not obligatory. 'Well,' said Gamaliel, 'when he appears to-morrow in the assembly, step forward and ask him the question again.' He did so, and the expected answer raised a discussion, a full account of which is given. It appears that these learned men delivered their dicta and arguments in Hebrew to an interpreter at their side, who then explained them in the vernacular dialect to the audience. This is the explanation given of an anecdote, that a celebrated teacher was unable to proceed for want of an interpreter, till Rabh volunteered his services (Tr. *Yomah*). In such meetings there was one who was recognized as president or chief professor, and another as vice-president (Tr. *Horayoth*).

These teachers and professors, who were the 'lawyers' and 'doctors' of the New Testament, formed no mean opinion of their own dignity and importance, as indeed the Gospels evince. It is said, 'A wise man (more particularly a chief professor) is of more consequence than a king; for when the former dies there is (often) no one to replace him, but any one may replace the latter. A wise man, even though a bastard, ranks even above the high-priest, if the latter be one of the unlearned.' Even the students under these personages claimed to be regarded with respect; they were called the 'holy people,' as opposed to the masses, who are contemptuously designated 'people of the earth.'

Philo (*De Vita Contemp.*), speaking of the meetings of the Essenes, who are supposed to have observed the regulations of the ancient prophets, says, 'After the head teacher had finished his exposition to the assembly, upon a proposed question, he stands up and begins to sing (a hymn or psalm), in which the choirs join at certain intervals; and the audience listen quietly till the repetition of the leading theme, when all join in it.

(4) New Testament Allusions. Now the practices mentioned in the preceding citations entirely correspond with the intimations of the New Testament, and with them may be taken into the series of facts illustrative of the condition of learning and education and the mode of instruction among the Jews, for the period considerably before and long after the time of Christ. The following passages in particular may be indicated in this connection—Luke ii:46; Acts vi:9, 10; xix: 8, 9; xxii:3; 1 Cor. xiv:26-33; 2 Tim. ii:2. In the last but one of these, it is true, the description applies to the Christian assemblies; but, on comparing it with the other passages, it will appear that the first Christian teachers had retained many of the regulations of the Jewish assemblies. The Apocryphal books of the Old Testament, which belong to this period, contain some curious and distinct intimations to the same purport, and illustrative of the general subject. See in particular, Wisd. viii. 8, 10; Sirach, xxxv. 3, *sq.;* xxxix. 2, 3; xliv:3-5; 1 Macc. vii. 11; 2 Macc. vi. 17, 18.

(5) Conclusions. From the above and from sundry other passages of the same import, which we have not thought it necessary to produce, we may safely draw the following conclusions:—

(1) That soon after the Babylonian Exile, assemblies of the learned not only existed, but had increased to a considerable extent.

(2) That these meetings took place not only at Jerusalem, but also in other places, remote from the capital of Palestine, such as Galilee, the frontiers of Idumea, Lebanon, and even in heathen countries.

(3) That the meeting places of the wise stood mostly in connection with the synagogues; and that the wise or learned men usually met, soon after divine worship and reading were over, in the upper apartment of the synagogues, in order to discuss those matters which required more research and inquiry.

(4) That the *Beth-Midrash* was a place where subjects of religious philosophy and various *paradoxes* from the moral and material world were treated, serving as a sort of academical lectures for those higher students who aspired to fill in time the place of teacher themselves. These institutions may therefore be fairly likened to the academies, or learned societies, so famous in ancient Greece and Rome.

(5) That these assemblies of the wise were quite different from those of the priests, who occupied themselves merely with investigations on the religious rites and ceremonies, etc.; as also from those where *civil laws* were discussed, and law-suits decided (*Beth-din*, 'court of judgment'); though many of the learned priests were no doubt members of the literary assemblies, and probably often proposed in the Beth-Midrash questions of a character more suited to a sacred than to a philosophical society.

(6) That such societies (assemblies of the

wise) selected their own president from among the most distinguished and learned of their members; and consisted of more or fewer members, but certainly not less than ten, capable of partaking in a discussion on some proposed learned question.

It is perhaps worth notice that we may trace in some of the fragments which have descended to us from those assemblies, ten different speakers or lecturers; see ex. gr., Eccles. i:3 to iv:16, where the following sections evidently bear the character of different speakers and different subjects: (1) ch. i:3-7; (2) 8-11; (3) ch. xiv:2-26; (4) ch. iii:1-8; (5) 9-15; (6) 16-22; (7) ch. iv:1-6; (8) 7-8; (9) 9-12; (10) 13-16. Again we can distinguish another assembly and different speakers in the following verses of Eccles.: (1) ch. viii: 8-10; (2) 11-13; (3) 14, 15; (4) 16, 17; (5) ch. ix:1; (6) 2-4; (7) 4-6; (8) 7-10; (9) 11, 12; (10) 13; ch. x:1.

(7) That the president or head of the assembly usually brought forward the question or subject at issue very briefly, and sometimes even in a very low voice, so as not to be heard by the whole assembly, but only by those close at his elbow, who then detailed and delivered it at large in a louder voice to the meeting.

Traces of the developed details of subjects thus briefly proposed by the president of the assembly, cannot escape the eye of the inquiring reader of Ecclesiastes and the Book of Wisdom. Thus, in the counter-songs in Ecclesiastes, perhaps the introduction, the few laconic words, 'vanity of vanities, all is vanity!' constituted the sentence with which the president opened the subject or question. So also in the Book of Wisdom (vi: 22; ix:17), where perhaps the naked question, 'What is wisdom? Whence does it come?' belonged to the president, who in this brief manner opened the subject, leaving the discussion and enlargement to the other able members. (Comp. also v:23 with vi:1-21; and see 1 Cor. xiv: 27, 28.)

(8) That the pupils or students in those assemblies were not mere boys coming to be instructed in the rudiments of knowledge, but men or youths of more or less advanced education, who came thither either to profit by listening to the learned discussions, or even to participate in them themselves, thus paving the way and preparing themselves for the office of the presidency at some future time.

(9) That these meetings were *public,* admitting any one, though not a member, and even allowing him to propose questions.

(10) That the subjects propounded in those assemblies were of a manifold character: (a) songs in which the audience now and then joined; (b) counter-songs, in which several of the learned members delivered their thoughts and opinions on a certain proposed question; (c) adages; (d) solutions of obscure questions and problems (*ainigmata*).

(11) That the principal task of these assemblies was to preserve the remains of the sages of olden times by collecting and writing them down. This office probably procured for *Ezra* (the president of such an assembly) the distinguished title of סָפַר, *saw-fare,* 'scribe' (Ezra vii:6, 11, 12).

(12) That these assemblies and meetings were still in existence in the times of Christ and his apostles.

Specimens of the matters discussed in those assemblies in this latter period are found in the Talmud, in the collections of Baruch and Jesus (son of Sirach), and more especially in the Book of Wisdom. Perhaps some expressions of John the Baptist and some speeches of Christ might be compared with them. Even the frequent passages in the New Testament, in which Christ and the apostles warn the people against the sophistries, subtleties, idle questions and vain researches of the so-called wise, show us that these important institutions had greatly degenerated in the latter part of the period under our notice (Col. ii:8; 1 Tim. i:4, 6; iv:7; vi:4, 20; Tit. iii:9). And so we find it in reality, when we examine with attention the scanty materials which exist for the history of this time (Ex. gr. T. Bab. Tr. *Hagigah*).

The originally useful objects of this institution were soon lost sight of in the ambitious views of the sages on whom its character depended to shine, and to say something new and original, however absurd and paradoxical, a mania visible already in the second part of the *Book of Wisdom,* and which soon contributed and lent charms to the cabalistic researches and interpretations, and art of extravagant speculation, which supplanted even in the first period of our Christian era all other solid researches among the Jews, and caused the downfall of those assemblies.

This mania of distinction also led to banterings and quarrels among the little Jewish academies or literary societies, thus dividing them into various sects or parties.

The most violent of these schisms were those which broke out between the Pharisees and Sadducees. The Pharisees soon obtained, it is true, the mastery over their opponents, but they themselves were also split into many parties by the disputes between the school of the celebrated teacher *Hillel,* and that of *Shammai,* the former advocating the right of the traditional law even in opposition to that of Moses, while the latter (like Christ) attached but little weight to traditions whenever they were found to clash with the Mosaical law. These disputes between the various schools of the Jewish doctors at the close of that period, were often carried not only to gross personalities, but even to bodily assaults, and murder (Tr. *Sabbath* and *Shebuoth*); and it had at last become a proverb 'that even Elijah the Tishbite would not be able to reconcile the adherents of *Hillel* and *Shammai.*' What the one party permitted the other was sure to prohibit, and vice versa. The school of Hillel, however, had from an early period always numbered a vast majority in its favor, so that the modern Jewish Rabbis are uniformly guided by the opinion of that school in their decisions.

Now, as the Talmud contains (with the exception of a few genuine *keinalia* from the treasures of the early periods, which are now and then found in the heavy volumes of useless researches) for the most part only the opinions and disputes of those schools concerning the traditional laws, glossed over with cabalistic subtilties and sophistical speculations, it is very natural that but little of real interest is to be found in it.

Nevertheless, some remnants of the researches of the 'Assemblies of the Wise' from the earlier periods have also descended to us in the Book of Wisdom, and in the collections of the son of Sirach, showing us those colleges in their dignified and more pure aspect.

SCHOOLMASTER (skōōl'mās'tēr), (Gr. παιδαγωγός, *pahee-dag-o-gos'*), a guide and guardian for boys.

The Greek word *pedagogue* now carries with it an idea approaching to contempt: with no other word to qualify it, it excites the idea of a pedant, who assumes an air of authority over others.

which does not belong to him. But among the ancients a pedagogue was a person to whom they committed the care of their children, to lead them, to observe them, and to instruct them in their first rudiments. Thus the office of a pedagogue nearly answered to that of a governor or tutor, who constantly attends his pupil, teaches him, and forms his manners. Paul (1 Cor. iv:15) says: "For though you have ten thousand instructors (pedagogues) in Christ, yet have ye not many fathers." Representing himself as their father in the faith, since he had begotten them in the gospel. The pedagogue, indeed, may have some power and interest of his pupil, but he can never have the natural tenderness of a father for him. To the Galatians, the apostle says, (iii:24, 25) "The law was our schoolmaster (pedagogue) to bring us to Christ." It pointed out Christ in the Scriptures, the figures, the prophecies, of the Old Testament: but since we are advanced to superior learning, and are committed to the tuition of the faith which we have embraced, we have no longer need of a schoolmaster, or pedagogue; as such are of no further use to young persons when advanced to years of maturity.

SCIENCE (sī'ens), (Heb. מַדָּע, *mad-daw'*; Gr. γνῶσις, *gno'sis*; Lat. *scientia*).

The word *science* occurs only twice in the Bible (Dan. i:4; 1 Tim. vi:20). It is elsewhere rendered "knowledge." In the passage, Dan. i:4, the expression "cunning in knowledge" may well be rendered "skillful in understanding or knowledge." The Greek term is used about thirty times in the New Testament, and except in the above passage is rendered "knowledge." It should be so translated here, and the passage would read "oppositions (or contradictions) of knowledge falsely called," *i. e.,* the higher knowledge of Christian and divine things which false teachers boast of.

In a general way we may say that science means knowledge, emphatically so called; that is, knowledge of principles and causes.

It has its name from bringing us (*epi stasin*) to some stop and boundary of things, taking us away from the unbounded nature and mutability of particulars; for it is conversant about subjects that are general and invariable. This etymology given by Nicephorus (Blemmida), and long before him adopted by the Peripatetics, came originally from Plato.

Sir William Hamilton, in his *Lectures on Logic,* defined *science* as a 'complement of cognitions, having, in point of form, the character of logical perfection, and in point of matter, the character of real truth.'

Science is knowledge evident and certain in itself, or by the principle from which it is deduced, or with which it is certainly connected. It is *subjective,* as existing in a mind—*objective,* as embodied in truths—*speculative,* as resting in attainments of truths, as in physical *science—practical,* as leading to do something, as in ethical *science.* (Fleming, *Vocab. Phil.*)

SCOFF (skŏf), (Heb. קָלַס, *kaw-las'*, to disparage, Hab. i:10), to ridicule, make light of, to assail scornfully, to treat with derision.

SCOFFER (skŏf'ẽr), (Gr. ἐμπαικτῆς, *emp-aheek-tace'*), one who trifles, and so derides (2 Pet. iii:3).

SCORN, SCORNER (skôrn, skôrn'ẽr).

1. In Esth. iii:6 (comp. Job xii:4) it is recorded of Haman that "he thought *scorn* to lay hands on Mordecai alone," the rendering of Heb. בָּזָה, *baw-zaw',* to tread under foot, to despise, and so rendered in Esth. i:17; Prov. xix:16; Ps. lxxiii:20; Is. liii:3).

2. *Saw-khak'* (Heb. שָׂחַק, to laugh, to deride): of the wild ass having contempt for civilization (Job xxxix:7); of the ostrich, in her swiftness, despising the pursuit of the horse (Job xxxix:18).

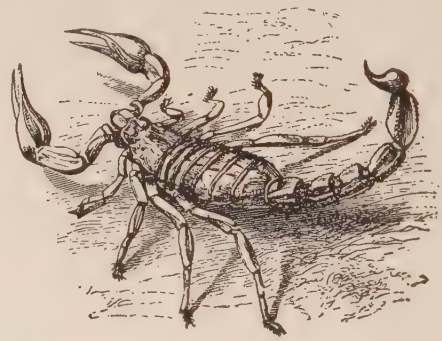
3. *Loots* (Heb. לוּץ, to make mouths, deride, Prov. ix:7, 8).

4. *Kaw-las'* (Heb. קָלַס, to despise, to refuse). Spoken of Jerusalem refusing payment for her adulteries, as would a common prostitute (Ezek. xvi:31).

5. *Law'ag* (Heb. לָעַג, to stammer, imitate in derision, blasphemy, Job xxxiv:7; Ps. xliv:13; lxxix:4; cxxiii:4).

6. *Kat-ag-el-ah'o* (Gr. καταγελάω), to laugh down, to deride (Matt. ix:24; Mark v:40; Luke viii:53).

Figurative. "To drink scorn like water," is to give oneself up to mockery with delight, and to find satisfaction in it (Job xxxiv:7). God *scorns the scorners* when he contemns and punishes them (Prov. iii:34). If thou *scornest, thou alone shalt bear it; i. e.,* shall be punished for thy sin (Prov. ix:12).



Scorpion.

SCORPION (skôr'pĭ-ŭn), (Heb. עַקְרָב, *ak-rawb'*; Gr. σκορπίος, *skor-pee'os*; Lat. *scorpio*). An animal belonging to class Arachnida and order Pulmonaria (Deut. viii:15; Ezek. ii:6; Luke x:19; Rev. ix: 3, 10; 1 Kings xii:11, 14; 2 Chron. x:11, 14).

It somewhat resembles the lobster in its general appearance, but is much more hideous. Those found in Europe seldom exceed four inches in length, but in the tropical climates it is no uncommon thing to meet with them twelve inches long. There are few animals more formidable, and none more irascible, than the scorpion; but happily for mankind, they are equally destructive to their own species as to other animals (Calmet).

SCOURGE (skûrj), (Hebrew generally, שׁוט, *shoot,* to whip); noun שׁוֹט, *shote,* a whip (Job ix:23; Is. x:26; xxviii:15,18); בִּקֹּרֶת, *bik-ko'reth,* properly to examine (Lev. xix:20); Gr. μαστιγόω, *mas-tig-ŏ'o,* to flog (Matt. x:17; xx:19; xxiii:34; Luke xviii:33; John xix:1; Acts xxii:25); φραγελλόω, *frag-el-lŏ'o,* to lash, as a public punishment (Matt. xxvii:26; Mark xv:15), and its derivative, a whip (John ii:15).

The punishment of scourging was very common among the Jews. Moses ordains (Deut. xxv: 1-3) that if there be a controversy between men, and they come to judgment, then the judges may judge them. And if the wicked man were found worthy to be beaten, the judge was to cause him to lie down, and to be beaten before his face, according to his fault, by a certain number, but not exceeding forty stripes. There were two ways of

giving the lash: one with thongs or whips, made of rope-ends, or straps of leather; the other with rods or twigs. The offender was stripped from his shoulders to his middle, and tied by his arms to a low pillar, that he might lean forward, and the executioner the more easily strike his back.

Scourge.

St. Paul informs us (2 Cor. xi:24) that at five different times he received thirty-nine stripes from the Jews; which seems to imply that this was a fixed number, not to be exceeded. The apostle also clearly shows, that correction with rods was different from that with a whip; for he says, "Thrice was I beaten with rods." And when he was seized by the Jews in the Temple, the tribune of the Roman soldiers ran and took him out of their hands; and, desiring to know the reason of the tumult, he ordered him to be tied and stretched on the ground, to put him to the question, by beating him with rods (Acts xxii:24, 25), for thus the Romans commonly put prisoners to the question (Calmet). Our Savior, speaking of the pains and ignominy of his passion, commonly puts his scourging in the second place (Matt. xx:19; Mark x:34; Luke xviii:32, 33).

SCRABBLE (skrab'b'l), (Heb. תָּרָה, *taw-raw'*, 1 Sam. xxi:13, scratch, mark). Scrab is a word still in use in the Suffolk dialect, meaning to scratch.

SCRIBES (skrībz). (Heb. סָפַר, *saw-fare'*), a learned body of men, otherwise denominated lawyers, whose influence with the Jewish nation was very great at the time when our Savior appeared.

There is every probability that this learned class must have taken its rise contemporaneously with the commencement of the Mosaic polity. They certainly existed in the days of Ezra, who was "a ready scribe in the law of Moses" (Ezra vii:6; Neh. viii:2, 4, 6).

(1) Duties. They had the care of the law; it was their duty to make transcripts of it; they also expounded its difficulties, and taught its doctrines, and so performed several functions which are now distributed among different professions, being keepers of the records, consulting lawyers, authorized expounders of Holy Writ, and, finally, schoolmasters—thus blending together in one character the several elements of intellectual, moral, social and religious influence. It scarcely needs to be added that their power was very great.

(2) Position and Character. In the New Testament the scribes are found as a body of high state functionaries, who, in conjunction with the Pharisees and the high-priests, constituted the Sanhedrim, and united all the resources of their power and learning in order to entrap and destroy the Savior of mankind.

(3) Attitude Toward Christ. The passages are so numerous as not to need citation. It may be of more service to draw the reader's attention to the great array of influence thus brought to bear against 'the carpenter's son.' That influence comprised, besides the supreme power of the state, the first legal functionaries, who watched Jesus closely in order to detect him in some breach of the law; the recognized expositors of duty, who lost no opportunity to take exception to his utterances, to blame his conduct, and misrepresent his morals; also the acutest intellects of the nation, who eagerly sought to entangle him in the web of their sophistries, or to confound him by their artful questions. Yet even all these malign influences failed. Jesus was triumphant in argument; he failed only when force interposed its revengeful arm.

(4) Jewish Schoolmasters. It is clear that the scribes were the Jewish schoolmasters as well as lawyers. In this character they appear in the Talmud. (See SCHOOL.) In the outer courts of the Temple were many chambers, in which they sat on elevated platforms to give their lessons to their pupils, who sat on a lower elevation, and so at their feet. Of these dignified instructors Gamaliel was one (Acts v:34); and before these learned doctors was Jesus found when only twelve years old, hearing and asking questions after the manner in which instruction was communicated in these class-rooms (Luke ii:46; Acts xxii:3; Lightfoot, *Horæ Hebraicæ*, pp. 741-3; *Pirke Aboth*, v. 23). J. R. B.

SCRIP (skrĭp), (Heb. יַלְקוּט, *yal-koot'*, **the shepherd's pouch**), a pouch or bag used to carry needful articles (Matt. x:10; Mark vi:8; Luke x:4; xxii:35, 36; Luke xii:33, "bag"; John xii:6).

Scrip, Purse and Shoes.

SCRIPTURE (skrĭp'tûr), (Heb. כָּתָב, *kaw-thawb'*, written). The word scripture is derived from the Lat. *scriptum* or *scriptura*, and has for its Greek equivalent *grapha* and Heb. *mikraw*. In its English use in the Bible it means "the writings," as in Exod. xxxii:16; Dan. x:21.

Holy Scripture, or the Holy Scriptures, is the term generally applied in the Christian Church since the second century, to denote the collective writings of the Old and New Testament. (See BIBLE; MANUSCRIPTS, BIBLICAL; VERSIONS.)

SCROLL (skrōl), (Heb. סֵפֶר, *say'fer*, **Rev. vi:14**), the form of the ancient books.

SCUM (skŭm), (Heb. חֵלְאָה, *khel-aw'*, **rust, Ezek.** xxiv:6, 11, 12), used of the *rust* of a pot.

SCURVY (skûr'vy), (R. V., Deut. xxviii:27, for A. V. "scab"), a skin disease, probably of a malignant character (Lev. xxi:20; xxii:22).

Itch (Heb. חֶרֶס, *kheh'res*), is supposed to be the disease called scurvy. The latter disease should be removed, in the opinion of some, from the list of diseases mentioned in Scripture.

SCYTHIAN (sĭth'ĭ-an), (Gr. Σκύθης, *skoo'thace*, Scythian), a name which occurs only in Col. iii:11,

It was anciently applied sometimes to a particular people, and sometimes to all the nomad tribes which had their seat to the north of the Black and Caspian seas, stretching indefinitely eastward into the unknown regions of Asia. It had thus much the same latitude as 'Tartars,' and was in like manner synonymous with Barbarian. The name also occurs in 2 Macc. iv:47, and Joseph. *Cont. Apion.* ii, 37. The Scythians were, in fact, the ancient representatives of the modern Tartars, and, like them, moved from place to place in carts drawn by oxen. It is from this circumstance that they, or a tribe nearly allied to them, may be recognized on the monuments of Egypt. About seven centuries before Christ, the Scythians invaded Southwestern Asia, and extended their incursions as far as Egypt (Herodotus i. 103). In doing this they could but have touched on, or passed through, Palestine; and it is even supposed that Bethshan derived its classical name of Scythopolis from them. (See BETHSHAN.) It is singular, however, that the Hebrew writers take no notice of this transaction; for we cannot admit that the prophecies of Joel and Zephaniah have reference to it, as some writers have imagined.

SCYTHOPOLIS (sȳ-thŏp'o-lis), (Gr. Σκυθῶν πόλις, *sku-thon'po'lis,* city of the Scythians), a name of BETHSHEAN, (Judith iii:10; 2 Macc. xii:29).

SEA (Heb. יָם, *yawm,* roaring), was used by the Hebrew more extensively than with us, being applied generally to all large collections of water, as they had not a set of terms such as we employ (defectively, indeed) to discriminate the different kinds. 'Sea' for large collections, and 'pool' for smaller, formed the extent of their vocabulary; although, indeed, pools were distinguished into *agom,* a natural pool or pond (Ps. cvii:35; cxiv:3; Is. xxxv:7; xli:18, etc.), and *bereekah,* the same as the Arabic *beerkeh,* an artificial pool or reservoir (2 Sam. ii:13; iv:12; Nah. ii:8). The term 'sea' is applied to various parts of the ocean, and also to lakes, for יָם is used for these in Job xiv:11.

(1) The Mediterranean, being on the west, and therefore behind a person facing the east, is called in Scripture the *Hinder Sea* (Deut. xi:24; Joel ii:20), that is, *Western Sea;* and also, 'the *Sea of the Philistines*' (Exod. xxiii:31), as that people possessed the largest proportion of its shore in Palestine. Being also the largest sea with which the Hebrews were acquainted, they called it by pre-eminence, '*the Great Sea*' (Num. xxxiv:6, 7; Josh. i:4; ix:1; Ezek. xlvii:10, 15, 20); or simply 'the sea' (Josh. xv:47).

(2) The Red Sea. How this gulf of the Indian Ocean came by the name of Red Sea is not agreed. Prideaux assumes (*Connection,* i. 14, 15) that the ancient inhabitants of the bordering countries called it *Yam Edom,* or, 'the sea of Edom' (it is never so called in Scripture), as its northeastern part washed the country possessed by the Edomites. Now Edom means *red* (Gen. xxv:30), and the Greeks, who borrowed the name from the Phœnicians, mistook it for an appellative instead of a proper name, and rendered it by *er-ruth-ra' tha'-las-sa,* that is, 'the Red Sea.' Others have conjectured that the Arabian Gulf derived its name from the coral rocks and reefs in which it abounds; but the coral of the Red Sea is white, not red. Some of the mountains that stretch along the western coast have a singularly red appearance, looking, as Bruce expresses it, as if they were sprinkled with Havannah or Brazil snuff, or brick-dust; and from this a notion is derived that these mountains, presenting their conspicuous sides to the early navigators of the sea, induced them to give it a name from that predominant color. Salt indicates a fact which affords a basis for another conjecture as to the origin of the name. He says: 'At one o'clock on the 7th of February, the sea

A Fishing Boat on the Sea of Galilee.

for a considerable distance around the ship became extremely red. . . . . As we were anxious to ascertain the cause of this very singular appearance, a bucket was let down into the water, by which we obtained a considerable quantity of the substance floating on the surface. It proved to be of a jelly-like consistence, composed of a numberless multitude of very small mollusca,

Sketch-map of the Sea of Galilee. (*Palestine Exploration Fund.*)

each of which, having a small red spot in the center, formed, when in a mass, a bright body of color nearly allied to that produced by a mixture of red lead with water.' This account has been more recently confirmed by Ehrenberg.

The ancients applied the name of Erythrean Sea not only to the Arabian Gulf, but to that part of the Indian Ocean which is enclosed be-

tween the peninsula of India and Arabia; but in modern usage the name of Red Sea is restricted to the Arabian Gulf, which enters into the land from the Indian Ocean in a westerly direction, and then, at the straits of Bab-el-Mandeb, turns north-northwest, maintaining that direction till it makes a near approach to the Mediterranean, from which its western arm is only separated by the Isthmus of Suez. It thus separates the western coast of Arabia from the eastern coast of the northeastern part of Africa. It is about 1,400 miles in length from Suez to the straits, and on an average 150 miles in breadth. On approaching its northern termination the gulf divides into two branches, which enclose between them the peninsula of Sinai. The western arm, which terminates a little above Suez, is far more extensive than the other, and is that which was crossed by the Israelites in their escape from Egypt.

The Dead Sea, Looking South from Ain Jidy.

This arm, anciently called Heroöpoliticus Sinus, and now the Gulf of Suez, is 190 miles long by an average breadth of 21 miles; but at one part (Birket el-Faroun) it is as wide as 32 miles. The eastern arm, which terminates at Akabah, and bears the name of the Gulf of Akabah, was anciently called Ælaniticus Sinus, from the port of Ælana, the Scriptural Elath, and is about 112 miles long by an average breadth of 15 miles. Towards its extremity were the ports of Elath and Eziongeber, celebrated in the history of the attempts made by the Hebrew kings to establish a maritime traffic with the East. (See the several words.)

(3) The Sea of Chinnereth (Num. xxxiv:11), called in the New Testament 'the Sea of Galilee' (Matt. iv:18), the 'Sea of Tiberias' (John xxi:1), and 'the sea' or 'lake of Gennesaret' (Luke v: 1-11), which last is but a variation of the Hebrew name.

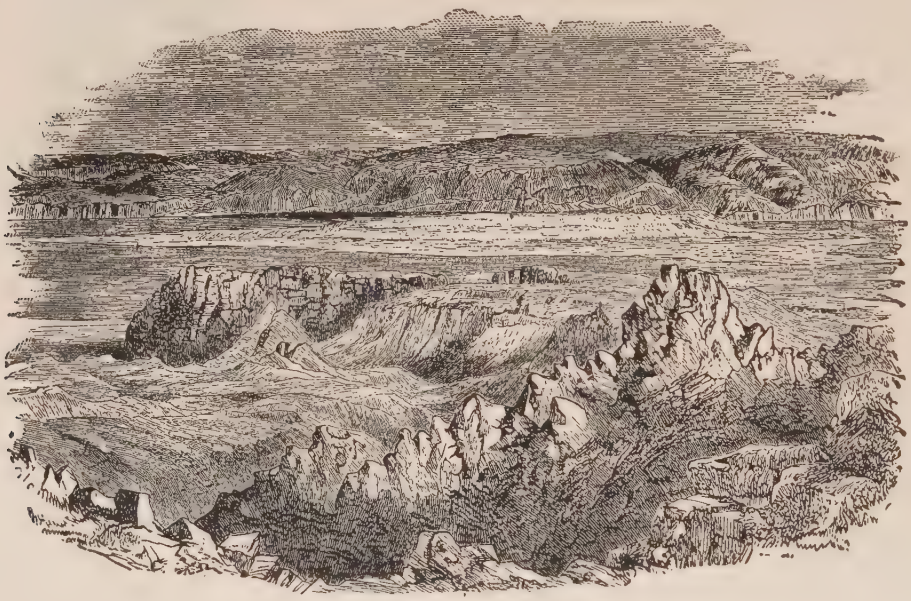
This lake lies very deep, among fruitful hills and mountains, from which, in the rainy season, many rivulets descend; its shape will be seen from the map. The Jordan enters it on the north, and quits it on the south; and it is said that the river passes through it without the waters mingling. Its extent has been greatly overrated. Professor Robinson considers that its length, in a straight line, does not exceed eleven or twelve geographical miles, and that its breadth is from five to six miles. From numerous indications it is inferred that the bed of this lake was formed by some ancient volcanic eruption, which history has not recorded; the waters are very clear and sweet, and contain various kinds of excellent fish in great abundance. It will be remembered that several of the apostles were fishermen of this lake, and that it was also the scene of several transactions in the life of Christ; it is thus frequently mentioned in the New Testament, but very rarely in the Old. The borders of the lake were in the time of Christ well peopled, being covered with numerous towns and villages; but now they are almost desolate, and the fish and water-fowl are but little disturbed.

(4) The Dead Sea, called in Scripture the *Salt Sea* (Gen. xiv:3), the *Sea of the Plain*, or the *Arabah* (Deut. iv:49), and *the Eastern Sea* (Joel ii:20; Ezek. xlvii:18; Zech. xiv:8). It is not named or alluded to in the New Testament. It is called by Josephus (*De Bell. Jud.* iii, 10, 7) *Limna Asphaltites*, by which name, or in the Latin form of *Lacus Asphaltites*, it was known to the classical writers. This designation it obtained from the large quantities of asphaltum which it afforded. The Arabs call it *Birket Lut*, 'the Sea of Lot.' From its history and qualities, it is the most remarkable of all the lakes of Palestine; and is supposed either to have originated in, or at least to have been greatly enlarged by, the awful event which overwhelmed the cities of the plain.

It is about thirty-nine or forty geographical miles long from north to south, and nine or ten miles wide from east to west; it lies deeply embedded between lofty cliffs on the western side, which are about 1,500 feet high, and moun-

tains on the eastern shore, the highest ridges of which are reckoned to be from 2,000 to 2,500 feet above the water. The water of the lake is much salter than that of the sea. From the quantity of salt which it holds in solution it is thick and heavy, and no fish can live or marine plants grow in it. The old stories about the pestiferous qualities of the Dead Sea and its waters are mere fables or delusions; the actual appearances being the natural and obvious effects of the confined and deep situation, the intense heat and the uncommon saltness of the waters.

On the borders of this lake is found much sulphur, in pieces as large as walnuts, and even larger. There is also a black, shining stone, which will partly burn in the fire, and which then emits a bituminous smell; this is the 'stinkstone' of Burckhardt. At Jerusalem it is made into rosaries and toys, of which great quantities are sold to the pilgrims who visit the sacred places. Another remarkable production, from



Dead Sea from the Heights Behind Sebbah.

which, indeed, the lake takes one of its names, is the *asphaltum*, or bitumen. Josephus says, that 'the sea in many places sends up black masses of asphaltum, which float upon the surface, having the size and shape of headless oxen' (*De Bell. Jud.* iv, 8, 4). From recent information it appears that large masses are rarely found, and then generally only after earthquakes. The substance is doubtless produced from the bottom of the sea, in which it coagulates, and rises to the surface; or possibly the coagulation may have been ancient, and the substance adheres to the bottom until detached by earthquakes and other convulsions, when its buoyancy brings it to the surface. We know that 'the vale of Siddim' (Gen. xiv:10) was anciently 'full of slime-pits,' or sources of bitumen; and these, now under the water, probably supply the asphaltum which is found on such occasions.

(5) Lake Merom. This lake or sea is named once only in Scripture, where it is called *waters of Merom* (Josh. xi:5, 7). By Josephus it is called *Semechonitis* (*Antiq.* v, 5, 1), and at present bears the name of Huleh; this is the uppermost and smallest of the three lakes on the Jordan. It serves as a kind of reservoir to collect the waters which form that river and again to send them forth in a single stream. In the spring, when the waters are highest, the lake is seven miles long and three and a half broad; but in summer it becomes a mere marsh. In some parts it is sown with rice, and its reeds and rushes afford shelter to wild hogs.

Figurative. (1) Vast multitudes of people are likened to the *sea,* because of their noise, and their overwhelming force (Jer. li:42). (2) Wicked men are like the *troubled sea,* that cannot rest, and whose waters cast forth mire and dirt (Is. lvii:20). (3) To *"shut up the sea with doors"* (Job xxxviii:8) is a symbolical expression for restraining, fixing a bound thereto. (4) *"The sea hath spoken"* (Is. xxiii:4) is figurative for the rock island upon which new Tyre stood, and made her lamentation. (5) The noise of hostile armies is likened to the "roaring of the sea" (Is. v:30; Jer. vi:23). (6) The *abundance of the seas,* is converted to the church, when multitudes in Lesser Asia, Europe, and the isles, are turned to the Lord by the gospel, and consecrate their trade and wealth to him (Is. lx:5). (7) *"The princes of the sea"* (Ezek. xxvi:16) is a figurative term for the merchants of Tyre. (8) *"From sea to sea"* (Amos viii:12; Mic. vii:12) stands for "from one end of the world to the other. (9) *"Waves of the sea"* represent righteousness (Is. xlviii:18), a devastating army (Ezek. xxvi:3, 4), and in their restlessness the wicked (Is. lvii:20), and the unsteady (James i:6). (10) The diffusion of spiritual truth over the earth is symbolized by the *covering waters of the sea* (Is. xi:9; Hab. ii:14). (11) *Am I a sea or a whale, that thou settest a mark over me?* Am I like the sea or a whale, quite ungovernable? or, am I able to endure one storm after another, as the sea? (Job vii:12). (12) *"Raging waves of the sea foaming out their own shame"* (Jude 13), is a figurative description of false teachers who threw out their vile teachings like wrecks upon the shore.

SEA, BRAZEN (sē, brā'z'n), (1 Kings vii:23-44; Jer. lii:17), molten (2 Kings xxv:13; 2 Chron. iv:2), the great laver in Solomon's temple. (See SEA, MOLTEN.)

SEAH (sē'à), (Heb. סְאָה, *seh-aw'*, measure), a Hebrew measure, containing about two gallons and a half, liquid measure; or about a peck and one pint dry measure (Gen. xviii:6; 1 Sam. xxv:18; 1 Kings xviii:32; 2 Kings vii:1, 16, 18), A. V. "measure." (See WEIGHTS and MEASURES.)

SEAL (sēl), (Heb. חוֹתָם, *kho-thawm'*; Gr. *σφραγίς, sfrag-ece'*).

There seem to have been two kinds of seals in use among the Hebrews. A notion appears to exist that all ancient seals, being signets, were rings, intended to be worn on the hand. But this was by no means the case; nor is it so now in the East, where signet rings are still, probably, as common as they ever were in ancient times. Their general use of seals was very different from ours, as they were employed not for the purpose of impressing a device on wax, but in the place of a sign manual, to stamp the name of the owner upon any document to which he desired to affix it. The name thus impressed had the same legal validity as the actual signature, as is still the case in the East. This custom was ancient, and, no doubt, existed among the Hebrews (Gen. xxxviii:18; Cant. viii:6; Haggai ii:23). These seals are often entirely of metal—brass, silver, or gold; but sometimes of stone set in metal.

Assyrian Seal.

If a door or box was to be sealed, it was first fastened with some ligament, over which was placed some well compacted clay to receive the impression of the seal. Clay was used because it hardens in the heat which would dissolve wax; and this is the reason that wax is not used in the East. There are distinct allusions to this custom in Job xxxviii:14; also in Cant. iv:12. In sealing the sepulcher (Matt. xxvii:66) it is probable that the fastening of the stone which secured the entrance was covered with clay or wax, and so impressed with a public or private seal that any violation of it would be discovered at once.

Signet rings were very common, especially among persons of rank. They were sometimes wholly of metal, but often the inscription was borne by a stone set in silver or gold. The impression from the signet ring of a monarch gave the force of a royal decree to any instrument to which it was affixed. Hence the delivery or transfer of it to any one gave the power of using the royal name, and created the highest office in the state (Gen. xli:42; Esth. iii:10, 12; viii:2; Jer. xxii:24; Dan. vi:10, 13, 17; comp. 1 Kings xxi:8). Rings being so much employed as seals, were called *tabbaoth;* which is derived from a root signifying to imprint, and also to seal. They were commonly worn as ornaments on the fingers—usually on the little finger of the right hand (Exod. xxxv:22; Luke xv:22; James ii:2).

Modern travelers have described the seal used in the East, at the present day, as made of cornelian or agate, with the name or title of the writer, or some verse of the Koran or other motto, engraved upon it (2 Tim. ii:19). It is fastened into a ring and worn on the hand (Cant. viii:6). When used it is either applied to the wax or is covered with some substance which, being stamped on the paper, leaves the desired impression.

Figurative. (1) In Cant. viii:6 is the prayer *"Set me as a seal upon thine heart, as a seal upon thine arm,"* implying approaching absence of the bridegroom, and that she wished that her impression may be graven on his arm and heart, *i. e.*, his *love* and *power.* (2) The meaning of the figurative expression, "I will make thee—Zerubbabel—as *a signet"* (*seal ring,* Hag. ii:23), is evident from the importance of the signet ring in the eyes of an Oriental, who is accustomed to carry it continually with him, and to take care of it as a very valuable possession; also in the same sense when Jehovah says, "Though Coniah (i. e., Jehoiakim) *were the signet* upon my right hand, yet would I pluck thee hence" (Jer. xxii:24). (3) God's Spirit is called a *seal,* because by the gracious inhabitation and influence of it, men are marked out for God's property, are distinguished from the world (Eph. i:13; iv:30; 2 Cor. i:22). (4) God's *sealing of Christ,* imports his giving him a special commission as Mediator; his furnishing him for his work, and rendering his ministry effectual on the saints (John vi:27). (5) God's *sealing* of his people, denotes his marking them with his Spirit and grace; his causing them to avow his truth; and his preservation of them amidst the general abounding of error and persecution (Rev. vii:3-8 and ix:4). (6) *The foundation of God having this seal, The Lord knoweth them that are his,* denotes that the church, the fundamental truths of the gospel, the gracious state and principal dispositions of his people, are rendered stable, firm, and lasting (2 Tim. ii:19). (7) The sealing of God's book of purposes with *seven seals,* imports the deep obscurity and secrecy of its contents, till discovered by Christ, and gradually opened, in the course of his providence, to the church (Rev. v, vi, and viii:1). (See REVELATION, BOOK OF.) (8) God *seals instruction,* when he deeply imprints it on the mind (Job xxxiii:16). (9) He *seals up transgressions* as in a bag, when he appears firmly determined to punish them, and every one of them (Job xiv:17). (10) He *seals up the hand,* when he deprives men of power and opportunity for labor (Job xxxvii:7). (11) He *seals up the stars,* when he hides them with clouds (Job ix:7). (12) The saints *set to their seal that God is true,* when they believe his promises, and receive his offered gifts (John iii:33). (13) Circumcision was a *seal of the righteousness of faith;* it and other sacraments confirm the saints' interest in Christ, and strengthen their faith to believe on, receive, and manifest him (Rom. iv:11). (14) The Corinthian converts were the *seal* of Paul's apostleship in the Lord; the exertion of the power of God in the change of their state and nature, by means of his ministrations of the gospel, clearly evinced that he had a true mission from God (1 Cor. ix:2). (15) Satan is *sealed up* during the millennium; he is, by the providence of God, restrained from tempting and ruling over men as he did before (Rev. xx:3). (16) The *seals* upon the "foundation of God" (2 Tim. ii:19) are supposed to be *inscriptions* upon the mystical building of the faithful, proper to be impressed upon the minds of all professing Christians, both for *encouragement* and for *warning.*

SEALED FOUNTAIN (sēld foun'tĭn). See JERUSALEM.

SEAL SKINS (sēl skĭns). See BADGERS' SKINS.

SEA, MOLTEN (sē, mōl't'n), (Heb. יָם מוּצָק, *yawm mooh-tsawk'*). The immense brazen reservoir which, with smaller lavers (see LAVER),

stood in the court of Solomon's temple, was thus, by hyperbole, denominated.

It was of a hemispherical figure, ten cubits in width, five deep, and thirty in circumference. In 1 Kings vii:23 it is stated to have contained 2,000 baths, equal to 16,000 gallons; but in 2 Chron. iv:5 it is said to have contained 3,000 baths, and the latter estimate is followed by Josephus. It was probably capable of holding the larger quantity, but did not usually contain more than the smaller. It was decorated on the upper edge with figures resembling lilies in bloom, and was enriched with various ornamental objects; and it rested, or seemed to rest, upon the backs of twelve oxen, three looking to the north, three to the east, three to the south, and three to the west (1 Kings vi:26; vii:40-47; 2 Chron. iv:3-5). The conception, and still more the successful execution of this great work, gives a very favorable idea of the state of the metallurgical arts in the time of Solomon.

SEA MONSTER (sē mŏn'stẽr), (Lam. iv:3). Probably not very definite in its application, and used to indicate a serpent or whale. (See BEHEMOTH; CROCODILE; DRAGON; LEVIATHAN.)

SEA OF GLASS (sē ŏv glâs), (Gr. *θάλασσα, thal'-as-sah*, sea, and *ὑαλίνη, hoo-al-ee'nay*, glassy, Rev. iv:6; xv:2).

"The glassy sea naturally leads the thoughts to the great brazen laver, known as the brazen sea, which stood in the court of Solomon's temple, between the altar and the sanctuary, and at which the priests cleansed themselves before entering upon the discharge of their duties within the precincts of God's holy house. The resemblance is not, indeed, exact; and were it not for what follows, there might be little upon which to rest this supposition. We know, however, from many examples, that the seer uses the figures of the Old Testament with great freedom, and as the temple source of the *living creatures* next introduced to us cannot be mistaken, it becomes the more probable that the brazen sea of the same building, whatever be the actual meaning of the figure, suggests the glassy sea" (Dr. W. Milligan, *Com. on Revelation*, p. 69, *sq.*). (Quoted in Barnes, *Bib. Dict.*)

SEA OF JAZER (sē ŏv jā'zẽr), (Jer. xlviii:32), a lake, now represented by some ponds in the high valley in which the city of JAAZER is situated. (See JAZER).

SEAMLESS (sēm'lĕs), (Gr. *ἄρραφος, ar'hraf-os*, unsewed), the term applied to our Lord's inner garment, which the soldiers at the crucifixion accordingly cast lots for (John xix:23).

SEAR (sẽr), (Gr. *καυτηριάζω, kŏw-tay-ree-ad'zo*, to brand). The term is used (1 Tim. iv:2) figuratively of the *conscience.* Men have their conscience *seared* when it hesitates at nothing, however wicked and abominable, and so is as bad as no conscience at all, for there is no moral sensation (1 Tim. iv:2).

SEASONS (sē'z'ns). See PALESTINE.

SEAT (sēt).

1. *Kis-say'* (Heb. כִּסֵּא or כִּסֵּה, covered), a throne, as usually rendered, but also any seat occupied by a king (Judg. iii:20), or other distinguished person, as the high-priest (1 Sam. i:9; iv:13, 18), the king's mother (1 Kings ii:19), prime minister (Esth. iii:1).

2. *Mo-shawb'* (Heb. מוֹשָׁב), abode, a seat (1 Sam. xx:18, 25; Job xxix:7); a *sitting*, i.e., assembly of persons sitting together (Ps. i:1); the *site* of an image (Ezek. viii:3).

3. *Thron'os* (Gr. θρόνος), used figuratively for *kingly power* (Luke i:52); of Satan (Rev. ii:13; xiii:2; xvi:10;) of the Elders (iv:4; xi:16). (See ELDER.)

4. *Tek-oo-naw'* (Heb. תְּכוּנָה), arranged, a place, dwelling (Job xxiii:3).

5. In the New Testament we have Gr. *bay'ma*, of the "judgment seat" (Matt. xxvii:19; John xix:13; Acts xviii:12, 16, 17; xxv:6, 10, 17); of Christ (Rom. xiv:10; 2 Cor. v:10); *kath-ed'rah* in the usual sense of *place* (Matt. xxi:12; Mark xi:15); but generally of the exalted seat occupied by men of eminent rank or influence.

6. "The uppermost seats" (Luke xi:43), "highest" (xx:46), is the rendering of Gr. (*pro-tok-ath-ed-ree'ah*), the first or principal seats, and means preëminent in council. (McC. & Str. and Barnes, *Bib. Cyc.*)

Figurative. (1) *Moses' seat* is the station of civil power and authority among the Jews, and of judging according to Moses' law (Matt. xxiii:2). (2) *Satan's seat* is the place where he has great power and authority (Rev. ii:13). (3) The *seat* of the dragon, or of heathenish power, and of Antichrist, was heathen Rome, where his authority was established (Rev. xiii:2, and xvi:10). (4) The *seat of violence* comes nigh when men hold courts, or exercise their authority, to commit injustice and oppression (Amos vi:3). (5) To *sit in the seat of the scornful* is to have an habitual and fixed intimacy with them, and to act after their manner with pleasure (Ps. i:1). *"I sit in the seat of God"* (Ezek. xxviii:2), the language ascribed to the prince of Tyre, is that of pride. "The Tyrian state was the production and seat of its gods. He, the prince of Tyre, presided over this divine creation and divine seat; therefore he, the prince, was himself a god, a manifestation of the deity, having its work and home in the state of Tyre" (Kliefoth).

SEBA (sē'ba), (Heb. סְבָא, *seb-aw'*, saba).

1. The oldest son of Cush (Gen. x:7), B. C. about 2500.

2. The name of a people (Ps. lxxii:10; Is. xliii:3). (See SABEANS.)

SEBAC (sē'băc), (Heb. סֶבֶךְ, *se-bawk'*) occurs in two or three places in the Old Testament, and is considered by some to be the name of a particular plant, as the bramble, smilax, jasmine, atriplex; by others it is supposed to denote briars or thorns. Celsius, however, has shown that the meaning of the term is *perplexitas, 'id quod densum et intricatum est;'* that it is especially applied to the branches of trees, shrubs, and climbing plants, and is hence rightly translated in the Authorized Version, in Gen. xxii:13, 'And Abraham beheld a ram caught in a *thicket* (*sebac*) by his horns.' So in Is. ix:18; x:34. (See THORNS AND THISTLES.) J. F. R.

SEBAT (sē'băt), (Heb. שְׁבָט, *sheb-awt'*), the fifth month of the Jewish year. (See MONTH).

SECACAH (sĕk'ā-kah), (Heb. סְכָכָה, *sek-aw-kaw'*, thicket).

One of the six cities of Judah "in the Wilderness" (Josh. xv:61). It may be the ruin called Sikkeh, or Dikkeh, about two miles east of Bethany.

SECHU (sē'kū), (Heb. שֶׂכוּ, *say'koo*, hill or watch tower), a village near Ramah (1 Sam. xix:22), towards Gibeah. Conder doubtfully suggests Shuweikeh, or Suweikeh, as its site, which is three miles northwest of er-Ram or Ramah.

SECT (sĕkt), (Gr. *αἵρεσις, hah-ee'res-is*, a choice), a religious party, as Sadducees (Acts v:17); Pharisees (xv:5); Nazarenes (xxiv:5; comp. xxvi:5; xxviii:22).

This word is from a Latin word which has the same signification as the Greek word *Hæresis*, though the sound is not so offensive to us. Among the Jews there were four sects, distinguished by their practices and opinions, yet united in communion with each other, and with the body of their nation, viz., the PHARISEES, the SADDUCEES, the ESSENES, and the HERODIANS. (See the respective articles.)

(1) Christianity. Christianity was originally considered as a new sect of Judaism; hence Tertullus, accusing Paul before Felix, says, that he was chief of the seditious sect of the Nazarenes (Acts xxiv:5); and the Jews of Rome said to the Apostle, when he arrived in this city, that, as to this sect, "everywhere it is spoken against" (Acts xxviii:22). Peter (2 Epist. ii:1-10) foretells that false teachers should arise among them, "who privily shall bring in damnable heresies (or sects), even denying the Lord that bought them, and bring upon themselves swift destruction." He adds that these people, being great lovers of themselves, are not afraid to introduce new sects; where the word sect is taken in the same sense as heresy.

(2) Sects of Philosophers. Among the Greeks, the philosophers were divided into different sects; as the Academics, the Stoics, the Peripatetics, the Cynics, the Epicureans, etc. The Jews, in imitation of the Greeks, began to divide themselves into sects, about the time of the Maccabees; and it seems as if the Corinthians had a mind to introduce something like this into Christianity, when they boasted, I am a disciple of Peter, I of Paul, I of Apollos (1 Cor. i:12; iii:22, etc.). (Robinson's *Calmet.*)

SECUNDUS (se-kŭn'dus), (Gr. *Σέκουνδος, sek'oondos*, second, favorable), a disciple of Thessalonica, who accompanied Paul in some of his voyages (Acts xx:4), A. D. 55.

SECURE (sĕ-kūr'), (Gr. *ποιέω, poy-eh'o*, Matt. xxviii:14), a relief from responsibility and care.

SEDITION (sĕ-dĭsh'ŭn), (Heb. אֶשְׁתַּדּוּר, *esh-taddure'*; Gr. *στάσις, stas'is*, a standing), used generally in the sense of rebellion (Ezra iv:15, 19), insurrection (Luke xxiii:19, 25; Acts xxiv-5), "dissension" (Acts xv:2); Gr. *διχοστασία (dee-khos-tas-ee'ah)*, a standing apart (Gal. v:20).

SEDUCE (sē-dūs'), to deceive, to lead astray through false promises and allurements.

Examples of Its Use. (1) The way of the wicked *seduceth* them, leads them on to further impiety, and keeps their consciences quiet (Prov. xii:26). (2) God's people are *seduced*, when taught, advised or commanded to forsake what is truth, and lawful, and to follow what is sinful (2 Kings xxi:9; Ezek. xiii:10). (3) The Egyptians were *seduced* by their rulers, when led to worship idols, work wickedness, and follow schemes ruinous to the nation (Is. xix:13). (4) *Seducers* or *jugglers* wax worse and worse, when God justly leaves them to proceed from one error or wicked way to another still worse, and to become more bold in their seducing work (2 Tim. iii:13).

SEDUCER (sē-dū'sẽr), (Gr. *γόης, go'ace*, lit. a howler), a deceiver, an impostor (2 Tim. iii:13), as a false teacher.

SEED (sēd). (1) Seed, the prolific principle of future life, is taken in Scripture for posterity, whether of man, beasts, trees, etc., all of which are said to be sown and to fructify, as the means of producing a succeeding generation (Jer. xxxi:27). (2) Hence seed denotes an individual, as Seth, in the stead of Abel (Gen. iv:25 *et al. freq.*), and the whole line of descent; as the seed of Abraham, of Jacob, etc., the seed-royal, etc., much in the same acceptation as children. (3) The seed of Abraham denotes not only those who descend from him, by natural issue, but those who imitate his character (Rom. iv:16), and hence the Messiah is said to see his seed, though in fact, Jesus left no children by descent, but by grace or conversion only (Is. liii:10). (4) This is occasionally restricted to one chief or principal seed, one who by excellence is the seed; as the seed of the woman (Gen. iii:15; Gal. iii:16), the seed of Abraham, the seed of David, meaning the most excellent descendant of the woman, of Abraham, of David. Or, we may understand by the "seed of the woman," the offspring of the female sex only; as verified in the supernatural conception of Jesus (Matt. i:18, etc.; Luke i:26, etc.), and of which the birth of Abraham's seed (Isaac) was a figure.

Figurative. *Seed* is taken figuratively for the word of God (Luke viii:5; 1 Pet. i:23), for a disposition becoming a divine origin (1 John iii:9), and for truly pious persons (Matt. xiii:38).

SEER (sēr). See PROPHECY.

SEETHE (sēth), (Heb. בָּשַׁל, *baw-shal'*, seething pot; Heb. נָפַח, *naw-fakh'*, to blow hard). Food prepared by boiling (Exod. xvi:23; xxiii:19, etc.). (See FOOD.)

SEGUB (sē'gub), (Heb. שְׁגוּב, *seg-oob'*, elevated; Gr. *Σεγούβ, segub*).

1. Youngest son of the Hiel, who rebuilt Jericho (1 Kings xvi:34), B. C. 910. According to Joshua's prediction he died for his father's sin.

2. The son of Hezron (grandson of Judah) by the daughter of Machir, the "father" of Gilead. He was himself the father of Jair (1 Chron. ii:21, 22), B. C. perhaps about 1850.

SEIR (sē'ir), (Heb. שָׂעִיר, *say-eer'*, hairy; Sept. *Σηείρ, seir*).

1. A phylarch or chief of the Horim, who were the former inhabitants of the country afterwards possessed by the Edomites (B. C. before 1960).

2. *Mount Seir:* The mountainous country of the Edomites, extending from the Dead Sea to the Elanitic Gulf. The name is usually derived from the Seir above mentioned, and as he was a great chief of the original inhabitants, it is difficult to reject such a conclusion. These mountains were first inhabited by the Horim (Gen. xiv:6; Deut. ii:12); then by Esau (Gen. xxxii:3; xxxiii:14, 16) and his posterity (Deut. ii:4, 29; 2 Chron. xx:10). The northern part of them now bears the designation of Jebal, and the southern that of esh-Sherah, which seems no other than a modification of the ancient name. The whole breadth of the mountainous tract between the Arabah and the eastern desert above does not exceed fifteen or twenty geographical miles. These mountains are quite different in character from those which front them on the other (west) side of the Arabah. The latter seem to be not more than two-thirds as high as the former, and are wholly desert and sterile; while those on the east appear to enjoy a sufficiency of rain, and are covered with tufts of herbs and occasional trees. The valleys are also full of trees and shrubs and flowers, the eastern and higher parts being extensively cultivated, and yielding good crops. The general appearance of

the soil is not unlike that around Hebron; though the face of the country is very different. It is indeed the region of which Isaac said to his son Esau: 'Behold, thy dwelling shall be of the fatness of the earth, and of the dew of heaven from above' (Gen. xxvii:39).

3. *Another Mount Seir* formed one of the landmarks on the north boundary of Judah (Josh. xv:10 only). It lay to the west of Kirjath-jearim and between it and Beth-shemesh. It is a ridge of rock to the southwest of *Kureyet el Enab,* a lofty ridge composed of rugged peaks, with a wild and desolate appearance, upon which *Saris* and *Mishir* are situated (Robinson, *Bib. Res.,* p. 155.)

SEIRAH (sē'i-răh). See SEIRATH.

SEIRATH (sē'i-răth), (Heb. הַשְּׂעִירָה, *has-seh-ee-raw'*, with the definite article, the hairy). The place where Ehud hid after the murder of Eglon (Judg. iii:26), and where he gathered his countrymen before the attack on the Moabites at Jericho (Judg. iii:27).

SELA (sē'là) **or SELAH** (Heb. סֶלַע, *seh'lah*, rock, 2 Kings xiv:7; Gr. ἡ Πέτρα, *the rock*, Petra, which has the same signification as Selah; sometimes plural, αἱ Πέτραι, *the rocks*), the metropolis of the Edomites in Mount Seir.

(1) History. In the Jewish history it is recorded that Amaziah, king of Judah, 'slew of Edom in the valley of Salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day' (2 Kings xiv:7). This name seems, however, to have passed away with the Hebrew rule over Edom, for no further trace of it is to be found, and it is still called Selah by Isaiah (xvi:1). These are all the certain notices of the place in Scripture; for it may well be doubted whether it is designated in Judg. i:36 and Is. xlii:11, as some suppose. We next meet with it as the Petra of the Greek writers, which is merely a translation of the native name Selah. The earliest notice of it under that name by them is connected with the fact that Antigonus, one of Alexander's successors, sent two expeditions against the Nabathæans in Petra (Diod. Sic. xix. 94-98). For points of history not immediately connected with the city, see EDOMITES; NEBAIOTH. It was not until the reports concerning the wonderful remains in Wady Musa had been verified by Burckhardt that the latter traveler first ventured to assume the identity of the site with that of the ancient capital of Arabia Petræa. (Leake's Preface to Burckhardt's *Travels in Syria,* pp. vii-ix; Robinson's *Palestine,* ii, 576-579; 653-659.)

(2) Present Condition. The ruined city lies in a narrow valley, surrounded by lofty, and, for the most part, perfectly precipitous mountains. Those which form its southern limit are not so steep as to be impassable; and it is over these, or rather through them, along an abrupt and difficult ravine, that travelers from Sinai or Egypt usually wind their laborious way into the scene of magnificent desolation. The ancient and more interesting entrance is on the eastern side, through the deep narrow gorge of Wady Syke. It is not easy to determine the precise limits of the ancient city, though the precipitous mountains by which the site is encompassed mark with perfect distinctness the boundaries beyond which it never could have extended. The sides of the valley are walled up by perpendicular rocks, from four hundred to six or seven hundred feet high. The northern and southern barriers are neither so lofty nor so steep, and they both admit of the passage of camels.

(3) Imposing Ruins. The chief public buildings occupied the banks of the river and the high ground further south, as their ruins sufficiently show. One sumptuous edifice remains standing, though in an imperfect and dilapidated state. It is an imposing ruin, though not of the purest style of architecture, and is the more striking as the only edifice now standing in Petra.

In various parts of the valley are other piles of ruins—columns and hewn stones—parts, no doubt of important public buildings. They indicate the great wealth and magnificence of this ancient capital, as well as its unparalleled calamities. These sumptuous edifices occupied what may be called the central parts of Petra. A large surface on the north side of the river is covered with substructions, which probably belonged to private habitations.

The mountain torrents which, at times, sweep over the lower parts of the ancient site, have undermined many foundations, and carried away many a chiseled stone, and worn many a finished specimen of sculpture into unshapely masses. The soft texture of the rock seconds the destructive agencies of the elements. Even the accumulations of rubbish, which mark the site of all other decayed cities, have mostly disappeared, and the extent which was covered with human habitations can only be determined by the broken pottery scattered over the surface, or mingled with the sand—the universal, and, it would seem, an imperishable memorial of populous cities that exist no longer.

(4) Extensive Excavations. The attention of travelers has, however, been chiefly engaged by the excavations which, having more successfully resisted the ravages of time, constitute at present the great and peculiar attraction of the place. These excavations, whether formed for temples, tombs or the dwellings of living men, surprise the visitor by their incredible number and extent. They not only occupy the front of the entire mountain by which the valley is encompassed, but of the numerous ravines and recesses which radiate on all sides from this enclosed area. Were these excavations, instead of following all the sinuosities of the mountain and its numerous gorges, ranged in regular order, they probably would form a street not less than five or six miles in length. By far the largest number of excavations were manifestly designed as places for the interment of the dead; and thus exhibit a variety in form and size, of interior arrangement and external decorations, adapted to the different fortunes of their occupants, and conformable to the prevailing tastes of the times in which they were made. There are many tombs consisting of a single chamber, ten, fifteen or twenty feet square by ten or twelve in height, containing a recess in the wall large enough to receive one or a few deposits; sometimes on a level with the floor, at others one or two feet above it, and not unfrequently near the ceiling, at the height of eight or ten feet. Occasionally oblong pits or graves are sunk in the recesses, or in the floor of the principal apartment.

(5) Ornamental Architecture. To these unique and sumptuous monuments of the taste of one of the most ancient races of men with whom history has made us acquainted, Petra is indebted for its great and peculiar attractions. This ornamental architecture is wholly confined to the front, while the interior is quite plain and destitute of all decoration. Pass the threshold, and nothing is seen but perpendicular walls, bearing the marks of the chisel, without moldings, columns, or any species of ornament. But the

exteriors of these primitive and even rude apartments exhibit some of the most beautiful and imposing results of ancient taste and skill which have remained to our times. The front of the mountain is wrought into facades of splendid temples, rivaling in their aspect and symmetry the most celebrated monuments of Grecian art. Columns of various orders, graceful pediments, broad, rich entablatures, and sometimes statuary, all hewn out of the solid rock, and still forming part of the native mass, transform the base of the mountain into a vast, splendid pile of architecture, while the overhanging cliffs, towering above in shapes as rugged and wild as any on which the eye ever rested, form the most striking and curious of contrasts.

But nothing contributes so much to the almost magical effect of some of these monuments as the rich and various colors of the rock out of which, or more properly in which, they are formed. Red, purple, yellow, azure or sky blue, black and white, are seen in the same mass distinctly in successive layers, or blended so as to form every shade and hue of which they are capable—as brilliant and as soft as they ever appear in flowers, or in the plumage of birds, or in the sky when illuminated by the most glorious sunset. It is more easy to imagine than describe the effect of tall, graceful columns, exhibiting these exquisite colors in their succession of regular horizontal strata. They are displayed to still greater advantage in the walls and ceilings of some of the excavations where there is a slight dip in the strata. Laborde (*Voyage en Arabia Petræa*), Robinson (*Biblical Researches*), and Olin (*Travels in the East,* from which the above description has been chiefly taken). Interesting notices of Petra may also be found in the respective *Travels, Journeys,* etc., of Burckhardt, Macmichael, Irby and Mangles, Stephens, Lord Lindsay and Schubert.

SELAH (sē'lah), (Heb. סֶלָה, *seh'law*), a musical term used seventy times in the Psalms and three times in Habakkuk. Its signification has been much disputed. (See PSALMS, BOOK OF.)

SELA-HAMMAHLEKOTH (sē'la-hăm-mäh'le-kŏth), (Heb. הַמַּחְלְקוֹת סֶלַע, *seh'lah ham-makh-lek-ōth'*, cliff of divisions), a rock in the desert of Maon which was the scene of one of David's escapes from Saul (1 Sam. xxiii.28). Conder thinks it may be a rock situated about eight miles northeast of Maon where a cliff renders the spot inaccessible except by a circuit of about eight miles.

SELED (sē'led), (Heb. סֶלֶד, *seh'led,* exultation; Σαλάδ, *salad*), son of Nadab, a descendant of Jerahmeel (1 Chron. ii:30), B. C. after 1615.

SELEUCIA (sē-lū'shĭ-à), (Gr. Σελεύκεια, *sel-yook'-i-ah,* pertaining to Seleucus).

A city of Syria, situated west of Antioch on the sea coast, near the mouth of the Orontes; sometimes called Seleucia Pieria, from the neighboring Mount Pierus; and also Seleucia ad Mare, in order to distinguish it from several other cities of the same name, all of them denominated from Seleucus Nicanor. Paul and Barnabas, on their first journey, embarked at this port for Cyprus (Acts xiii:4; see also 1 Macc. xi:8; Joseph. *Antiq.* xviii, 9, 8).

SELF-WILL (sĕlf-wĭl), (Heb. רָצוֹן, *raw-tsone,* pleasure, and in a bad sense, *wantonness,* Gen. xlix:6). In the New Testament the Gr. αὐθάδης, *ŏw-thad'ace,* means self-pleasing, arrogant (Tit. i:7; 2 Pet. ii:10).

SELVEDGE (sĕl'vĕj), (Heb. קָצָה, *kaw-tsaw'*, termination), the edge of a piece of cloth (Exod. xxvi:4; xxxvi:11).

SEM (sĕm), (Gr. Σήμ, *same*), (Luke iii:36). See SHEM, the patriarch.

SEMACHIAH (sĕm'a-kī'ah), (Heb. סְמַכְיָהוּ, *sem-ak-yaw'hoo*), the sixth son of Shemaiah, the son of Obed-edom (1 Chron. xxvi:7), B. C. about 1013.

SEMEI (sĕm'e-ī), (Gr. Σεμεΐ, *sem-eh-ee'*).

1. *Shimei* of the sons of Hashum (1 Esdr. ix:33; comp. Ezra x:33).

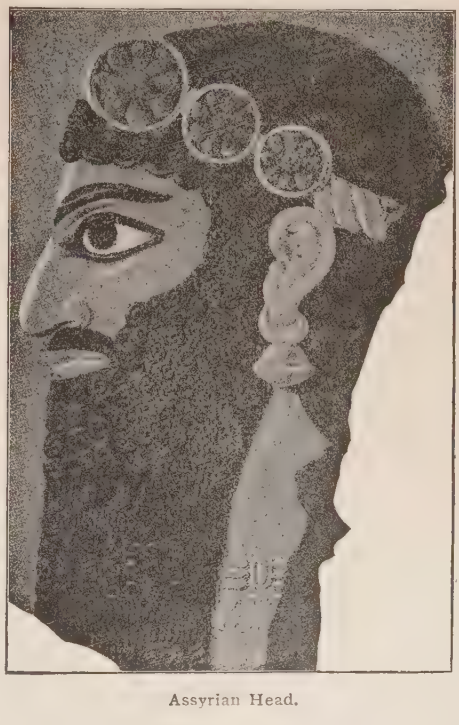
2. (Gr. Σεμεΐας, *sem-eh-ee'as*), Shimei, an ancestor of Mordecai (Esth. ii-5).

3. The father of Mattathias in the genealogy of Christ (Luke iii:26).

SEMITIC RELIGION.

(1) The Semitic Peoples. The name "Semitic" is applied to a body of peoples who in ancient times occupied districts in western Asia and spoke dialects which show many and striking similarities. Because the great majority of these peoples are described in Genesis as descendants of Shem, the son of Noah, they are called Shemites, more commonly written Semites.

Philology organizes them into two groups,



Assyrian Head.

northern and southern. The latter embraces the various Arabian communities and the Ethiopians. The northern Semites comprise the Babylonians and Assyrians, the Aramæans (Syrians), the Canaanites, the Phœnicians, the Hebrews, Moabites, Ammonites, and Edomites. Linguistic and historical science is still uncertain as to the race character of the Egyptians, with an inclination in recent years in favor of a strong Semitic element in their constitution. Similarities of language and customs, together with contiguity of habitat, suggest that these peoples are offshoots from one common stock which in the earliest time occupied a single definite region. Scholars differ as to

the common home of the original Semitic race, according as they are traced back to (*a*) Armenia, the region between the Caspian and the Black seas; (*b*) Africa, the district opposite the straits of Bab-el-Mandeb; (*c*) southern Mesopotamia, the alluvial region of the lower Euphrates; (*d*) central and northern Arabia. The last view is most in favor. It is geographically more central, and this desert region seems to be most suited to produce what are generally recognized as the primitive Semitic traits.

The various branches of the Semitic race have played a large and significant part in the world's history. Politics, art, science, and religion owe much to their activities The earliest civilization was probably Semitic. The Semites built up the first great empires, were the pioneers in trade, industry, and commerce in the ancient world. Those nations of human history which show most clearly the evidence of progress and which are most closely bound together to-day in the interests of civilization trace back the beginnings of their advancement to the Semitic communities of western Asia. Three of the world's great religions come from this race. One of the branches of it—the Hebrews or Jews—still lives and prospers in Western civilization, vigorous, aggressive and resourceful.

Not distributed so widely as the other great races, they seem to have turned in upon themselves and built up a racial character of a remarkably enduring type and of striking unity of feature. The very facial peculiarities have been preserved, as a glance at the accompanying Assyrian head reveals. Many of these fundamental traits still linger in the nomad Bedouin of to-day. Indeed, an essential element in the progress of the Semites is found in the contiguity of desert and cultivated land. The wide, sandy and rocky wastes of Arabia blend imperceptibly into the more fertile and attractive Syrian and Mesopotamian plains and valleys. Thus nomad and agriculturist reacted upon one another, and progress was a slow blending of customs and activities from both spheres. The influence of this element in the social and political life of the Semitic communities was important. Equally significant was the part it played in their religion.

The Semite has always been a marked and peculiar man. Such characteristics as tenacity of purpose, somberness of disposition,. which passes, however, on occasion, into bursts of extravagant joy, great hospitality and courtesy, yet cruelty and relentless enmity, intense religiosity, yet abundant sensuality, little constructive and synthetic power, have with good reason been ascribed to him.

(2) The Nomadic Religion. The simplest form of Semitic social organization and the most primitive cult are found among the nomadic tribes of northern Arabia. Hence these may be regarded as affording a type of early Semitic religion. Two elements condition this religion.

(a) Nature in Arabia is monotonous and its aspect unfavorable. Desert beneath, and the wide sky above, the whirling wind and frequent storm, the burning sun, the infrequent oasis, the scanty means of subsistence—all tend to produce few nature-gods, to connect those with the air and the heavens, and to place particular emphasis upon the stern side of nature in its relation to man. The most widely-known divine name among the Semites is *Il,* "the Strong One," or "the High One," found in almost all Semitic languages (Assyrian, *Ilu;* Hebrew, *El;* Phœnician, *Alon;* Arabic, *Allah,* etc.). Hence the attitude of deity toward man is that of absolute power, of authority arbitrary, irresistible, and inevitable. The attitude of man is that of dependence, submission, unquestioning obedience, and devotion. This is expressed most clearly in that extensive Semitic practice of human sacrifice even of which almost every Semitic religion bears evidence more or less clear. It is shown likewise in those names of worshipers which Phœnician inscriptions have preserved, containing a divine name compounded with *abd,* "slave," or *kelb,* "dog," *e. g., kalbiel,* "dog of god."

(b) Contrasting with the comparatively narrow range of the nature influence is the intimate relation of this religion to the social organization of the Semitic nomads. The center of life is the tribe to which the individual is subordinate, in which his individuality is swallowed up. The essential element of tribal organization is blood kinship. This makes the tribe a unity. This unity is maintained by the common meal, and manifested in the assembly for war—two essential elements of tribal membership. Religion exists in this unity, and sanctions it. The god is the protector, father, ruler of the tribe. The common meal is not enjoyed without him; he, too, partakes in it. It is the primitive sacrifice in which the compact, the blood fellowship, human and divine, is revived and strengthened. On such occasions alone flesh is eaten, the flesh of a sacred animal, by which the bond of deity and

Phœnician Masseba.

worshipers is cemented yet more strongly. Thus divine power and favor enter into the very heart of the community. The god lives in it, fights for it, protects and blesses it. This tribal conception of deity was held by the Semitic nomads with extraordinary intensity, as the sense of tribal unity was highly developed among them. This was characteristic of desert life, where the sum of varied external interests is small. The relations of man become more important than the aspects of nature. The latter are significant chiefly as they affect his life and that of his flocks and herds. Worship must be simple and the objects of worship portable.

(3) The Agricultural Religion. When the Semite passed over into the more fertile regions of the Mesopotamian plain or the Syrian hills and valleys, a new series of experiences modified his religious life. He came face to face with a very different world, with rivers and green hills, groves, fountains, and grottos, luxuriant vegetation, the haunts of innumerable wild animals. It was the opposite of the dreary and monotonous waste of the desert. Now Nature greeted him in her benignant mood and welcomed him to the enjoyment of her free gifts or rewarded him for the labor of his hands. The tribal organization is broken up by settlement. The tribal god must find a resting place in the land. Hence local religion is the characteristic mark of this stage of development. Every hill, every grove, every stream, every fountain, every locality which possesses some peculiar characteristics has its deity, who is the lord of the place and the dispenser of its gifts, the embodiment of its fertility. Thus appears the old Semitic idea of power localized and personified in the local *Baal*, "Lord." He is objectified sometimes in the animals of the place, or in a tree or stone which marks the spot. Sometimes an artificial mound or pillar (*masseba*) is provided for the god to dwell in. As lord of the place and giver of its blessings, his worship consists in bringing the first-fruits of the ground or of cattle, in anointing the stone or pillar with blood or oil.

Astarte with the Dove.

His worshipers gather at the stated seasons of the year, in spring or autumn or winter, for festivals in his honor, where the old idea of communion sacrifice is revived in the common meal with the god. Though joy and thanksgiving give the keynote to the spring and autumn feasts, the coming of winter is the signal for grief and distress, for the god is dead or he has forsaken his worshipers, and no gift or sacrifice can be too great to win him back. Indeed, he may and sometimes does claim even the first-fruits of the womb and infants are slain to his glory, children become his property, maidens sacrifice their chastity in his honor. By his side there often stood his consort, *Astarte*, who received a separate worship as a mother goddess, queen of fertility and abounding life, in symbols (of which the *ashera*, a tree or stake, was most common) and forms often rude and sensual. Such was the religion of the Agricultural Canaanites of Palestine with which the Hebrews came in contact and by which they were so affected.

(4) State Cults, Moabites, Phœnicians. A higher stage of social and political organization follows for the Semites where the wealth of agricultural communities increases, or where commerce, trade, or industry takes an important place. This development culminated in the great empires on the Tigris and Euphrates, or, in a lesser degree, in the western kingdoms of Israel and Judah, or Moab, Edom and Ammon, or the commercial cities of Phœnicia. In such cases religion becomes an affair of the state; the cult is developed and ennobled; religious officials are appointed and paid; splendid temples are built; the local or tribal deity becomes the god of the state and its divine king. The whole affords, however, a striking illustration of the survival and intensification of primitive Semitic ideas of religion.

The chief monument of the Moabite religion is the *stele* set up by Mesha, king of Moab, in commemoration of his victory over the king of Israel. *Chemosh* is the god of Moab, and is lord and protector of the state. His name signifies, perhaps, the "Overpowering" one. Under his leadership victory is gained. King and citizens are his servants. The spoil of victory is his. The war of Moab and Israel is the struggle of *Chemosh* with *Jehovah*. The fanatic dependence on the deity characteristic of this cult is seen in that strange narrative of 2 Kings, chap. iii. Deliverance must be secured, though it costs the life of the king's son. The god must be appeased.

The Phœnicians, living on the promontories or islands of the eastern Mediterranean coast, became the great traders of the Oriental world. But they never attained political unity, and their religion consisted of a series of more or less local city cults. It preserved, also, many primitive characteristics, such as would have disappeared if a unity of state life had ever been secured. The two elements of nature and tribe religion appear in it side by side. A favorite title for deity is *Milk* (*Melek*), "King," appearing in *Melkarth* of Tyre, the most widely worshiped of Phœnician deities, almost a national god. *Eshmun*, god of healing, *Baalshamen*, *Baalhamman* and others, are nature gods. The *Baalat* of Gebal owed her prominence to the little stream flowing down from the mountains which turned blood-red in the spring. Gebal became a sacred city for all Phœnicia. The ritual seems to have been very elaborate at the greater temples. Lists of clean and unclean animals, of the kinds of sacrifice suitable for certain occasions, with regulations governing the ritual have been discovered. The temples have almost all disappeared. One at Amrit remains. Others are represented on coins. The symbol of divinity, whether a stone or picture or image, stood in the midst of a court with only a railing about it. At Amrit it stood in the midst of a lake. Most of these symbols were rough and crude, mere blocks or rough-hewn pieces of stone. Evidently the priesthood at such temples was well organized. A striking personage of the Phœnician religion is the *nbi*, "prophet," "seer." Traces of the various systems of doctrine are thought to survive in the different forms of myths handed down, but these probably belong to a later period. The accounts of the ritual show that it was bloody. Human sacrifice lingered in Phœnicia long after it had disappeared elsewhere, and was carried to the Phœ-

nician colonies. The offering of young children and the devotion of maidens to the god was a well-established Phœnician custom.

As a trading people the Phœnicians were familiar with the religions of other states, and borrowed many things from them. Egypt, especially, contributed much from the *Osiris* cult. It has been thought that the *Kabiri,* dwarf gods, were taken from Egypt. The Phœnician religion had much which reminds us of the Hebrew religion, only in a cruder, less developed and less purified form.

(5) The Future Life; Morals; Summary. The more primitive Semitic cults have left behind few, if any, memorials which illustrate their belief concerning the future. It is from the Phœnician remains and from survivals in other higher faiths that our knowledge must come. The existence of life after death was fully believed in by these early Semites. The dead are conscious; they dwell in the graves where the dead bodies lie; with them are buried various utensils, spoons, lamps, drinking glasses, amulets; a sort of worship is given to them. The greatest pains are taken that the body be not disturbed, since then the spirit finds no resting place. Food is offered at the grave, or buried with the dead. The favorite food of the dead is blood. No doubt there was a sort of worship of the dead, who were thought to have the power to injure or benefit the survivors; but there is no real basis for the view held by some that the worship of the Semitic deities was an outgrowth of the worship of ancestors, or, indeed, was preceded by this.

It is difficult to estimate the moral character of this primitive religion, since religion is so closely connected with other social customs wherein primitive morality abides. One thing, however, is evident. The conception of a tribal unity, presided over by the god who is at the same time father and king of his tribe, affords a starting point for a higher ethics. The individual exists for the tribe, sinks himself and his own interests unconsciously, perhaps, but yet really, in the life of the whole, and feels therein the blessing of his tribal god. It is also true that in the fundamental Semitic conception of the deity as power lies the possibility of higher morality. The power at first is arbitrary and incomprehensible in its dealings, but man must submit, and with the growing sense of social order religion keeps pace and consecrates all law as from the supreme lawgiver and judge. Thus the Semite learns to be obedient to the power above him; and because he is at the same time tribal god, he has less relation to nature and a deeper human value. It is no wonder, therefore, that, in connection with such beginnings as this, small and rude though they are, the religion of *Jehovah* appeared to proclaim the supreme law of righteousness.

It is from this point also that the tendency of the Semitic religion toward monotheism can be understood. The primitive Semitic religions uniformly emphasized the element of supreme power. Closest to the Semitic mind of all the innumerable crowd of powers was that power who protected, blessed, and united himself with the tribe. Thus a tendency toward the recognition of one god as a practical fact appeared at an early date. From the tribe the god passed to the state, and in the Hebrew state he was purified, glorified, and set apart in supreme and single majesty by the prophets of *Jehovah.* Thus at the time when the Aryan was still bound in fetters of all-embracing though refined naturism, or, at the most, philosophizing in pantheistic phrase upon the universe, the Hebrew was learning the secret which he was to teach the world in the doctrine of the one holy God. G. S. G.

SENAAH (se-nā'ah), (Heb. סְנָאָה, *sen-aw-aw'*, thorny), the name of a man (B. C. 445), or a town, whose descendants, or inhabitants, returned from the Captivity and rebuilt the Fish-gate at Jerusalem (Ezra ii:35; Neh. vii:38).

In Neh. iii:3 the name is given with the article, has-Senaah. (See HASSENAAH.) The names in these lists are mostly those of towns; but Senaah does not occur elsewhere in the Bible as attached to a town. The Magdal-Senna, or "great Senna," of Eusebius and Jerome, seven miles north of Jericho ("Sennâ"), however, is not inappropriate in position. Bertheau suggests that Senaah represents not a single place, but a district; but there is nothing to corroborate this (Smith, *Bib. Dict*).

SENATE (sĕn'ăt), (Gr. γερουσία, *gher-oo-see'ah,* eldership), a deliberative body, and in the New Testament (Acts v:21) of not only those elders of the people who were members of the Sanhedrim, but *the whole body of elders* generally, the whole council of the representatives of the people (Meyer, *Com., in loc.*).

SENATOR (sĕn'ă-tēr), (Heb. זָקֵן, *zaw-kane'*, old), a chief man, a magistrate (Ps. cv:22). The Hebrew word is elsewhere rendered *elder* (which see).

SENEH (sē'neh), (Heb. סְנֶה, *seh'neh,* thorn).

1. This word occurs in the well-known passage of Exod. iii:2, where the angel of the Lord appeared unto Moses in a flaming fire, out of the midst of a *bush* (*seneh*), and the bush was not consumed. It occurs also in verses 3 and 4, and in Deut. xxxiii:16.

The Septuagint translates *seneh* by the Greek word βάτος, which usually signifies the *Rubus* or *Bramble;* so in the New Testament βάτος is employed when referring to the above miracle of the burning bush. The monks of the monastery of St. Catherine, on Mount Sinai, have a species of *rubus* planted in their garden, near their Chapel of the Burning Bush; but this cannot be considered as any proof of its identity with the *seneh,* from the little attention which they have usually paid to correctness in such points.

2. A rock between Gibeah and Michmash near which Jonathan and his armor-bearer passed on their way to attack the Philistines (1 Sam. xiv:4, 5).

SENIR (sē'nir). An Amorite name for HERMON (which see).

SENNACHERIB (sen-năk'e-rĭb), (Heb. סַנְחֵרִיב, *san-khay-reeb'*), king of Assyria, who, in the fourteenth year of King Hezekiah (B. C. 705) came up against all the fenced cities of Judah and took them; on which Hezekiah agreed to pay the Assyrian monarch a tribute of three hundred talents of silver, and thirty talents of gold.

This, however, did not satisfy Sennacherib, who sent an embassy with hostile intentions, charging Hezekiah with trusting on 'this bruised reed Egypt.' The king of Judah in his perplexity had recourse to Isaiah, who counselled confidence and hope, giving a divine promise of miraculous aid. Meanwhile 'Tirhakah, king of Ethiopia,' and of Thebes in Egypt, had come out to fight against the Assyrians, who had threatened Lower Egypt with an invasion. On learning this, Sennacherib sent another deputation to Hezekiah, who thereon applied for aid to Jehovah, who promised to defend the capital. 'And it came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they

arose early in the morning, behold they were all dead corpses' (2 Kings xviii:13, *sq.*). On this, Sennacherib returned to Nineveh, and was shortly after murdered by two of his sons as he was praying in the house of Nisroch his god (2 Kings xix: 36, *sq.*; 2 Chron. xxxii; Is. xxxvii:37).

1. Sennacherib and the Destruction of Nineveh.

In 1895 the world of scholars came in possession of a letter from King Nabonidus of Babylon, which had been discovered by Dr. Schiel, the French savant, in the Museum of Constantinople. The letter is a *stele* of stone with eleven columns of writing, but it has been somewhat injured so that all of the matter is not legible.

(1) Capture of Babylon. On the first column, however, Nabonidus tells of the capture of Babylon long before by Sennacherib. He says: "He came to Babylon, he leveled its temples, he threw up the earth, he destroyed the reliefs and the inscribed edicts. He took the hand of Lord Merodach and carried him to Assyria. As with the anger of the gods he treated the land. The lord Merodach would not restrain his wrath. For twenty years he had his home in Assyria. At last the time came when the wrath of the king of the gods was appeased, and he thought of his temple, E-saggil, and of Babylon, the seat of his dominion. As to the king of Assyria, who, during the wrath of Merodach, had ravaged the land, his son, the offspring of his body, slew him with his weapons."

Although it is evident from history that two of Sennacherib's sons plotted his personal destruction, mention is here made of only one of them; it is, however, a direct confirmation of the Biblical record from an entirely independent witness, over whose head the dust of many centuries has fallen.

(2) Annals of Sennacherib. We have for a few years been in possession of the annals of Sennacherib, and by a comparison of the monuments with Biblical history, which is found in both Is. and 2 Kings, we obtain the facts concerning the reign of Sennacherib. One apparent discrepancy between the Biblical account and the monuments may, however, be noted. Sennacherib received from Hezekiah, the king of Jerusalem, a tribute of thirty talents of gold and an amount of silver which, in his own annals, he calls eight hundred talents, but which the Jewish writer calls three hundred talents. The explanation seems to be that there were two sorts of talents, the large and the small, which were to each other in the ratio of three to eight; so that the Assyrian king, who had not much to boast of in this campaign, made the tribute as large as possible by reckoning the small talents. This tribute was paid while Sennacherib was at Lachish. (See LACHISH, SIEGE OF.)

After the battle of Altaku and the retreat of the Egyptians, whom he was not prepared to follow, he captured Ekron and Timnath; but the army which he sent to assault the city of Jerusalem was smitten with a fatal pestilence. In his own annals he, of course, omits all mention of the pestilence and the escape of the small remnant of his army, and makes the campaign look as much like success as possible. He is careful to tell posterity that he forced the king of Jerusalem to pay tribute, but this was not paid at the end of the campaign, as he would apparently like to have us believe, but at Lachish; that is, before the attempted assault upon Jerusalem, and even before the battle of Altaku. The Biblical account agrees well with the Assyrian, when properly understood, and gives some important additional details. The Biblical account of the murder of Sennacherib is also confirmed by the Babylonian chronicle, which was discovered a few years ago by Mr. Pinches among the great mass of tablets in the British Museum, and we have a new confirmation of it in the letter from Nabonidus, which is quoted above.

In a letter to *The Academy* Prof. Sayce has pointed out that the *stele* of Nabonidus does not necessarily allude to the final overthrow of Nineveh, but more probably refers to a previous capture of the city by a horde of Scythians, who came as far as Syria and threatened Jerusalem. It was a similar horde, which, more than a thousand years before, had overrun the same territory and captured both Babylon and Nineveh; had crossed the Syrian hills, conquered Palestine, taken possession of Egypt and set up the line of Shepherd kings.

(3) Fall of Nineveh. The end of Nineveh's glory, however, was at hand. It was in December, 681 B. C., that Sennacherib was slain by his sons. Then the Chaldeans and Elamites attempted to seize Babylon. From the North and Northwest came the hordes of Scythians, and the Persians, under Median rule, began to develop that wonderful power which was destined to control all of the West. Thus, while apparently at the very height of his prosperity, the empire was fast slipping away from Assur-bani-pal.

The Prophet Nahum asks of Nineveh, "Art thou better than No-Amon, that was situated among the rivers"? and No-Amon, or Thebes, had already fallen (Jer. xlvi:25). In 652 B. C. a rebellion broke out, which involved Babylonia, Egypt, Palestine, and Arabia; and when Assyria finally emerged from the struggle, Egypt was lost forever, and Babylonia was only half subdued. And although apparently victorious, Assur-bani-pal had aroused the deepest hatred by those terrible cruelties described by Nahum, when he utters, "Woe to the bloody city! It is all full of lies and robbery."

The princes of Kedar and Arabia were exposed in chains and in iron cages to the view of the people. The head of King Teumman was brought in a wagon to Nineveh and tied around the neck of a captured Gambulian prince; then it was placed on a pole by the city gate, and the prince was flayed alive by the Assyrian king. This was only one specimen of Assyrian brutality. What wonder that it was denounced by the prophet? (See Nahum, chapters i, ii and iii.)

It is true that Assur-bani-pal had made his capital the treasure house of art and literature (see ASSYRIAN AND BABYLONIAN LIBRARIES), but culture alone hath not the leaven of human kindness, and his cruelties were the shame of his nation.

Indeed his annals glory in a ferocity at which we stand aghast. But his successors reigned only two or three years each, and by 606 B. C. the Egyptians, Elamites and Babylonians had completed the sack of Nineveh. Soon after even the Assyrian nation ceased to exist (Ezek. xxxi:1-13). For centuries the very site of Nineveh was unknown (see Zeph. ii:12-15; also Nahum iii). In 1818 Rich conjectured that the mounds of Kouyunjik concealed the ruins of the Assyrian capital, but it was not until the excavations of the French Botta, in 1842, and the Englishman, Layard, in 1845, that the remains of Nineveh were revealed to the eyes of the wondering world. (See NINEVEH.)

For library references see Sayce, *Assyria—Her Princes, Priests, and People,* also *Ancient Empires;* also Ward, *Hom. Rev.,* Dec., 1895.

2. Sennacherib and His Inscription.

After his accession to the throne Sennacherib

waited nearly three years before he considered himself sufficiently prepared to march toward the West. But in 701 B. C. the great invasion took place. The Assyrian army was led by able generals. It had been trained under Sargon (see SARGON II AND HIS MONUMENTS), his father, and it proved too large to be resisted in the field by the allies. The Phœnician cities were captured before assistance could be brought to them, and the kings of Ammon, Moab and Edom judged it prudent to make their peace with the conqueror.

The Philistine towns were taken by storm, the south of Judah was devastated (2 Kings xviii:13), and Hezekiah was forced to humble himself before the terrible invader and to sue for pardon by the surrender of Padi, the payment of his former tribute, and the offer of numerous gifts. But Sennacherib was inexorable. Nothing would suffice him but the capitulation of Jerusalem, which would have placed Egypt at his mercy. Tirhakah, the Egyptian king, was well awake to the danger which threatened him, and his army had already left Egypt, and had reached Eltekeh, in the southern part of Judah. The Assyrian forces were now divided into two—one portion being sent to besiege Jerusalem, while the rest endeavored to check the advance of the Egyptians.

Nothing can show more clearly how large must have been the army employed by Sennacherib in the campaign, and how great a confidence must have been placed by the Assyrian leaders in their superiority of numbers. That confidence does not seem to have been misplaced, if we can trust the assertions of Sennacherib. He claims to have defeated the Egyptian army at Eltekeh, capturing in the battle the Ethiopian captains and "the sons of the king of Egypt." But it may be questioned whether his success was as complete as he represents it to have been. At all events he did not follow up his victory, and contented himself with taking the little fortified villages of Eltekeh and Timnath. Tirhakah, on the other hand, was sufficiently weakened by the battle to be obliged to retreat, and to leave his ally Hezekiah to fall, as seemed inevitable, into the hands of the foe.

It was at this moment, when all human aid had been withdrawn, and the walls of Jerusalem alone stood between the Jewish king and his enemies, that the great disaster befell the triumphant Assyrian which is recorded in Is. xxxvii:36.

God had declared by the mouth of the prophet that He would defend the city and line of David, "for out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion" (Is. xxxvii:32).

The God of Israel was mightier than the Assyrian tyrant or the princes he claimed to have overthrown. Sennacherib had boasted of his victory over the Egyptian king; he had declared that "with the sole of his feet" he had "dried up all the rivers of the besieged places."

But through the mouth of the prophet, God answered: "I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult has come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest" (verses 28, 29).

And although Tirhakah had been driven back, leaving his ally Hezekiah to his fate, and thus showing how useless was the "arm of flesh" upon which he had leaned, still the divine aid was promised—not indeed for the sake of Hezekiah, who had trusted to Egypt for help, but for the sake of the Lord himself and his servant David.

So "the angel of the Lord went forth and smote in the camp of the Assyrians a hundred and four score and five thousand" (Is. xxxvi:36).

The Assyrian army was virtually annihilated, and when the few who were left arose in the morning they found the camp was a vast battlefield, whereon the angel of the Lord had been the victor, and it was covered with the dead.

The Assyrian king, who seems to have remained in the south on guard against the possible return of Tirhakah, hastily gathered his forces and his booty together and returned to Nineveh. Like Xerxes, after his overwhelming repulse by the Greeks, Sennacherib never again ventured into the land where he had met with so signal a defeat. He went back to his capital city and had his triumphant inscription made. In this record all of his triumphs are found, but the inscription stops when it comes to his terrible defeat. Like modern generals, he preferred to record his victories, and say little or nothing of his disasters.

His inscription runs as follows: "Zedekiah, king of Ashkelon, who had not submitted to my yoke, himself, the gods of the house of his fathers, his wife, his sons, his daughters and his brothers, I removed and I sent him to Syria.

"I set over the men of Ashkelon, Sarludari, the son of Rukipti, their former king, and I imposed upon him the payment of tribute, and the homage due to my majesty, and he became a vassal.

"In the progress of my campaign, I approached and captured Beth-Dagon, Joppa, Bene-berak, and Azur, the cities of Zedekiah, which did not submit at once to my yoke, and I carried away their spoil. The priests, the chief men, and the common people of Ekron, who had thrown into chains their king Padi, because he was faithful to his oaths to Assyria, and had given him up to Hezekiah the Jew, who imprisoned him like an enemy in a dark dungeon, feared in their hearts.

"The king of Egypt, the bowmen, the chariots, and the horses of the king of Ethiopia had gathered together innumerable forces and gone to their assistance. In sight of the town of Eltekeh was their order of battle drawn up; they called their troops to battle. Trusting in Assur, my lord, I fought with them and overthrew them. My hands took the captains of the chariots, and the sons of the king of Egypt, as well as the captains of the chariots of the king of Ethiopia, alive in the midst of the battle.

"I approached and I captured the towns of Eltekeh and Timnath, and I carried away their spoil. I marched against the city of Ekron, and put to death the priests and the chief men who had committed the sin (of rebellion), and I hung up their bodies on stakes all around the city. The citizens who had done wrong and wickedness I counted as spoil; as for the rest of them who had done no sin or crime, in whom no fault was found, I proclaimed a free pardon.

"I had Padi, their king, brought out from the midst of Jerusalem, and I seated him on the throne of royalty over them, and I laid upon him the tribute due to my majesty.

"But as for Hezekiah of Judah, who had not submitted to my yoke, forty-six of his strong cities, together with innumerable fortresses and small towns, which depended upon them, by overthrowing the walls and open attack, by battle engines and battering rams, I besieged, I captured, I brought from the midst of them and counted as spoil, 200,150 persons, great and small,

male and female, horses, mules, camels, oxen and sheep without number.

"Hezekiah himself I shut up like a bird in a cage in Jerusalem, his royal city. I built a line of forts against him, and I kept back his heel from going forth out of the great gate of his city. I cut off the cities that I had spoiled from the midst of his land, and gave them to Metini, king of Ashdod; Padi, king of Ekron, and Zil-baal, king of Gaza, and I made his country small.

"In addition to their former tribute and yearly gifts, I added other tribute and the homage due to my majesty, and I laid it upon them. The fear of the greatness of my majesty overwhelmed him, even Hezekiah, and he sent after me to Nineveh, my royal city, by way of gift and tribute, the Arabs and his bodyguard, whom he had brought for the defense of Jerusalem, his royal city, and had furnished with pay; along with thirty talents of gold, eight hundred talents of pure silver, carbuncles and other precious stones, a couch of ivory, thrones of ivory, and elephant's hide, an elephant's tusk, rare woods of various names, a vast treasure, as well as the eunuchs of his palace, dancing-men and dancing-women; and he sent his ambassador to offer homage" (Sayce's Trans.).

Thus it will be seen that he entirely omits any mention of the fate of his army in front of Jerusalem, which compelled him to return ignominiously to Assyria without attempting to capture Jerusalem, and to deal with Hezekiah as it was his custom to deal with rebellious kings. The tribute offered by Hezekiah is here represented as having been the final result of a successful campaign.

For the Biblical account of this matter, in which both victories and defeats are impartially related, see 2 Chron. xxxii; 2 Kings xvi, xviii, xix; also Is. xxxvi, xxxvii.

Sennacherib never recovered from the terrible blow which he received in Judah. He made no more expeditions in that direction, but he was in constant trouble with Babylonia. A Chaldean stirred up a revolt here in B. C. 700, which he had considerable trouble in repressing, and six years later he determined to attack the followers of Merodach-Baladan in their last retreat at the mouth of the Eulæus, where land had been given them by the Elamite king after their expulsion from Babylonia.

Ships were built and manned by Phœnicians in the Persian Gulf, by means of which the settlements of the Chaldean refugees were burnt and destroyed.

In the meantime, however, Babylonia itself was invaded by the Elamites, and the Assyrian viceroy was carried into captivity. Nergal-yusezib, who had led the former revolt, was placed upon the throne, and he defeated the Assyrian forces in a battle near Nipur, but he died soon after and was followed by Musezib-Merodach, who, like his predecessor, is called Suzub in the inscriptions of Sennacherib.

This man defied the Assyrian power for nearly four years, but B. C. 690 the combined Babylonian and Elamite army was overthrown in the decisive battle of Khalule, and before another year was past Sennacherib had captured Babylon, and given it up to fire and the sword. Its inhabitants were sold into slavery, and the waters of the Araxes Canal allowed to flow over its ruins.

Sennacherib now assumed the title of King of Babylonia, and with the exception of a campaign into the Cilician Mountains he seems to have undertaken no more military expeditions. The latter years of his life were passed in constructing canals and aqueducts, in embanking the Tigris, and in rebuilding the palace of Nineveh on a new and sumptuous scale.

On the 20th of Tebet, or December, B. C. 681, he was murdered by his two elder sons, on account of their jealousy of Esar-haddon the younger.

Esar-haddon was at that time conducting a campaign against the king of Armenia, to whom his insurgent brothers naturally fled. But seven or eight weeks after the murder of the old king, a battle was fought between the forces of Esar-haddon and the troops under his brothers, and the Armenian king, in which the latter were completely defeated. Esar-haddon was proclaimed king, and the event proved that a wiser choice could not have been made. (A. H. Sayce, M. A., *Times of Isaiah,* pp. 30, 93; also *Assyria,* pp. 45, 46.)

SENSE (sĕns). **1.** (Heb. שֵׂכֶל, *seh'kel,* intelligence, meaning). Thus it is said that Ezra and others "read in the book, and gave the sense" (Neh. viii:8), i. e., caused the people to understand.

2. Gr. *αἰσθητήριον, ahee-sthay-tay'ree-on,* faculty of the mind for perceiving, understanding, judging (Heb. v:14).

Some theologians attribute a fivefold *sense* to the Scripture: (1) A *grammatical,* which is what is naturally exhibited by the express words; but it is plain this must not be always rested in, otherwise we must believe God to be corporeal, having eyes, ears, feet, and yet to be a Spirit. (2) *Literal* or *historical,* wherein a narrative is taken according to the express terms of the text, as that Abraham had a son called Ishmael by Hagar. (3) *The allegorical,* whereby the terms and events of a history are taken to signify something spiritual, as Hagar to signify the Jewish church, and Sarah the Christian, and Ishmael legalists, and Isaac true believers. (4) *The analogical,* whereby we understand terms and things relating to this world, as relating also to the world to come; as the *Sabbath* to the heavenly rest, *Canaan* to heaven. (5) *Tropological,* whereby we understand a text as hinting some instruction of moral duty; as the not muzzling the mouth of the ox, to import, that ministers should have the subsistence from their hearers. Thus the word *Jerusalem,* according to them, *grammatically* signifies the *vision of peace; historically,* the chief city of Judah; *allegorically,* the church militant; *analogically,* the church triumphant; and *tropologically,* a faithful soul. But to attempt finding all these senses in every passage of Scripture, is to suppose the oracles of God a perplexed chaos. It is true, the same text may be improved to manifold uses; for every word of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; but the simplicity of divine truth, and the necessary intelligibleness of scripture, require the real sense of every passage to be, not manifold, but one, and which we may call literal; not indeed as if the terms used to express it, if distorted from their connection with other passages, could bear no other; but that it is that which was in such and such words intended by the Holy Ghost. Nay, in as far as the analogy of faith and the context will admit, we must adhere to the natural signification of the very words of scripture. The sense, however, is often complex; the same phrase relating to more objects than one. Nothing *typical* is rightly understood, except we consider it as both descriptive of the type, and of the antitype. In metaphoric passages, the material images are not at all the sense, but are to be understood merely as a means of pointing to the true objects in-

tended. Prophecies, as has been hinted, have various steps of fulfillment, which are not different senses, but different steps of the same complex sense. (See INTERPRETATION OF THE OLD TESTAMENT.)

SENSUAL (sĕn'shu-*al*), (Gr. ψυχικός, *psoo-khee-kos'*, A. V. natural), having the nature and characteristics of the ψυχή (*psoo-khay'*), i. e., *of the principle of animal life*, which men have in common with the brutes (1 Cor. xv:44), similar to "flesh and blood," (verse 50).

SENTENCES (sĕn'ten-cĕs), (Heb. חִידָה, *khee-daw'*, entangled, intricate), a riddle, enigma (Dan. v:12; viii:23) understanding mysteries, i. e., using dissimulation, artifice.

SENUAH (se-nū'ah), (Neh. xi:9). See HASENUAH.

SEORAH (se-ō'rah), (Heb. שְׂעָרָה, *seh-o-raw'*), by some written also *shoreh*, derives its name in Hebrew, according to Lexicographers, from its long awns, or beards, as they are also called, somewhat resembling hair. The word is very similar to the Arabic *shair*, which means the same thing, and has already been treated of under the head of BARLEY (which see). J. F. R.

SEORIM (se-ō'rim), (Heb. שְׂעֹרִים, *seh-o-reem'*, barley grains), the head of the fourth course of priests according to the divisions by David (1 Chron. xxiv:8), B. C. 1012.

SEPARATION (sĕp'ā-rā'shŭn), (Heb. נִדָּה, *nid-daw'*, rejection; נֵזֶר, *neh'zer*, set apart, Lev. xii, xiii, xiv, xv; Num. xix:11-22). (See UNCLEAN; UNCLEANNESS.)

SEPHAR (sē'phar), (Heb. סְפָר, *sef-awr'*, numbering; Sept. Σαφηρά, *saphera*), 'a mountain of the east,' a line drawn from which to Mesha formed the boundary of the Joktanite tribes (Gen. x:30).

The name may remind us of Saphar, which the ancients mention as a chief place of South Arabia. The excellent map of Berghaus exhibits on the southwest point of Arabia a mountain called Sabber, which perhaps supplies the spot we seek. If this be the case, and Mesha be (as usually supposed) the Mesene of the ancients, the line between them would intersect Arabia from northeast to southwest. That Sephar is called 'a mountain of *the east*,' is to be understood with reference to popular language, according to which Arabia is described as the 'east country.'

SEPHARAD (seph'a-răd), (Heb. סְפָרַד, *sef-aw-rawd'*; Sept. Ἐφραθά, *ephratha*), a region to which the exiles from Jerusalem were taken (Obad. 20).

Most of the Rabbins regard Sepharad as Spain, interpreting the whole passage with reference to their present captivity or dispersion; and so we find it in the Syriac and Chaldee. Jerome informs us that the Hebrew who was his instructor told him that Bosphorus was called Sepharad, whither Adrian is said to have sent the Jews into exile. Its precise situation has lately been made known to us by a cuneiform tablet, published by Dr. Strassmaier (*Zeitschrift füer Assyriologie*, vi:3, pp. 235, 236). . . . It is dated in 'the thirty-seventh year of Antiochus and Seleucus the kings,' that is to say, in B. C. 275. In the previous year it is stated that the king had collected his troops and marched to the country of 'Saparda. . . . Classical history informs us that the campaign in 'Saparda here referred to, was a campaign in Bithynia and Galatia. Here, then, was the land of Sepharad, to which the captives of Jerusalem were brought (Sayce, *Higher Crit.*, p. 482).

SEPHARVAIM (sĕph'ar-vā'im), (Heb. סְפַרְוַיִם *sef-ar-vah'yim*; Sept. Σεπφαρουαιμ, *sepfarouaim*), a city of the Assyrian empire, whence colonists were brought into the territory of Israel, afterwards called Samaria (2 Kings xvii:24; xviii:34; xix:13; Is. xxxvi:19; xxxvii:13).

The place was supposed to be represented by Sipphara in Mesopotamia, situated upon the east bank of the Euphrates above Babylon.

"This identification is, however, fraught with great difficulty, and may, indeed, be regarded as practically impossible. Sepharvaim has a different form from Sippara; it is mentioned always in connection with Hamath, as though it were located in the vicinity; it was recently conquered by the Assyrians while Sippara was an ancient city in Babylonian territory. For these and other reasons scholars have with practical unanimity ceased to connect Sepharvaim with the ancient Babylonian city of Sippara. Instead of this the identification proposed by Halévy has received common acceptance, viz., that Sepharvaim is the same as the city Sibraim (Ezek. xlvii:16), and that this is the city mentioned in the Babylonian chronicle under the name of Shabrain, which lies in the Hamath district, and was conquered by Shalmaneser IV. In these particulars it exactly suits the requirements of the Biblical Sepharvaim. The proof is, however, not positive, though the case is at least plausible" (Dr. R. W. Rogers, Barnes' *Bib. Dict.*). The sun was the chief object of worship; hence we find in 2 Kings xvii:31 that the inhabitants "burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim."

SEPHARVITE (sē'phar-vīte), (Heb. סְפַרְוִי, *sef-ar-vee'*), a citizen of Sepharvaim (2 Kings xvii:31).

SEPTUAGINT (sĕp'tū-ā-jĭnt). The oldest version of the Old Testament in any language is the Greek translation commonly called the Septuagint.

It is commonly represented in scholarly books by the Roman numerals LXX. It was made direct from the Hebrew by a company of learned Alexandrian Jews in that city under the patronage of Ptolemy Philadelphus, and begun B. C. 285. It is not of equal fidelity throughout. The name Septuagint—*i. e.*, seventy, a round number for the more exact seventy-two—arose from a tradition that the work was executed in seventy-two days by seventy-two Jewish scholars. The version was made from Egyptian Hebrew manuscripts, and probably at different times, which may account for the inequality. As it now stands, it includes the Apocrypha, but did not at the beginning. Those books were gradually added. The LXX has exerted great influence, was claimed by the Jews to be inspired, was in universal use among them in Christ's day, is continually quoted by the New Testament writers and by the Greek Fathers, was translated instead of the Hebrew into Latin, and is the authority in the Greek Church today. When the Christians in debate quoted it against their Jewish adversaries, the latter awoke to the fact that their own regard for it was excessive, and therefore abandoned it and returned to the study and use of the original Hebrew text. (Schaff, *Bib. Dict.*) (See ALEXANDRIA; BIBLE; VERSIONS OF THE SCRIPTURE.)

SEPULCHER (sĕp'ŭl-kẽr), (Heb. גָּדִישׁ, *gaw-deesh'*, heaped up), a place of burial.

The Hebrews were always very careful about the burial of their dead. Many of their sepulchers were hewn in rocks, as that bought by Abraham for the burying of Sarah (Gen. xxiii:4, 6); those of the kings of Judah and Israel; and that in which our Savior was laid on Mount Calvary.

Sometimes their graves were dug in the ground; and commonly without their towns.

Figurative. Hypocrites are likened to *whited sepulchers,* and also to *graves which appear not;* while they have an outward show of holiness, their heart and secret practice are full of corruption (Matt. xxiii:27; Luke xi:44). Sinners' throats are an *open sepulcher;* being full of corrupt works, that defile and infect others (Rom. iii:13). The Chaldæans' quiver was an *open sepulcher;* their arrows spread havoc and death all around them (Jer. v:16).

SERAH (sē'rah), (Heb. שֶׂרַח, *seh'rakh,* abundance). A daughter of Asher, named among those who went down into Egypt (Gen. xlvi:17; Num. xxvi:46; 1 Chron. vii:30).

SERAIAH (se-rā'yà), (Heb. שְׂרָיָה, *ser-aw-yaw',* Jah has prevailed; warrior of Jehovah). There are several persons of this name in Scripture.

1. The scribe or secretary of David (2 Sam. viii:17), B. C. about 1015. This person's name is in other places corrupted into *Sheva* (2 Sam. xx:25), *Shisha* (1 Kings iv:3), and *Shavsha* (1 Chron. xviii:16).

2. The son of Azariah, the high-priest at the time that Jerusalem was taken by the Chaldæans. He was sent prisoner to Nebuchadnezzar at Riblah, who put him to death (2 Kings xxv:18; 1 Chron. vi:14; Jer. lii:24; Ezra vii:1), B. C. 588.

3. The son of Azriel, one of the persons charged with the apprehension of Jeremiah and Baruch (Jer. xxxvi:26), B. C. 606.

4. The son of Neriah, who held a high office in the court of King Zedekiah, the nature of which is somewhat uncertain (Jer. li:59, 61). In the Auth. Vers. we have, 'This Seraiah was a quiet prince,' where the words rendered 'quiet prince' according to Kimchi means 'a chamberlain,' or one who attended the king when he retired to rest; but better, perhaps, according to Gesenius, 'chief of the quarters' for the king and his army, that is *quarter-master-general.* This Seraiah was sent by Zedekiah on an embassy to Babylon, probably to render his submission to that monarch, about seven years before the fall of Jerusalem (B. C. 594). He was charged by Jeremiah to communicate to the Jews already in exile a book, in which the prophet had written out his prediction of all the evil that should come upon Babylon. It is not stated how Seraiah acquitted himself of his task; but that he accepted it at all, shows such respect for the prophet as may allow us to conclude that he would not neglect the duty which it imposed.

5. The son of Tanhumeth, an accomplice of Ishmael in the conspiracy against Gedaliah (2 Kings xxv:23; Jer. xl:8), B. C. 587.

6. The son of Asiel, of the tribe of Simeon (1 Chron. iv:35), B. C. before 720.

7. A priest, and son of Hilkiah, who returned from the Captivity (Ezra ii:2; Neh. x:2; xi:11; xii:1, 12), B. C. 536. He is called AZARIAH (Neh. vii:7).

8. The son of Kenaz, and father of Joab (1 Chron. iv:13, 14), B. C. about 1560.

SERAPHIM (sĕr'ă-fĭm) **or SERAPHS,** the plural of the Heb. שָׂרָף, *saw-rawf',* 'burning' or 'fiery'; Sept. Σεραφίμ, in Is. vi:2-6.

(1) Name. The meaning of the word "seraph" is extremely doubtful; the only word which resembles it in the current Hebrew is *saw-raf',* "to burn," whence the idea of *brilliancy* has been extracted. Such a sense would harmonize with other descriptions of celestial beings (*e. g.* Ezek. i:13; Matt. xxviii:3; but it is objected that the Hebrew term never bears this secondary sense. Gesenius (*Thes.* p. 1341) connects it with an Arabic term signifying *high* or *exalted;* and this may be regarded as the generally received etymology; but the absence of any cognate Hebrew term is certainly worthy of remark. The similarity between the names Seraphim and Sarapis, led Hitzig (in Is. vi:2) to identify the two, and to give to the former the figure of a winged serpent. But Sarapis was unknown in the Egyptian Pantheon until the time of Ptolemy Soter (Wilkinson's *Anc. Eg.* iv. 360, *sq.*); and, even had it been otherwise, we can hardly conceive that the Hebrews would have borrowed their imagery from such a source.

(2) They Were Celestial Beings, described as an order of angels or ministers of God, who stand around his throne, having each six wings, and also hands and feet, and praising God with their voices. They were therefore of human form, and like the Cherubim, furnished with wings as the swift messengers of God. As the Seraphim are nowhere else mentioned in the Bible, our conceptions of their appearance must be restricted to the above particulars, aided by such uncertain light as etymology and analogy will supply. We may observe that the idea of a winged human figure was not peculiar to the Hebrews; among the sculptures found at Mourghaub in Persia, we meet with a representation of a man with two pairs of wings, springing from the shoulders, and extending, the one pair upwards, the other downwards, so as to admit of covering the head and the feet (Vaux's *Nin. and Persep.* p. 322). The wings in this instance imply deification; for speed and ease of motion stand, in man's imagination, among the most prominent tokens of Divinity.

(3) Occupation. There is much symbolical force and propriety in the attitude in which the Seraphim are described as standing; while two of their wings were kept ready for instant flight in the service of God, with two others they hid their face, to express their unworthiness to look upon the divine Majesty (comp. Exod. iii:6), and with two others they covered their feet, or the whole of the lower part of their bodies—a practice which still prevails in the East when persons appear in a monarch's presence. Their occupation was twofold—to celebrate the praises of Jehovah's holiness and power (verse 3), and to act as the medium of communication between heaven and earth (verse 6). From their antiphonal chant ("one cried unto another") we may conceive them to have been ranged in opposite rows on each side of the throne.

(4) Relation to Cherubim. Some have indeed identified the cherubim and seraphim as the same beings, but under names descriptive of different qualities; *seraphim* denoting the burning and dazzling appearance of the beings elsewhere described as *cherubim.* It would be difficult either to prove or disprove this; but there are differences between the *cherubim* of Ezekiel, and the *seraphim* of Isaiah, which it does not appear easy to reconcile. The 'living creatures' of the former prophet had four wings; the 'seraphim' of the latter six; and while the cherubim had four faces, the seraphim had but one (comp. Is. vi:2, 3; Ezek. i:5-12). If the figures were in all cases purely symbolical, the difference does not signify; and whether they were so, or not, must be determined by the considerations which have been indicated under CHERUB; CHERUBIM (which see).

SERED (sē'red), (Heb. סֶרֶד, *seh'red,* fear; Sept. Σερέδ, *se-red',* in Gen.; Σαρέδ, *sa-red',* in Num.).

Zebulun's firstborn son (Gen. xlvi:14; Num. xxvi:26), and head of the family called *Sardites* (Num. xxvi:26). (B. C. about 1864).

SERGEANTS (sär'jents), (Gr. ῥαβδοῦκος, *hrabdoo'khos,* rod-holder, Acts xvi:35); properly Roman lictors, public servants who bore a bundle of rods before the magistrates of cities and colonies as insignia of their office, and who executed the sentences which they pronounced. (Smith, *Dict. of Class. Ant.*)

SERGIUS PAULUS (sẽr'ji-ŭs paŭ'lus), (Gr. Σέργιος Παῦλος, *Sergius Paulus*), a Roman proconsul in command at Cyprus, who was converted by the preaching of Paul and Barnabas (Acts xiii:7). A. D. 44.

The title given to this functionary exhibits one of those minute accuracies which, apart from its inspiration, would substantiate the sacred book as a genuine and contemporary record. Cyprus was originally a *prætorian* province (στρατηγική), and not *proconsular;* but it was left by Augustus under the Senate, and hence was governed by a *proconsul* (ἀνθύπατος), as stated by the Evangelist (Acts xiii:6, 8, 12; Dion Cass. page 523; Kuinoel, on Acts xiii:7). Sergius is described by the Evangelist as a 'discreet' or 'intelligent' man; by which we are probably to understand that he was a man of large and liberal views, and of an inquiring turn of mind. Hence he had entertained Elymas, and hence also he became curious to hear the new doctrine which the apostle brought to the island. Nothing of his history subsequent to his conversion is known from Scripture.

SERMON ON THE MOUNT (sẽr'mŭn ŏn thẽ mount).

The name usually given to a discourse delivered by Jesus to his disciples and a multitude on a mountain near Capernaum, A. D. perhaps 28 (Matt. chapters v-vii; Luke vi:20, *sq.*). It was probably delivered after the choice of the twelve (Edersheim, *Life and Times of Jesus,* i. 524). He groups together Luke vi:12, 13, 17-19; comp. with Mark iii:13-15, and Matt. v:1, 2).

(1) The Discourse Itself. "It is the same as that found in Luke vi:20-49; for although differing in respect of its contents, style, and arrangement from that of Matthew, yet, judging from its characteristic introduction and close, its manifold and essential identity as regards the subject-matter, as well as from its mentioning the circumstance that immediately after Jesus cured the sick servant in Capernaum (Luke vii:1, *sq.*), it is clear that Matthew and Luke do not record two different discourses" (Meyer, *Com.*).

(2) Plan of the Sermon. Whedon (*Com., in loc.*) suggests the following plan:

(1) *Christian piety,* as distinguished from *irreligion* (Matt. v:3-16). Nine benedictions upon humility, penitence, meekness, aspirations after goodness, mercy, purity, peacemaking, and holy suffering for righteousness' sake (verses 3-12). Woes pronounced upon contrary traits (Luke vi: 24-26). Active duties enjoined upon the *blessed* ones (Matt. v:13-16).

(2) *Christian piety,* as distinguished from *Judaism* (Matt. v:17-vi:18). The completion of *pure* Judaism (v:17-20). Distinguished from degenerate Judaism, in regard to angry passions, sexual purity, oaths, conciliation, moral love, sincerity in alms, prayer, and fasting (v:20, vi:18).

(3) *Christianity,* as distinguished from *Gentilism* (Matt. vi:19, vii:27). (*a*) Supreme trust in God our provident Father (vi:19-34). The earth-treasures must not come into competition with the heavenly treasures (vi:19-23). The world-god must not stand in competition with our heavenly Father (verses 24-34). (*b*) Supreme reverence for God as our adjudging Father (vii:1-27). Usurp not his place as Judge (verses 1-6). Confide in his more than earthly parentage (verses (7-12). Enter the narrow way to him, avoiding false guides (verses 13-20). Profession no assurance before his judgment bar (verses 21-23). (*c*) We stand or fall in judgment only by obedience to Christ's words (verses 24-27).

SERPENT (sẽr'pent), (Heb. נָחָשׁ, *naw-khawsh',* a snake).

(1) Two Classes. Serpents may be divided generally into two very distinct sections,—the first embracing all those that are provided with movable tubular fangs and poison bags in the upper jaw; all regarded as ovoviviparous, and called by contraction *vipers;* they constitute not quite one-fifth of the species hitherto noticed by naturalists. The second section, much more numerous, is the *colubrine,* not so armed, but not therefore always entirely innocuous, since there may be in some cases venomous secretions capable of penetrating into the wounds made by their fixed teeth, which in all serpents are single points, and in some species increase in size as they stand back in the jaws. The greater part, if not all, of the innocuous species are oviparous, including the largest or giant snakes, and the *pelamis* and *hydrophis,* or water serpents, among which several are venomous.

Scriptural evidence attests the serpent's influence on the early destinies of mankind; and this fact may be traced in the history, the legends, and creeds of most ancient nations. It is far from being obliterated at this day among the pagan, barbarian, and savage tribes of both continents, where the most virulent and dangerous animals of the viviparous class are not uncommonly adored, but more generally respected, from motives originating in fear; and others of the oviparous race are suffered to abide in human dwellings, and are often supplied with food, from causes not easily determined, excepting that the serpent is ever considered to be possessed of some mysterious superhuman knowledge or power. (See SERPENT WORSHIP.)

(2) "Winged Serpents," The supposed winged serpent which appears to be alluded to in 'the fiery flying serpent' of Isaiah (xiv:29; xxx:6), although the term is thought by some to be a figurative one (see SERPENT, FIERY), seems, as well as the 'adder,' to have been probably one of the more eastern species or varieties, which have the faculty of actually distending the hood, as if they had wings at the side of the head, and are the same as, or nearly allied to, the well-known spectacle snake of India.

(3) The Leffah, though little more than a foot long, regarded by Shaw at least as the most formidable serpent of Northern Africa, may be the *Ephoeh,* Arabic *Epha,* and Persian *Mar-iefy;* but as there is some difference in dimensions and markings, as well as a still greater extent of region assigned to these, more than one species of viper is most likely included in the above names. But that the Ephoeh is a name of most ancient date is plain from its being employed in Job xx:16 and Is. xxx:6; while under the form of 'viper,' it occurs in the New Testament (Matt. iii:7; xii:34; xxiii:33; Luke iii:7; and Acts xxviii:3).

(4) Pethen (Deut. xxxii:33; Job xx:14, 16; Ps. lviii:4; xci:13; Is. xi:8) is more properly the Bætan of Forskal; the *Coluber* (*vipera*) *Lebetina* of Linn. and by him characterized as one foot in length, the body spotted with black and white, and oviparous (?), though excessively poisonous.

This is usually regarded as the 'asp' of the ancients, and the deaf adder of Ps. lviii:4, 5. This is uncertain; and it may be remarked that the so-called 'deaf adder' is not without hearing, but is only not obedient to the musical notes of the serpent charmers.

(5) Tzimmaon (Deut. viii:15) appears to be the 'Drought' of some versions, so called because of the intolerable thirst occasioned by its bite. If this translation be correct, it will form in modern nomenclature one of the genus Hurria, and subgenus Dipsas or Bongarus. But no species of this division of snakes has yet been found in Western Asia.

(6) Another Serpent mentioned in Scripture is the *tziphoni*, translated 'cockatrice' in Prov. xxiii:32, and Is. xi:8. This is an indefinite English name, which belongs to no identified serpent, and now appears only in the works of ancient compilers and heralds, where it is figured with a crest, though there is no really crested or frilled species known to exist in the whole Ophidian order. There are, however, two very distinct species of horned serpents in Egypt and Northern Africa, probably extending to Syria and Arabia. They are of different genera; for the Cerastes, supposed to be

(7) The *Shef-ee-fone'* (שְׁפִיפֹן) of the Bible is a viper with two scales on the head, one above each eye, standing erect somewhat in the form of horns. This is a dangerous species, usually burrowing in sand near the holes of jerboas, and occasionally in the cattle paths; for there are now few or no ruts of cart wheels, whereas it is related they used to conceal themselves to assault unwary passers. It is still common in Egypt and Arabia.

Figurative. (1) Satan seduced our first parents, and for that, as well as his craft, malice, and ruinous influence, is called the *old serpent* (Gen. iii; Rev. xx:2). (2) Saints are charged to be *wise as serpents;* they are to put off their old man, and vain conversation; are to be daily renewed in the spirit of their minds (Matt. x:16). (3) The malice of the wicked is compared to the "poison of the serpent" (Ps. lviii:4; comp. cxl:3). (4) The poisonous bite of the serpent is a figure of the baneful influence of wine (Prov. xxiii:31, 32). (5) Unexpected evil is like the bite of a serpent lurking in a wall (Eccles. x:8), and a "babbler" like an uncharmed serpent, which bites (x:11). (6) Enemies like the Chaldæans, who harass and destroy, are compared to serpents (Is. xiv:29; Jer. viii:17). (7) The voice of discomfited Egypt is likened to serpents roused from their lair by the woodman (Jer. xlvi:22). *Serpents and scorpions* are put for things extremely dangerous (Luke x:19). King Uzziah and Hezekiah are likened to *serpents,* because they terribly harassed and destroyed the Philistines (Is. xiv:29). (8) The brazen serpent prefigured Jesus as assuming the likeness of sinful flesh, and being lifted up on the cross, and in the gospel, that we, stung by sin, looking to him by faith, may become whole (Num. xxi; John iii:14-16).

SERPENT, BRAZEN (sēr'pent, brā'z'n), (Heb. נְחָשׁ נְחֹשֶׁת, *naw-khawsh' nekh-o'sheth,* serpent of copper (Num. xxi:1-9; 2 Kings xviii:4).

As a punishment for the murmuring of the Israelites, God sent into the midst of the camp a venomous serpent, called "fiery," probably from the burning which followed its deadly bite. There are many species of such dangerous serpents still found in the wilderness of Sinai, the various kinds of which, or perhaps some particular species, may here be intended. The destruction of life was fearful, and the people entreated Moses to intercede for their deliverance. To test the sincerity of their penitence, Moses was commanded to make a serpent of brass resembling the serpents which were among them, and put it upon a pole, that it might be seen from all parts of the camp, and then whoever was bitten should be healed by simply looking at the brazen figure; and it was accordingly done, and all the promised effects followed. This passage of history is alluded to by our Savior as an illustration of the work he came to do (John iii:14, 15).

The brazen serpent was destroyed by Hezekiah about 800 years after, because it was idolatrously worshiped (2 Kings xviii:4).

SERPENT CHARMING (sēr'pent chärm'ĭng), the art of taming serpents (Heb. לַחַשׁ, *lakh'ash,* a whisper, Jer. viii:17; Eccles. x:11) while those who practiced the art were known as *men-akh-ash-eem'* (Heb. מְנַחֲשִׁים).

There is a remarkable power which has long been exercised by certain people in the East over poisonous serpents. The art is most distinctly mentioned in the Bible, and allusion is made to it by James (iii:7). The usual species operated upon, both in Africa and in India, are the hooded snakes (*Naja tripudians* and *Naja haje*) and the horned *Cerastes.*

SERPENT, FIERY (sēr'pent, fīēr-ў), (Heb. שָׂרָף, *saw-rawf',* burning, Num. xxi:6; Deut. viii:15; Is. xiv:29; xxx:6).

The phrase in Isaiah may be a figurative expression for the swiftly darting sand serpents of Eastern deserts, or a mere poetic expression, like the entirely fabulous dragon or winged serpent of modern literature.

SERPENT WORSHIP. The subject of serpent worship is one of the most truly fascinating that ever engages the attention of anthropologists. However much has been written in relation to it, we are still only just awakening to the necessity of understanding the origin of this superstition as well as that of tree worship.

(1) Symbol of Deities. The student of mythology knows that certain ideas were associated by the peoples of antiquity with the serpent, and that it was the favorite symbol of particular deities; but why that animal was chosen for this purpose is yet uncertain.

It is believed that serpent worship was not adopted by any nation belonging to the Semitic or Aryan stock; the serpent worship of India and Greece originating with older peoples. However this belief may be accepted the superstition was certainly not unknown to either Aryans or Semites.

The brazen serpent of the Hebrew Exodus was destroyed in the reign of Hezekiah, owing to the idolatry to which it gave rise.

(2) Widely Spread Superstition. In the mythology of the Chaldæans, from whom the Assyrians seem to have sprung, the serpent occupied a most important position. Among the allied Phœnicians and Egyptians it was one of the most divine symbols.

In Greece, Hercules was said "to have been the progenitor of the whole race of serpent-worshiping Scythians, through his intercourse with the serpent Echidna;" and when Minerva planted the sacred olive on the Acropolis of Athens, she placed it under the care of the serpent-deity Erechthonios.

As to the Latins, Mr. Ferguson (to whom we are indebted for a large array of facts) remarks

that "Ovid's *'Metamorphoses'* are full of passages referring to the important part which the serpent performed in all the traditions of classic mythology."

The superstitions of that animal are supposed not to have existed among the ancient Gauls and Germans; but this is extremely improbable, considering that it appears to have been known to the British Celts and to the Gothic inhabitants of Scandinavia. In eastern Europe there is no doubt that the serpent superstition was anciently prevalent, and Mr. Ferguson refers to evidence proving that "both trees and serpents were worshiped by the peasantry in Esthonia and Finland within the limits of the century just past, and even with all the characteristics possessed by the old faith when we first became acquainted with it."

The serpent entered largely into the mythology of the Ancient Persians, as it does into that of the Hindus. In India it is associated with both Sivaism and Vishnuism, although its actual worship perhaps belonged rather to the aboriginal tribes among whom Buddhism is thought by recent writers to have originated.

The modern home of the superstition, however, is Western Africa, where the serpent is not merely considered sacred, but is actually worshiped as divine. On the other side of the Indian Ocean traces of the same superstition are met among the peoples of the Indian Islands and of Polynesia, and also in China.

(3) Symbolic Sculpture and Earthmarks. The evidences of serpent worship on the American continent have long engaged the attention of archæologists, who have found it to be almost universal, under one form or another among aboriginal tribes. That animal was sculptured on the temples of Mexico and Peru, and its form is said by Mr. Squier to be of frequent occurrence among the mounds of Wisconsin.

The most remarkable of the symbolic earthworks of North America is the great serpent mound of Adams county, Ohio, the convolutions of which extend to a length of 1,000 feet. At the Edinburg meeting of the British Association in 1871, Mr. Phené gave an account of his discovery in Argyleshire of a similar mound several hundred feet long, and about fifteen feet high by thirty feet broad, tapering gradually to the tail, the head being surmounted by a circular cairn, which he supposes to answer to the solar disc above the head of the Egyptian Uraeus, the position of which, with the head erect, answers to the form of the Oban serpent-mound. This discovery is of great interest, and its author is probably justified in assuming that the mound was connected with serpent worship.

(4) Principal Characteristics. The chief characteristics of the serpent throughout the East in all ages seems to have been their supposed power over the wind and rain.

Among the Chinese, the dragon is regarded as the giver of rain, and in time of drought, offerings are made to it. In the spring and fall of the year it is one of the objects worshiped, by command of the Emperor, by certain mandarins.

Another equally strong belief is the power of the serpent in its connection with health. Mr. Ferguson says that, when we first meet with serpent worship, either in the wilderness of Sinai, the groves of Epidaurus, or in the Sarmatian huts, the serpent is always the agatho-darmon, the bringer of health and good fortune.

(5) Attributes. One of the best-known attributes of the serpent is wisdom.

The Hebrew account of the fall speaks of that animal as the most subtile of the beasts of the field; and the founder of Christianity tells his disciples to be "as wise as serpents," though "as harmless as doves." Thus we see that the serpent was anciently the symbol of wisdom, life, and healing, and also that it was thought to have power over the wind and rain. This last attribute is easily understood when the importance of rain in the East is considered.

(6) Deceased Ancestors. Among various African tribes this animal is viewed with great veneration, under the belief that it is the re-embodiment of a deceased ancestor. This notion is also prevalent among the Hindus, who, like the Kafirs, will never kill a serpent, although it is usually regarded more with dislike than veneration. North American Indians entertain a superstitious regard for the rattlesnake.

Though always avoiding they never destroy it, lest "the spirit of the reptile should excite its kindred to revenge." Heckwelder relates that the *Linni Linape* called the rattlesnake 'grandfather,' and would on no account allow it to be destroyed.

The most curious notion, however, is that of the Mexicans, who always represented the first woman, whose name was translated by the old Spanish writers "the woman of our flesh," as accompanied by a great male serpent.

(7) The Serpent Sun. The serpent is the sun-god Tonacatlcoats, the principal deity of the Mexican Pantheon, and his female companion, the goddess mother of mankind, has the title *China Cohuatt*, which signifies "the woman of the serpent."

With the Peruvians, also, the principal deity was the serpent sun, whose wife, the female serpent, gave birth to a boy and a girl, from whom all mankind were said to be descended.

(8) Summary. The facts cited prove that the serpent superstition is intimately connected with ancestor worship, probably originating among uncultured tribes, who, struck by the noiseless movement and the activity of the serpent, combined with its peculiar gaze, and power of casting its skin, viewed it as a spirit embodiment. As such, it would be supposed to have the superior wisdom and power ascribed to the denizens of the invisible world, and from this would originate also the ascription to it of the power over life and health, and over the moisture on which those benefits are dependent. These few facts far from exhaust the subject, but they appear to justify the following conclusions:

(1) The serpent has been viewed with awe or veneration from primeval times, and almost universally as a re-embodiment of a deceased human being, and as such there were ascribed to it the attributes of life and wisdom, and the power of healing.

(2) The idea of a simple spirit re-incarnation of a deceased ancestor, gave rise to the notion that mankind originally sprang from a serpent, and ultimately to a legend embodying that idea.

(3) This legend was connected with nature, or rather sun, worship; and the sun was, therefore, looked upon as the divine serpent—father of man and nature.

(4) Serpent worship, as a developed religious system, originated in Central Asia, the home of the great Scythic stock, from whom all the civilized races of the historical period sprang. (*Serpent Worship*, C. Staniland Wade.)

[NOTE—When man had sinned and gone away from God, his first instinct seems to have been adoration for the things of the universe. Hence the earliest literature of the Hindus is the Veda, containing their hymns of praise to earth, air and sky—to the sun and stars. The worship of "the

host of heaven" (Deut. iv:19; xvii:13; Job xxxi: 26, 27) was one of the earliest forms of idolatry. The constellations may have been the first objects which received the adoration of fallen man.

The serpent as the prophecy of the sin power was first found in the sky. "By his spirit he hath garnished the heavens: his hand hath formed the crooked serpent" (Job xxvi:13). (See STAR.)

Hence men who began by worshiping the constellation were soon bringing oblations to the reptiles at their feet.

There is another constellation which is a glorious prophecy of redemption, the cross which blazes in the southern sky. It has been drifting slowly southward, having been seen in the horizon of Jerusalem about the time of the crucifixion. This, too, with other constellations, was early seized upon as an object of veneration, and all unknowing of the great Sacrifice which it prefigured, men bowed before its glory in the heavens and used its form as a sacred symbol upon the earth. Although it has been thus wrested from its divine mission, it was ever the prophecy of Calvary, and it shall show forth the story of redemption through the ages of eternity.

E. A. R.]

SERUG (sē'rug), (Heb. שְׂרוּג, *ser-oog'*, shoot, tendril; Sept. and New Testament, Σερούχ, *seruch*), son of Reu, and father of Nahor the grandfather of Abraham (Gen. xi:20; 1 Chron. i:26), B. C. 2352-2122.

He was 130 years old at the birth of Nahor, and died at the age of 330. The name occurs in the genealogy of Christ (Luke iii:35). The Jewish traditions affirm that Serug was the first of his line who fell into idolatry; and this seems to be sanctioned by, and is probably built upon, the charge of idolatry brought against Terah and the fathers beyond the Euphrates in Josh. xxiv:2.

SERVANT (sĕrv'ant), (Philem. 16). The word so rendered is generally to be interpreted "bondman" or "slave." But there were also servants in our sense of the term; thus, Joshua was servant to Moses, Elisha to Elijah, and Elisha himself had a servant, Gehazi. There are other instances. (See SLAVE.)

SERVANT OF JEHOVAH (sĕrv'ant, jĕ-hō-vȧ), (Heb. יְהוָה עֶבֶד, *yeh-ho-vaw' eh'bed*; Gr. δοῦλος τοῦ Κυρίου, *doo'los too koo-ree'oo*, "servant of the Lord," "my servant," etc.), a term used figuratively in several senses:

1. A *worshiper* of God (Neh. i:10), and Daniel in particular (Dan. vi:20); pious persons, as Abraham (Ps. cv:6, 42), Joshua (Josh. xxiv:29; Judg. ii:8), and many others.

2. A *minister* or ambassador of God (Is. xlix: 6), e. g., Nebuchadnezzar, whom God used to chastise his people (Jer. xxvii:6; xliii:10); or some favorite servant, as the *angels* (Job iv:18), *prophets* (Ezra ix:11; Jer. vii:25; Dan. ix:6; Amos iii:7); and especially *Moses* (Deut. xxxiv: 5; Josh. i:1, 13, 15; Ps. cv:26). Paul and other Apostles call themselves the "servants of Jesus Christ" and "of God" (Rom. i:1; Col. iv:12; Tit. i:1; James i:1; 2 Pet. i:1; Jude 1; Rev. i:1).

3. The *Messiah* is typified as the servant of the Lord (Is. xlii:1; lii:13; comp. Matt. xii:18).

4. The term "servant" is also applied to the relation of men to others: as Eliezer, who had a position in Abraham's household something similar to that of a prime minister at court (Gen. xv: 2; xxiv:2); Joshua, in relation to Moses (Exod. xxxiii:11); Gehazi, in relation to Elisha (2 Kings iv:12), etc.

SERVICE (sĕrv'ĭs). Several Hebrew and Greek words: Heb. עָבַד, *aw-bad'*, to serve, work; שֵׂרָד, *ser-awd'*, stitching, service; שָׁרַת, *shaw-rath'*, to attend; יָד, *yawd*, a hand; Gr. διακονία, *dee-ak-on-ee'ah*, attendance; λειτουργία, *li-toorg-ee'ah*, public function, as of a priest; δουλεύω, *dool-yoo'o*, to be a slave; λατρεύω, *lat-ryoo'o*, to minister.

While there were persons employed for wages (see HIRELING), the servants of the Israelites consisted chiefly of slaves—men and maid servants—held as property. These were bought from foreigners, although they could not be sold (Lev. xxv:44-46); they were captives taken in war, or children of slaves born in the house of the master (Gen. xiv:14). (See SLAVE.)

SERVITOR (sĕrv'ĭ-tẽr), (Heb. מְשָׁרֵת, *meh-shaw-rayth'*), one in waiting; but not a menial (2 Kings iv:43).

SERVITUDE (sĕrv'ĭ-tūd). See SERVICE; SERVANT; SLAVE.

SETH (sĕth), (Heb. שֵׁת, *shayth*, compensation; Sept. Σήθ, *seth*).

The third son of Adam, to whom Eve gave this name in consequence of regarding him as sent to replace Abel, whom Cain had slain (Gen. iv:25, 26; v:3, *sq.*). He died at the age of nine hundred and twelve (Gen. iv:25, 26; v:3-8; 1 Chron. i:1; Luke iii:38), B. C. 4042.

SETHUR (sē-thur), (Heb. סְתוּר, *seth-oor'*, hidden; Gr. Σαθούρ, *sathur*).

The son of Michael, who represented the tribe of Asher among those sent by Moses to explore the promised land (Num. xiii:13), B. C. 1657.

SEVEN (sĕv'n), (Heb. שֶׁבַע, *she'ba*, whence the Greek ἑπτά, *hepta*, seven, the aspirate breathing being substituted for the sibilant letter, as in ἕξ, *six*, for שש, etc., which, however, appears again in the Latin *septem*, and the English *seven*). This word is used to express the number 6 + 1.

(1) Used to Denote an Indefinite Number. The Lexicons, generally, both ancient and modern, also assign to the word and its derivatives the further office of a round or indefinite number, to express a small number, in the sense of several (as we use *ten* or a *dozen*). It appears to us possible to "resolve all the other passages referred by Gesenius" and others to this class, into the idea of sufficiency, satisfaction, fullness, completeness, perfection, abundance, etc., intimated in the Hebrew root שבע, from which the numeral in question is derived. For instance, in 1 Sam. ii:5, 'The barren hath born seven;' that is, hath been blessed with an ample family (Vulg. *Sterilis peperit plurimos*); Is. iv:1, 'Seven women shall take hold of one man,' where the idea seems to be that of abundance of females compared with the men, so many of the latter having been slain in war (see Lowth *in loc.*); Ruth iv:15, 'Better to thee than seven sons,' *i. e.*, an abundance of them; Prov. xxvi:25, 'There are seven abominations in his heart,' *i. e.*, completeness of depravity (comp. Prov. vi:31), where the thief is said to make a 'sevenfold,' that is, complete, restitution (comp. Exod. xxii:1-4). Thus also the phrase, 'To flee seven ways' (Deut. xxviii:7) denotes a total overthrow; to 'punish seven times' (Lev. xxvi:24), to punish completely; 'Six and seven troubles,' a very great and entire calamity (Job v:19); 'Give a portion to seven, also to eight,' be not only duly liberal, but abundant; 'Silver purified seven times,' perfectly purified (Ps. xii:6); 'Seven times a day do I praise thee,' I fully perform the duty of thanksgiving (Ps. cxix:164). Rabbi

Solomon, however, contends for the literal interpretation of this passage, which seems to have been acted upon by certain Jews and Christians. Some of the Greek versions in Montfaucon's *Hexapla* render the Hebrew word by *pleis takis*, 'often,' 'frequently.'

(2) Abundance or Completeness. The above explanation applies to Gesenius's instances of 'poetical fictions,' viz., Job's seven sons and seven thousand sheep (i:2, 3), and the seven days and seven nights during which his friends sat with him in silence on the ground (ii:13). The word is used in the New Testament to express the same idea of abundance or completeness; thus, 'Mary Magdalene, out of whom Jesus cast seven devils' (Mark xvi:9); where we must either suppose the Evangelist to give by inspiration a numerical statement, or that his words mean a most entire case of extraordinary and not understood disease.

Our Lord's comparison of the men of that generation to the case of the demon which had gone out of a man, returning with seven other spirits more wicked than himself, seems to mean that if Jesus were to grant the sign demanded by the Pharisees, no other result would ensue than a momentary conviction, followed by consummate unbelief (Matt. xii:45).

'The seven spirits before the throne' would seem to be a periphrasis of perfection, denoting the Holy Spirit (Rev. i:4). Multiples of this number convey the idea of super-abundance. Thus, Gen. iv:24, 'If Cain be avenged sevenfold [that is abundantly], surely Lamech seventy and sevenfold,' whose guilt from accidental homicide is so much less. Similar is St. Peter's question respecting the forgiveness of injuries, and the answer he received. It is most likely that the idea of sufficiency and completeness became originally associated with the number seven, from the Creator having finished, completed, or made sufficient, all his work on the seventh day; and that hence also it was adopted as a sacred number, or a number chiefly employed in religious concerns, in order to remind mankind of the creation and its true author. Thus there were seven offerings in making a covenant (Gen. xxi:28); seven lamps in the golden candlestick (Exod. xxxvii:23); the blood was sprinkled seven times (Lev. iv:16, 17); every seventh year was sabbatical, seven sabbaths of years in the jubilee (xxv:8); seven trumpets, seven priests that sounded them seven days round Jericho, seven lamps, seven seals, etc., etc. Seven was considered a fortunate number among the Persians (Esth. i:10-14; ii: 9). Cicero calls it the knot and cement of all things, as being that by which the natural and spiritual world are comprehended in one idea (*Tusc. Quæst.* i, 10). Nor is this subject devoid of practical utility. The references which occur in the patriarchal history to the number seven, as denoting a week or period of seven days, sufficiency, etc., and a sacred number, afford a minute, indirect, but not an inconsiderable argument, that the institution of the Sabbath was both established and observed from the commencement; and not, as Paley thinks, during the wandering in the wilderness: an argument abundantly confirmed by the regard to the seventh day which has prevailed too far and wide among various nations, to be attributed to their comparatively late intercourse with the Jews (Josephus, *Cont. Ap.* ii, 39).

J. F. D.

SEVENTY (sĕv''n-tў), as compounded of 7 multiplied by 10—the full number seven and the perfect number ten—appears frequently, e. g., *seventyfold* (Gen. iv:24; Matt. xviii:22). Its definite use appears in the offerings of seventy shekels (Num. vii:13, 19, *sq.*); the seventy elders (xi:16); seventy years of captivity (Jer. xxv:11).

SEVENTY DISCIPLES OF OUR LORD (Luke x:1, 17). These were, doubtless, other persons than the "twelve," whom our Lord seems to have kept by his side. Considerable speculation has arisen owing to the number seventy, some thinking that Jesus had in view the ancient Hebrew analogue of the seventy—originally seventy-two—*elders of the people* (Num. xi:16-25). Godet (*Com.*, on Luke) says: "There is another explanation of the number which seems to us more natural. The Jews held, agreeably to Gen. x, that the human race was made up of seventy (or seventy-two) peoples—fourteen descended from Japhet, thirty from Ham, and twenty-six from Shem.

SEVENTY WEEKS (sĕv''n-tў wēks).

That the seventy weeks mentioned by Daniel denote *weeks of years* is agreed by almost every commentator, but not the time when these seventy weeks, or 490 years, began. It is plain they began from an edict or warrant to build the city of Jerusalem, and not from an edict to rebuild the temple; they could not therefore begin at the edict of Cyrus, or Darius, for rebuilding the temple; but at the edict of Artaxerxes Longimanus for repairing the city, either in the seventh year of his reign, when he gave Ezra his commission for that effect (Ezra vii and viii), or in the twentieth year of it, when he gave Nehemiah his (Neh. ii). The edict in the seventh year of his reign was most favorable, and was ratified by the counsellors, as well as by the king, and appears to have been just 490 years before our Savior's death, by which he finished transgression, and made an end of sin, by his complete atonement. Of these, *seven weeks*, or forty-nine years, were spent in rebuilding the city and its walls, with great trouble; and these ended about the death of Nehemiah. Sixty-two more weeks, or 434 years, elapsed, before the public ministry of John or Christ began; and after confirming the covenant with many, Jesus, in the last half of the seventieth week, that is, at the end of it, made the sacrifice and oblation to cease in point of obligation. If, with Mercator and Petavius, we allow Artaxerxes to have reigned with his father ten years, and so the twentieth to be but the tenth after the death of his father Xerxes, then 483 years will elapse between that and the commencement of our Savior's public ministry, and in the midst of the seventieth week, or about three years and a half after, the sacrifices were abolished by his death. If we date the commencement of these weeks from the twentieth of Artaxerxes after the death of his father, the death of our Savior happened 478 years after, in the middle of the sixty-ninth week; and we must leave the seventieth for the events connected with the destruction of the Jewish nation, between A. D. 65 and 72, in which, after making covenants or leagues with a variety of the eastern princes, Vespasian and his son Titus entirely overturned the Jewish church and state. But, after all, it must be allowed that the chronology of that period is not so absolutely fixed and clear as to justify any warm dispute about a few years; it being of no great moment whether these 490 years be reckoned from the seventh or twentieth year of Artaxerxes Longimanus (Dan. ix:24-26). (Brown, *Bib. Dict.*) (See DANIEL, BOOK OF; WEEK.)

SHAALABBIN (shā'al-ăb'bin), (Heb. שַׁעַלַבִּין, *shah-al-ab-been'*, place of foxes, Josh. xix:42). See SHAALBIM.

SHAALBIM (sha-ăl'bim), (Heb. שַׁעַלְבִים, *shah-al-beem'*, city of foxes). *Salabin*, called also *Shaalbin*, a city of the tribe of Dan (Josh. xix: 42), but of which it could not for a long while dispossess the Amorites (Judg. i:35).

In the time of Solomon it was the station of one of the twelve officers on intendants appointed to regulate the collection of provisions for the court (1 Kings iv:9). One of David's worthies belonged to this place (2 Sam. xxiii:32; 1 Chron. xi:33).

SHAALBONITE (shā-ăl'bo-nīte), (Heb. שַׁעַלְבֹנִי, *shah-al-bo-nee'*). Eliahba "the Shaalbonite" was one of David's heroes (2 Sam. xxiii:32; 1 Chron. xi:33), and a native of Shaalbon, which is perhaps identical with SHAALBIM.

SHAAPH (shā'aph), (Heb. שַׁעַף, *shah'af*, division; Gr. Σαάφ, *saaph*).

1. The son of Jahdai, of Judah (1 Chron. ii: 47), B. C. after 1612.

2. The third son of Caleb by his concubine, Maachah, and the founder of the town of Madmannah (1 Chron. ii:49), B. C. after 1612.

SHAARAIM (shā'a-rā'im), (Heb. שַׁעֲרַיִם, *shah-ar-ah'yim*, two gates).

1. A city in the lowland of Judah, apparently the Sharaim of Judah; not identified (Josh. xv: 36).

2. A town in Simeon (1 Chron. iv:31), supposed to be identical with *Tell Sheriah*, between Gaza and Beer-sheba. (See SHARUHEN.)

SHAASHGAZ (sha-ăsh'găz), (Heb. שַׁעַשְׁגַּז, *shah-ash-gaz'*; Sept. Γαΐ, *gaï*), the appropriate name (meaning in Persian, *servant of the beautiful*) of a Persian eunuch, the keeper of the women in the court of Ahasuerus (Esth. ii:14), B. C. about 525.

SHABBETHAI (shab-bĕth'a-ī), (Heb. שַׁבְּתַי, *shab-beth-ah'ee*, sabbath-born).

1. A Levite who assisted in enumerating those who had married foreign wives (Ezra x:15), B. C. about 450.

2. A chief of the Levites who assisted Nehemiah in instructing the people in the law (Neh. viii:7; xi:16).

SHABIAH (sha-bī'ah). See SHACHIA.

SHACHIA (sha-kī'a), (Heb. שַׁכְיָה, *shawk-yaw'*, fame of Jah). The sixth son of Shaharim by Hodesh (1 Chron. viii:10), B. C. after 1612.

SHADDAI (shăd'da-ī), (Heb. שַׁדַּי, *shad-dah'ee*, the Almighty; Vulg. in Pentateuch, *Omnipotens*), an epithet or name applied to JEHOVAH, sometimes with (Gen. xvii:1; Exod. vi:3), and sometimes without (Gen. xlix:25; Ruth i:20, 21, and elsewhere), the prefix *El*.

In the Authorized Version the name is given as El-Shaddai where it first occurs; but is everywhere else rendered by 'Almighty,' which is the true signification, the word being a *pluralis excellentiæ* from the singular, 'mighty,' 'powerful.'

SHADOW (shăd'ō), (Heb. צֵל, *tsale*, or צֶלֶל, *tsay'lel*; צַלְמָוֶת, *tsal-maw'veth*; Gr. σκιά, *skee'ah*; ἀποσκίασμα, *ap-os-kee'as-mah*, shading off; κατασκιάζω, *kat-as-kee-ad'zo*, obscuration).

As the shadow of a man, etc., when it falls on the ground, is of different lengths at different times of the day, and as the time of the day was originally estimated by this, the first sun-dial, so it is very natural that the hireling, who wished his day of labor ended, should desire the shadow (Job vii:2), meaning the long shadow falling on the ground, and issuing in the shadow of night itself. Indeed, it seems to have been customary in later ages to estimate the time of day by the length of the shadow; so we have in Aristophanes, *Concion:* "When the letter of the alphabet denoted the shadow to be ten feet long, it was time to think of dressing and going to supper," that is, the sun began to grow low; for twelve feet was the full length of the shadow (comp. Ps. cii:11; Jer. vi:4).

Figurative. (1) Shadow is figuratively used for unsubstantial; so Job says, "*My members are a shadow*" (xvii:7); that is, they are diminished to a total, or comparative, privation of substance. Hence, the Mosaic economy is *called a shadow*, a very obscure representation of things, which in the gospel are clearly revealed. But it is thought that this word (Heb. x:1) alludes to the sketch of an artist or painter, who first forms (with chalk) on his canvas, the rude outlines of his subject, a just visible, rough, merely indicative representation of what is to be afterwards finished correctly and carefully. To this is strongly opposed the complete image, the beautiful statue exhibited in the gospel; yet this statue, be it remembered, is not living, not animated; the full perfection of life, motion, sensibility and happiness is reserved for the world of bliss and glory, the celestial state. (2) As a shadow follows the sun or interposing body, and is perpetually varying, till at last, perhaps suddenly, it vanishes, we, and our days, are likened to a *shadow*, to intimate how unsubstantial our mortal appearances are, how transient our life, and sudden our death (1 Chron. xxix:15; Job xiv:2, and xvii:7). (3) As darkness and gloominess attend shadows, so terrible darkness, trouble, or death, are called a *shadow of death* (Job iii:5; xvi:16, and xxiv:17; Ps. xxiii: 4). (4) As in warm countries it is very agreeable to be screened from the scorching heat of the sun, so government protection, and refreshing influence, are called a *shadow* (Lam. iv:20; Ezek. xxxi:6; Sol. Song, ii:3; Ps. xci:1, and lxiii:7). (5) Christ and his Father are a *shadow*, because they govern, protect, and refresh persons and churches (Is. iv:6; xxv:4, and xxxii:2). (6) *Make your shadow as the night, in the midst of noon;* in the Jews' troubles protect and conceal them, ye Moabites, to the utmost of your power (Is. xvi:3). (7) The evening, or time when shadows abound, is called the *shadow* (Job vii:2). (8) The signs of approaching desolation and ruin are called *shadows of the evening* (Jer. vi:4). (9) *Shadow* also is put for any small appearance of a thing (James i:17).

SHADRACH (shā'drak), (Heb. שַׁדְרַךְ, *shad-rak'*), one of the three friends of Daniel, who were delivered from the burning, fiery furnace, B. C. 606. (See ABEDNEGO.)

SHAFT (shâft). **1.** (Heb. יָרֵךְ, *yaw-rake'*, a thigh), used of the standard of the golden candlestick (Exod. xxv:31; xxxvii:17; Num. viii:4).

2. (Heb. חֵץ, *khayts*, a dart), used figuratively of the expounder of the word (Is. xlix:2).

SHAGE (shā'ge), (Heb. שָׁגֵא, *shaw-gay'*, erring; Alex. Σαγή, *sa-gay'*), father of the Hararite, Jonathan, one of David's guard (1 Chron. xi:34), called SHAMMAH in 2 Sam. xxiii:33. B. C. about 1050.

SHAHAR (shā'har), title of Ps. xxii. See PSALMS.

SHAHARAIM (shā-ha-rā'im), (Heb. שַׁחֲרַיִם, *shak-ar-ah'yim*, two dawns; Alex. Gr. Σαάρημ, *sah-ah'raim*), an obscure Benjamite, who was the father

of several children in the country of Moab (1 Chron. viii:8). Probably a son of Gera (B. C. before 1612).

SHAHAZIMAH (sha-hăz'i-mah), (Heb. שַׁחֲצִימָה, *shakh-ats-ee'maw*, height), a town of Issachar, between Tabor and the river Jordan (Josh. xix:22). Site not known.

SHAIT (shāit). See THORNS AND THISTLES.

SHAKED (shā'kĕd), (Heb. שָׁקֵד, *shaw-kade'* wakeful), occurs in several passages of Scripture, and is generally acknowledged to mean the *almond;* as in Gen. xliii:11, where Jacob desires his sons to take into Egypt of the best fruits of the land *almonds* (*shakedim*), etc. In Exod. xxv:33, 34; xxxvii:19, bowls are directed to be made like unto *almonds.*

In Num. xvii:8, the rod of Aaron is described as having 'brought forth buds, and bloomed blossoms, and yielded *almonds*' (*shakedim*). The word occurs in the singular in Eccles. xii:5, and in Jer. i:11. The form of the almond would lead to its selection for ornamental carved work, independently of its forming an esteemed esculent, as well as probably yielding a useful oil. In Eccles. xii:5, it is said: 'The almond tree shall flourish, and the fruit of the caper (ABIYONAH, which see) droop, because man goeth to his long home.' This evidently refers to the profuse flowering and white appearance of the almond tree when in full bloom,

Almonds and Blossom.

and before its leaves appear. It is hence adduced as illustrative of the hoary hairs of age, in the same way as the drooping of the fruit of the caper seems to refer to the hanging down of the head. There are two species of Amygdalus in Palestine; the common *almond* tree and the *peach* tree; both are in blossom in January in every part of Palestine, on both sides of the Jordan. It was doubtless from this winter blossoming of the almond tree, not less than from the snowy whiteness of the blossoms, that the hoary head of the aged man is, by a beautiful metaphor, said in Scripture to flourish like the almond tree (*Physic. Hist. of Palestine*). (See ALMOND.) J. F. R.

SHALEM (shā'lem), (Heb. שָׁלֵם, *shaw-lame'* peaceful), a place near Shechem, where Jacob repaired on his return from Mesopotamia, according to the A. V. (Gen. xxxiii:18, 20). It is probably not a proper name, but an adverb, 'Jacob came *in peace* to Shechem.'

SHALIM (shā'lim), (Heb. שַׁעֲלִים, *shah-al-eem'*, foxes' region; Sept. Σεγαλίμ), a district named in 1 Sam. ix:4; probably that in which Shaalbim was situated. Schwarz (*Palest.* p. 155) identifies it with *Shual*, not far from Ophrah.

SHALISHA (shăl'i-shà), (Heb. שָׁלִשָׁה, *shaw-lee-shaw'*, triangular).

A district in the vicinity of the mountains of Ephraim (1 Sam. ix:4), in which appears to have been situated the city of Baal-Shalisha (2 Kings iv:42). This city is called by Eusebius Beth-Shalisha, and is placed by him fifteen miles from Diospolis (Lydda), towards the north.

SHALLECHETH, THE GATE (shăl'le-kĕth, the gate), (Heb. שַׁלֶּכֶת, *shal-leh'keth'*), the gate of the priests' chamber (1 Chron. xxvi:16).

One of the gates of the "house of Jehovah." It was the gate to the embankment which led up from the central valley of the town to the sacred inclosure. As the causeway is still in existence, the gate Shallecheth can hardly fail to be identical with the *Bab Silsileh,* or *Sinsleh,* which enters the west wall of the Haram area opposite the south end of the plaform of the Dome of the Rock, about 600 feet from the southwest corner of the Haram wall.

SHALLUM (shăl'lum), (Heb. שַׁלּוּם, *shal'loom'*, retribution).

1. The fifteenth king of Israel. In the troubled times which followed the death of Jeroboam II (B. C. 772), his son Zechariah was slain in the presence of the people by Shallum, who by this act extinguished the dynasty of Jehu. Shallum then mounted the throne (B. C. 771), but occupied it only one month, being opposed and slain by Menahem, who mounted the throne thus vacated (2 Kings xv:10-15).

2. A king of Judah, son of Josiah (Jer. xxii:11), better known by the name of Jehoahaz (B. C. 781). (See JEHOAHAZ, 2.)

3. The husband of Huldah, the prophetess (2 Kings xxii:14), B. C. about 630.

4. Son of Kore (1 Chron. ix:19, 31). He was spared in the desert, when the earth opened and swallowed up his father (Num. xvi:31). His descendants had an office in the temple, to take care of the cakes that were fried there. He seems to be the same Shallum whose posterity returned from the captivity (Ezra ii:42; x:24; Neh. vii:45), B. C. about 1050.

5. Son of the high-priest Zadok, and father of Hilkiah the high-priest (1 Chron. vi:12, 13; ix:11), and forefather of Ezra (Ezra vii:2), B. C. after 950. Called Meshullam in 1 Chron. ix:11; Neh. xi:11. (See MESHULLAM, 3.)

6. The last son of Napthali (1 Chron. vii:13). Called SHILLEM (Gen. xlvi:24), B. C. 1874.

7. Son of Shaul, a descendant of Simeon (1 Chron. iv:25), B. C. before 1618.

8. Son of Sisamai, of the tribe of Judah, house of Sheshan (1 Chron. ii:40, 41), B. C. after 1300.

9. An Ephraimite, and father of Jehizkiah, of the time of Ahaz and Pekah (2 Chron. xxviii:12), B. C. before 740.

10. A priest, descended from Bani, who married a foreign wife (Ezra x:42), B. C. 457.

11. A Levite porter who married a Gentile wife (Ezra x:24), B. C. 457.

12. Son of Halohesh. He was ruler over "the holy part of Jerusalem," and with his daughters assisted in rebuilding the walls (Neh. iii:12), B. C. 445.

SHALLUN (shăl'lun), (Heb. שַׁלּוֹן, *shal-loon'*, retribution; another form of SHALLUM).

Son of Colhozeh, a ruler of a part of Mizpah (Neh. iii:15); he assisted Nehemiah in rebuild-

ing the spring gate and the wall of the pool of Has-shelach, or Siloah. (B. C. 445.)

SHALMAI (shăl'ma-ī), (Heb., Ezra ii:46, שַׁלְמַי, *sham-lah'ee*, my thanks; Neh. vii:48, שַׁלְמַי, *sal-mah'ee*, my garments), one whose children were among the Nethinim who returned from captivity with Zerubbabel. B. C. before 536.

SHALMAN (shăl'man), (Heb. שַׁלְמָן, *shal-man'*, fire worshiper), a shorter form of SHALMANESER (Hos. x:14).

SHALMANESER (shăl'ma-nē'zer), (Heb. שַׁלְמַנְאֶסֶר, *shal-man-eh'ser*, Salman is gracious), a king of Assyria, whose reign lasted from B. C. 727-722, coming between those of Tiglath-pileser and Sargon.

He comes into Biblical notice as the invader of Israel. The king, Hoshea, had revolted, but he conquered and exacted a tribute (2 Kings xvii:3). He then returned home, but, as Hoshea revolted a second time, and allied himself with So, king of Egypt, Shalmaneser returned, ravaged Samaria, besieged Hoshea in his capital, and after three years the city fell. But during this time a rebellion headed by Sargon had broken out in Assyria, and Shalmaneser was deposed. It is not stated in 2 Kings xvii:6 that *Shalmaneser* took Samaria, but that the *king of Assyria* did. (See ASSYRIA; SARGON II AND HIS MONUMENTS.)

SHAMA (shā-mȧ), (Heb. שָׁמָע, *shaw-maw'*, hearing, obedient; Alex. Gr. Σάμμα, *samma*), one of David's famous guards, the son of Hothan, probably a Reubenite (1 Chron. xi:44; v:8). B. C. about 1020.

SHAMARIAH (shăm'a-rī'ah), (Heb. שְׁמַרְיָה, *shem-ar-yaw'*, whom Jehovah protects; Alex. Gr. Σαμαρια, *somoria*), son of Rehoboam (2 Chron. xi:19). (See SHEMARIAH.)

SHAMBLES (shăm-b'ls), (Gr. μάκελλον, *mak'ellon*, 1 Cor. x:25), a place where meat which had been offered as sacrifice to idols was brought for sale.

SHAME (shām), (Gr. αἰσχύνη, *ahee-skhoo'nay*, shame; αἰδώς, *ahee-doce'*, shamefacedness, 1 Tim. ii:9; Heb. xii:2).

Uses and Applications. (1) To uncover the *shame*, ignominy, or nakedness of a person, are synonymous terms (Lev. xviii:15, 17, etc.). (2) Isaiah (xx:4) threatens the Egyptians, that they should be led away captive, without anything to cover their *shame* or nakedness. (3) The golden calf worshiped by the Israelites in the wilderness, is called by Moses (Exod. xxxii:25) a *shame*, an idol of dross and filth. (4) Paul (Rom. i:26) calls *shameful* or vile affections those ignominious passions which were indulged by pagans (Prov. iii:35). (5) *"Shame shall be the promotion of fools;"* that is, their promotion shall be their own shame, and the disgrace of those who promote them (Prov ix:7). (6) *"He that reproveth a scorner, getteth to himself shame;"* he loses his labor, and shall only get discredit or calumny, abuse and disgrace, a retort neither courteous nor considerate (Ps. lxxxiii:16). (7) *"Fill their faces with shame;"* reprove them, O Lord, and then let them fall into disgrace. (8) When the Syrians took King Joash captive, they executed *shameful* judgments against him; they treated him *shamefully*, made him suffer corrections that were *shameful*, not befitting the dignity of a king (2 Chron. xxiv:24). (Robinson's *Calmet.*)

SHAMED (shā'med), (Heb. שָׁמֵר, *sheh'mer*, perhaps watch, keeper). Properly Shamer, or Shemer; a Benjamite, the third son of Epaal, and founder of Ono and Lod (1 Chron. viii:12), B. C. after 1618.

SHAMEFACEDNESS (shām'fās'ĕd'nĕs). A corruption in 1 Tim. ii:9, for shame fastness. The Greek word is αἰδοως, *ai'doce*, which the A. V. translates "reverence" (Heb. xii:28).

SHAMER (shā'mer), (Heb. שָׁמֵר, *sheh'mer'*, keeper, or lees of wine).

1. A Merarite Levite, son of Mahli, and father of Bani (1 Chron. vi:46), B. C. about 1658.

2. Second son of Heber, an Asherite (1 Chron. vii:34), B. C. before 1658.

SHAMGAR (shăm'gar), (Heb. שַׁמְגַּר, *sham-gar*; Sept. Σαμεγάρ, *samegar*), son of Anath, and third judge of Israel (B. C. 1429).

It is not known whether the only exploit recorded of him was that by which his authority was acquired. It is said that he 'slew of the Philistines 600 men with an ox-goad' (Judg. iii:31). It is supposed that he was laboring in the field without any other weapon than the long staff armed with a strong point, used in urging and guiding the cattle yoked to the plow, when he perceived a party of the Philistines, whom, with the aid of the husbandmen and neighbors, he repulsed with much slaughter. The date and duration of his government are unknown, but may be probably assigned to the end of that long period of repose which followed the deliverance under Ehud. In Shamgar's time, as the song of Deborah informs us (Judg. v:6), the condition of the people was so deplorably insecure that the highways were forsaken, and travelers went through byways, and, for the same reason, the villages were abandoned for the walled towns.

SHAMHUTH (shăm'huth), (Heb. שַׁמְהוּת, *Sham-hooth'*, perhaps desolation, waste), the captain for the fifth month in David's arrangement of the army (1 Chron. xxvii:8), B. C. 1020.

SHAMIR (shā'mir), (Heb. שָׁמִיר, *shaw-meer*).

1. A precious stone, named in Jer. xvii:1; Ezek. iii:9; Zech. vii:12. The Sept. in Jer. xvii:1, and the Vulgate in all the passages, take it for the diamond. The signification of the word, 'a sharp point,' countenances this interpretation, the diamond being for its hardness used in perforating and cutting other minerals. Indeed, this use of the *shamir* is distinctly alluded to in Jer. xvii:1, where the *stylus* pointed with it is distinguished from one of iron (comp. Plin. *Hist. Nat.* xxxvii, 15). The two other passages also favor this view by using it figuratively to express the hardness and obduracy of the Israelites. Our Authorized Version has 'diamond' in Jer. xvii:1, and 'adamant' in the other texts; but in the original the word is the same in all.

2. A city of Judah (Josh. xv:48).

3. A city in the mountains of Ephraim, where Tola lived and was buried (Judg. x:1, 2).

4. A Kohathite Levite, son of Michah, and a servant under David in the sanctuary (1 Chron. xxiv:24), B. C. about 1020.

5. See THORNS AND THISTLES.

SHAMMA (shăm'mȧ), (Heb, שַׁמָּא, *sham-maw'*, desolation), an Asherite, and the eighth son of Zophah (1 Chron. vii:37), B. C. after 1658.

SHAMMAH (shăm'mah), (Heb. שַׁמָּה, *sham-maw'*, astonishment).

1. One of the three chief of the thirty champions of David. The exploit by which he obtained this high distinction, as described in 2 Sam. xxiii:11, 12, is manifestly the same as that which in 1 Chron. xi:12-14, is ascribed to David himself, assisted by Eleazar the son of Dodo. The inference, therefore, is, that Shammah's exploit lay in the assistance which he thus rendered to David and Eleazar. It consisted in the stand which the others enabled David to make, in a field of lentiles, against the Philistines. Shammah also shared in the dangers which Eleazar and Jashobeam incurred in the chivalric exploit of forcing their way through the Philistine host to gratify David's thirst for the waters of Bethlehem (2 Sam. xxiii: 16), B. C. 1061.

2. A son of Reuel (Gen. xxxvi:13, 17; 1 Chron. i:37), B. C. before 1850.

3. A brother of David (1 Sam. xvi:9; xvii:13), who is elsewhere called SHIMEAH (2 Sam. xiii:3, 32) and SHIMMA (1 Chron. ii:13), B. C. 1068.

4. One of David's thirty champions, seemingly distinct from the chief of the same name (2 Sam. xxiii:33).

5. Another of the champions distinguished as Shammah the Harodite (2 Sam. xxiii:25); he is called SHAMMOTH in 1 Chron. xi:27, and SHAMHUTH in 1 Chron. xxvii:8. That three of the thirty champions should bear the same name is somewhat remarkable.

SHAMMAI (shăm'ma-ī), (Heb. שַׁמַּי, *shammah'ee*, desolated; Gr. Σαμαΐ, *Samaï*).

1. Son of Onam, of the tribe of Judah (1 Chron. ii:28-32, B. C. about 1618.

2. Son of Rekem and the founder, or father of Maon of Judah (1 Chron. ii:44, 45), B. C. after 1618.

3. The sixth child of Ezra of Judah and brother of Miriam (1 Chron. iv:17), B. C. after 1618. Possibly the same as Shimon (verse 20).

SHAMMOTH (shăm'moth), (Heb. שַׁמּוֹת, *Shammōth'*, desolations.

The Harorite, one of David's guards (1 Chron. xi:27), apparently the same as SHAMMAH (2 Sam. xxiii:25), and SHAMHUTH (1 Chron. xxvii: 8).

SHAMMUA (sham-mū'a), (Heb. שַׁמּוּעַ, *shammoo'ah*).

1. Son of Zaccur, and the representative of the tribe of Reuben among the spies sent to Canaan (Num. xiii:4), B. C. 1657.

2. Son of David by Bathsheba (1 Chron. xiv: 4). In the A. V. (2 Sam. v:14) he is called SHAMMUAH, and in 1 Chron. iii:5 SHIMEA.

3. A Levite, father of Abda, and grandson of Jeduthun (Neh. xi:17), B. C. before 450. He is called SHEMAIAH in 1 Chron. ix:16.

4. A priest of the family of Bilgah or Bilgai, under Joiakim (Neh. xii:18), B. C. about 500.

SHAMMUAH (sham-mū'ah), (Heb. שַׁמּוּעַ, *shammoo'ah*, renowned; Alex. Gr. Σαμμοῦε, *samue*), son of David (2 Sam. v:14), elsewhere written SHAMMUA and SHIMEA.

SHAMSHERAI (shăm'she-rā'ī), (Heb. שַׁמְשְׁרַי, *sham-sher-ah'ee*, heroic; Alex. Gr. Σαμσάρια, *samsaria*), son of Jeroham, of Jerusalem (1 Chron. viii: 26), B. C. after 1500.

SHAPHAM (shā'pham), (Heb. שָׁפָם, *shawfawm'*, bold), a chief of the Gadites, and second in authority, in the days of Jotham (1 Chron. v:12), B. C. about 750.

SHAPHAN (shā'phan), **1.** (Heb. שָׁפָן, *shaw-fawn'*, coney), occurs in Lev. xi:5; Deut. xiv:7; Ps. civ. 18; Prov. xxx:26).

Commentators in general now conclude, on the most satisfactory grounds, that those versions which give coney for the Hebrew *shaw-fawn'* are incorrect; but several maintain that the species to which *shaw-fawn'* belongs ruminates, which may be an error. The *shaw-fawn'* is, as Bruce justly indicated, the same as the Ashkoko, the Ganam, not Daman, Israel, the Wabber of the Arabs, and in scientific zoölogy is one of the small genus Hyrax. In the upper jaw it has no incisors, but two rather pointed tusks directed downwards, with an open space between them; in the lower are four short, separated, roundish incisors, pointing obliquely forward; there are six molars on each side, above and below, the upper round on the surface, somewhat resembling the human back teeth, and the lower more narrow, but neither composed of alternate laminæ of bony and enamel substance as in ruminants; nor is the jawbone articulated so as to admit freely of a similar action; finally, the internal structure as well as the whole osteology represents that of a rhinoceros in miniature, and has no appearance of the complicated fourfold stomachs of ruminants; therefore the hyrax is neither a rodent like hares and rabbits, nor a ruminant, but is anomalous, and most nearly allied to the great pachyderms of systematic zoölogy. Externally, the hyrax is somewhat of the size, form and brownish color of a rabbit, and, though it has short, round ears, is sufficiently like for inexact observers to mistake the one for the other. Navigators and colonists often carry the local names of their native land to other countries, and bestow them upon new objects with little propriety; this seems to have been done in the instance before us; there being reason to believe that the Phœnicians, on visiting the western shores of the European side of the Mediterranean, found the country, as other authorities likewise assert, infested with rabbits or conies, and that without attending to the difference they bestowed upon them the Hebrew or Phœnician name of *shaw-fawn'*, applying it also to the country itself by forming *sphan*, into *sphanih*, which they intended should mean 'the land of conies;' and from this misnomer 'Hispania' and our 'Spain' are presumed to be derived.

The hyrax is of clumsier structure than the rabbit, without tail, having long bristly hairs scattered through the general fur; the feet are naked below, and all the nails are flat and rounded, save those on each inner toe of the hind feet, which are long and awl-shaped; therefore the species cannot dig, and is by nature intended to reside, not, like rabbits, in burrows, but in the clefts of rocks. This character is correctly applied to the *shaw-fawn'* by David. C. H. S.

2. (Heb. as above.) The scribe or secretary of King Josiah (2 Kings xxii:3, 12; Jer. xxxvi:19; comp. Ezek. viii:11), B. C. about 628. Contemporary with him was a state officer named Ahikam, constantly mentioned as 'the son of Shaphan' (2 Kings xxii:12; xxv:22; Jer. xxvi:24; xxxix:14); but this Shaphan, the father of Ahikam, says Kitto, can hardly be the same with Shaphan the scribe, although one may be apt to confound them. On the other hand it is held that there seems to be no sufficient reason for supposing that Shaphan, the father of Ahikam, and Shaphan the scribe, were different persons.

The history of Shaphan brings out some points with regard to the office of scribe which he held. He appears on an equality with the governor of

the city and the royal recorder, with whom he was sent by the king to Hilkiah to take an account of the money which had been collected by the Levites for the repair of the temple and to pay the workmen (2 Kings xxii:3; 2 Chron. xxxiv:8; comp. 2 Kings xii:10), B. C. about 639. Ewald calls him minister of finance (*Gesch.* iii:697). It was on this occasion that Hilkiah communicated his discovery of a copy of the law, which he had probably found while making preparations for the repair of the temple. Shaphan was intrusted to deliver it to the king, who was so deeply moved upon hearing it read that he sent Shaphan, with the high priest and others, to consult Huldah the prophetess. Shaphan was then apparently an old man, for his son Ahikam must have been in a position of importance, and his grandson Gedaliah was already born. Be this as it may, Shaphan disappears from the scene, and probably died before the fifth year of Jehoiakim, eighteen years later, when we find Elishama was scribe (Jer. xxxvi:12), (Smith *Bib. Dict.*, under that word).

SHAPHAT (shā'phat), (Heb. שָׁפָט, *shaw-fawt'*, judge).

1. Son of Hori, and the representative of the tribe of Simeon among the spies sent to explore the promised land (Num. xiii:5), B. C. 1657.

2. The father of the prophet Elisha (1 Kings xix:16, 19; 2 Kings iii:11; vi:31), B. C. before 900.

3. A son of Shemaiah in the line of Judah (1 Chron. iii:22), B. C. 350

4. A chief of the Gadites, who lived in Bashan (1 Chron. v:12), B. C. about 750.

5. Son of Adlai, who looked after David's herds in the valley (1 Chron. xxvii:29), B. C. about 1020.

SHAPHER, MOUNT (shā'pher, mount), (Heb. הַר־שָׁפֶר, *har-shaw'fer*, brightness), the name of a desert station between Haradah and Kehelathah (Num. xxxiii:23), where the Israelites encamped, site unknown.

SHARAB (shā'rab), (Heb. שָׁרָב, *shaw-rawb'*).

This word properly means 'heat of the sun,' as in Is. xlix:10. Hence it is used to designate a phenomenon which is frequent in Arabia and Egypt, and may be occasionally seen in the southern parts of Europe; called by the Arabs *Serab*, and by the French *le Mirage*, by which name it is also commonly known in English. Descriptions of this illusion are often given by travelers. It is produced by the refraction of the rays of light during the exhalation of vapors, by the excessive heat of the sun; and it frequently exhibits, along with the undulating appearance of water, the shadows of objects within or around the plain, both in a natural and in an inverted position. The deception is most complete; and to the weary traveler who is attracted by it, in the highest degree mortifying; since, instead of refreshing water, he finds himself in the midst of nothing but glowing sand. It is often used proverbially, or for the sake of comparison, by the Arabs, as in the Koran (Sur. xxiv. 39): 'But as for those who believe not, their works are like the Serab of the plain; the thirsty imagines it to be water, but when he reaches it he finds it is nothing.' The same figure occurs in Is. xxxv:7: 'The *sharab* shall become a lake, *i. e.*, the illusive appearance of a lake in the desert shall become a real lake of refreshing waters. See Gesenius and Henderson on Isaiah, and comp. the descriptions and explanations in Kitto's *Physical History of Palestine*, pp. 147, 150, 151.

SHARAI (shăr'a-ī), (Heb. שָׁרַי, *shaw-rah'ee*, hostile), a "son" of Bani, who married Gentile wives after the Captivity (Ezra x:40), B. C. about 457.

SHARAIM (shăr'a-ĭm), (Heb. שַׁעֲרַיִם, *shah-ar-ah'yim*, two gates, Josh. xv:36). See SHAARAIM.

SHARAR (shā-rar), (Heb. שָׁרָר, *shaw-rawr'*, hostile), father of Ahiam, the Hararite, one of David's guards (2 Samuel xxiii:33), B. C. about 1040, called SACAR (1 Chron. xi:35).

SHARE (shâr), (Heb. מַחֲרֵשָׁה, *makh-ar-eh'sheth*, a small hoe or spade; 1 Sam. xiii:20).

SHAREZER (sha-rē'zer), (Heb. שַׂר־אֶצֶר, *shar-eh'tser*, prince of fire).

1. A son of Sennacherib, one of those who slew his father (2 Kings xix:37; Is. xxxvii:38). Another person of this name occurs in Zech. vii:2, B. C. after 711.

2. A messenger sent by the people who had returned from captivity to inquire about fasting in the fifth month (Zech. vii:2), B. C. 519.

SHARON (shâr'on), (Heb. שָׁרוֹן, *shaw-rone'*, a plain).

1. A level tract along the Mediterranean, between Mount Carmel and Cæsarea, celebrated for its rich fields and pastures (Josh. xii:18; Cant. ii:1; Is. xxxiii:9; xxxv:2; lxv:10; 1 Chron. xxvii:29). Called also Saron (Acts ix:35). It is twenty-five or thirty miles in length, and from eight to fifteen miles in width.

(1) Scripture History. Sharon is first noticed in the Bible as Lasharon, the Hebrew article being taken as part of the word (Josh. xii:18). It was renowned for its fertility. The flocks of David fed there, and Isaiah praised its excellency and uses it both in promise and in threatening (1 Chron. xxvii:29; Is. xxxv:2; lxv:10; xxxiii:9).

(2) Present Condition. The luxuriance and fertility of the plain of Sharon are noted to this day, although the frequent raids of the Bedouins make its cultivation difficult. The plain has on the north a range of inland cliffs. A portion of the plain is composed of marl and alluvial soil, another portion of red sandstone and shelly breccias of blown sand in large patches. The hills are of softest chalk, gently sloping, partly covered by woods of oak, the trees standing at intervals like a park, the ground being sandy in some places and of a loam or limestone character in others.

Sharon is mentioned in connection with Gilead in Bashan in 1 Chron. v:16. Stanley, noting the difficulty of supposing that the pasture lands of Gad could have been so far from the home of the tribe east of the Jordan as Sharon would have been, thinks that "Sharon"—which has in the Hebrew exactly the same meaning as *Mishor*—may signify the *Mishor*, or "upland downs," of Gilead and Bashan (Schaff, *Bib. Dict.*)

Figurative. The rose of Sharon was a simile of all that a lover would express (Cant. ii:1). It is made an emblem of a fruitful country (Is. xxxiii:9) and of the church of God (Is. xxxv:2, and lxv:10).

2. A district on the east of Jordan near Gilead and Bashan (1 Chron. v:16). Site unknown.

SHARONITE, THE (shâr'on-īte the), (Heb. הַשָּׁרֹנִי, *ha-shaw-ro-nee'*; Alex. Gr. Σαρωνίτης; *saronites*). Shitrai, who had charge of the royal herds pastured in Sharon, is the only one in the Bible having this designation (1 Chron. xxvii:29).

SHARUHEN (sha-rụ'hen), (Heb. שָׁרוּחֵן, *shaw-roo-khen'*, abode of pleasure). A town of Judah, in the south country, afterwards allotted to Simeon (Josh. xix:6); called SHILHIM (Josh. xv:32), and SHAARAIM (1 Chron. iv:31). It is probably identical with *tell Sheriah*, half way between Beersheba and Gaza.

SHASHAI (shā'shā-ī), (Heb. שַׁשַׁי, *shaw-shah'ee* whitish). A 'son' of Bani, who divorced his foreign wife after the captivity (Ezra x:40), B. C. 457.

SHASHAK (shā'shăk), (Heb. שָׁשַׁק, *shaw-shak'*, pedestrian). A son of Beriah, of Benjamin, and father of Ishpan (1 Chron. viii:14, 25), B. C. after 1618.

SHAUL (shā'ul or shạul), (Heb. שָׁאוּל, *shaw-ool'*, asked). **1.** Son of Simeon by a Canaanitish woman (Gen. xlvi:10; Ex. vi:15; Num. xxv:13; 1 Chron. iv:24), B. C. about 1880. Sometimes identified as Zimri.

2. Shaul of Rehoboth, one of the kings of Edom (1 Chron. i:48, 49); called Saul (Gen. xxxvi:37).

3. A Kohathite, the son of Uzziah (1 Chron. vi:24), B. C. 1030.

SHAULITES (shā'ul-īte or shạul'īte), (Heb. שָׁאוּלִי, *shaw-oo-lee'*), the descendants of SHAUL, 1 (Num. xxvi:13).

SHAVE (shāv). See BEARD; HAIR; MOURNING.

SHAVEH (shā'veh), (Heb. שָׁוֵה, *shaw-vay'*, valley of the plain), a valley on the north of Jerusalem, called also the King's Dale (Gen. xiv:17; comp. 2 Sam. xviii:18).

SHAVEH-KIRIATHAIM (shā'veh-kĭr'i-a-thā'im), (Heb. קִרְיָתַיִם שָׁוֵה, *shaw-vay' kir-yaw-thah'yim*, plain of Kirjathaim). A plain near the city of Kirjathaim, beyond Jordan, which eventually belonged to Reuben (Gen. xiv:5; Num. xxxii:37; Josh. xiii:19).

SHAVSHA (shăv-sha), (Heb. שַׁוְשָׁא, *shav-shaw'*, joyful), secretary to King David (1 Chron. xviii:16), called SERAIAH (2 Sam. viii:17).

SHAWM (shạm), a musical instrument resembling the clarinet or hautboy (Ps. xcviii:6).

SHEAF (shēf). Three Hebrew words are thus translated (Heb. *Al-oom-maw'*, אֲלֻמָּה, *bound*, Gen. xxxvii:7; Ps. cxxvi:6; cxxix:7; *Aw-meer'*, עָמִיר, *bunch*, Amos ii:13; Jer. ix:22; Mich. iv:12; Zech. xii:6; *O'mer*, עֹמֶר, a *heap*).

The day after the feast of the Passover, the Hebrews brought into the Temple a sheaf of corn, as the first fruits of the barley harvest, with accompanying ceremonies. On the fifteenth of Nisan, in the evening, when the feast of the first day of the Passover was ended, and the second day begun, the house of judgment deputed three men to go in solemnity and gather the sheaf of barley. The inhabitants of the neighboring cities assembled to witness the ceremony, and the barley was gathered into the territory of Jerusalem. The deputies demanded three times, if the sun were set; and they were as often answered, It is. They afterwards demanded as many times if they might have leave to cut the sheaf; and leave was as often granted. They reaped it out of three different fields, with three different sickles, and put the ears into three boxes to carry them to the Temple.

The sheaf, or rather the three sheaves, being brought into the Temple, were thrashed in the court. From this they took a full omer, that is, about three pints of the grain; and after it had been well winnowed, parched and bruised, they sprinkled over it a log of oil, to which they added a handful of incense; and the priest who received this offering waved it before the Lord, toward the four quarters of the world, and cast part of it on the altar. After this every one might begin his harvest.

SHEAL (shē'al), (Heb. שְׁאַל, *sheh-awl'*, asking), a "son" of Bani, who divorced his Gentile wife after the Captivity (Ezra x:29), B. C. 457.

SHEALTIEL (she-ăl'ti-el), (Heb. שְׁאַלְתִּיאֵל, *sheh-al-tee-ale'*, asked of God), the father of Zerubbabel (Ezra iii:2; Neh. xii:1; Hag. i:12, 14; ii:2); called also *Salathiel* (1 Chron. iii:17), B. C. about 580.

SHEARIAH (shē'a-rī'ah), (Heb. שְׁעַרְיָה, *sheh-ar-yaw'*, whom Jehovah estimates), a son of Azel, who was a descendant of Saul (1 Chron. viii:38; ix:44), B. C. considerably after 1000.

SHEARING HOUSE, THE (shēr'ĭng hous, thē), (Heb. בֵּית אֵקֶד הָרֹעִים, *bayth ay'ked haw-ro-eem'*, a "house of binding of the shepherds").

A place between Jezreel and Samaria, at which Jehu, on his way to the latter, encountered forty-two members of the royal family of Judah, whom he slaughtered at the well or pit attached to the place (2 Kings x:12, 14). The translators of our version have given in the margin the literal meaning of the name—"house of binding of the shepherds." It is probable that the original meaning has escaped. Eusebius mentions it as a village of Samaria "in the great plain [of Esdraelon], fifteen miles from Legeon" (Smith, *Bib. Dict.*, under Esdraelon).

SHEAR-JASHUB (shē'ar-jā'shub), (Heb. שְׁאָר יָשׁוּב, *sheh-awr' yaw-shoob'*, the remnant shall return; Sept. ὁ καταλειφθεὶς Ἰασούβ, the remnant Jasub), son of the prophet Isaiah, who accompanied his father when he proceeded to deliver to king Ahaz the celebrated prophecy contained in Is. vii. (see verse 3).

As the sons of Isaiah sometimes stood for signs in Israel (Is. viii:1), and as the name of Maher-shalal-hash-baz was given to one of them by way of prophetic intimation, it has been conjectured that the somewhat remarkable name of Shear-jashub intimated that the people who had then retired within the walls of Jerusalem should return in peace to their fields and villages. But we cannot build on this, as it is not distinctly stated that the name of Shear-jashub was chosen, like that of his brother, with any prophetic intention. (B. C. about 735).

SHEATH (shēth). A case for the sword or dagger (1 Sam. xvii:51; 2 Sam. xx:8; Ezek. xxi:3, 4, 5, 30; *scabbard*, Jer. xlvii:6; John xviii:11).

SHEBA (shēba), (Heb. שְׁבָא, *sheb-aw'*).

1. Son of Raamah (Gen. x:7; 1 Chron. i:9) who, it is thought, inhabited Arabia Felix, where his father Raamah dwelt. B. C. after 2515. (See **4.**)

2. Son of Joktan (Gen. x:28; 1 Chron. i:22), whom Bochart places in Arabia Felix. (See **4.**) B. C. about 2350.

3. The elder son of Jokshan, son of Keturah (Gen. xxv:3; 1 Chron. i:32), B. C. probably after

2200. "He evidently settled somewhere in Arabia, probably on the eastern shore of the Arabian Gulf, where his posterity appear to have become incorporated with the earlier Sabeans of the Joktanic branch." B. C. about 1980. (See SABEANS.)

4. Kingdom of SHEBA or SEBA (see also SABEANS). In the A. V. the term seems to be applied to *three* different tribes.

(1) to the *Sebaiim* (with a *samech*) the descendants of Seba or Saba, son of Cush, who ultimately settled in Ethiopia (see the article SEBA).

(2) The *Shebaiim* (with a *shin*), the descendants of Sheba, son of Joktan, the *Sabæ,* of the Greeks and Romans, who settled in Arabia Felix. They are the 'Sabæans' of Joel iii:8, to whom the Jews were to sell the captives of Tyre. The unpublished Arabic Version, quoted by Pocock, has 'the people of Yemen.' Hence they are called 'a people afar off,' the very designation given in Jer. vi:20 to Sheba, as the country of frankincense and the rich, aromatic reed, and also by our Lord in Matt. xii:42, who says, the queen of Sheba, or 'the south,' came 'from the earth's extremes.'

(3) To another tribe of *Shebans* (also with a *shin*), a horde of Bedawee marauders in the days of Job (ch. i:15); for whether we place the land of Uz in Idumæa or in Austitis, it is by no means likely that the Arabs of the south would extend their excursions so very far. We must, therefore, look for this tribe in Desert Arabia; and it is singular enough, that besides the Seba of Cush, and the Shaba of Joktan, there is another Sheba, son of Jokshan, and grandson of Abraham, by Keturah (Gen. xxv:3); and his posterity appear to have been 'men of the wilderness,' as were their kinsmen of Midian, Ephah, and Dedan. To them, however, the above-cited passage in the prophecy of Joel could not apply, because in respect neither to the lands of Judah nor of Uz could they be correctly described as a people 'afar off.' As for the *Sabaim* of Ezek. xxiii:42 (which our version also renders by 'Sabæans'). while the Kethib has the term 'drunkards,' which better suits the context. Yet, as if to increase the confusion in the use of this name of 'Sabæans,' it has also been applied:

(4) To the ancient star worshipers of Western Asia, though they ought properly to be styled *Tsabians,* and their religion not Sabaism but *Tsabaism,* the name being most probably derived from the object of their adoration, *the host, i. e.,* of heaven (see an excursus by Gesenius in his translation of Isaiah, *On the Astral Worship of the Chaldæans*).

(5) The name of Sabæans, or Sabians, has also been given to a modern sect in the East, *the Mandaites,* or, as they are commonly but incorrectly called, the 'Christians' of St. John; for they deny the Messiahship of Christ, and pay superior honor to John the Baptist. They are mentioned in the Koran under the name of *Sabionna,* and it is probable that the Arabs confounded them with the ancient Tsabians above mentioned.

5. The eldest son of Cush (Gen. x:7; 1 Chron. i:9), who gave name to the country of Seba or Saba, and to one of the tribes called Sabæans, not, however, the *Shebaiim* (with the letter *shin*), but the *Sebaiim* (with the letter *samech*). There seems no reason to doubt that their ultimate settlement was in that region of Africa which was known to the Hebrews as the land of Cush, and to the Greeks and Romans as Ethiopia; and the Scriptural notices respecting them and their country have been already anticipated in the articles CUSH and ETHIOPIA. If the kingdom of *Seba* was the far-famed Meroë, and the kingdom of *Sheba,* the no less famous Yemen, then it is with peculiar propriety that the king of African Seba in the west and the king of Asiatic Sheba in the east are represented by the Psalmist (Ps. lxxii:10) as bearing their united homage to the 'great king of Judah.' The commerce and wealth of these Sabæans of Ethiopia, as also their gigantic stature, are alluded to by the prophet Isaiah (ch. xliii:3; xlv:14), and his testimony is confirmed by the profane writers of antiquity. The passages quoted, however, are the only places in Scripture where the Sabæans of Africa are expressly mentioned; for the Sabæans of Job i:15 were a tribe of Bedawees, or 'men of the desert,' descended from Sheba, grandson of Keturah; and the Sabæans of Joel iii:8 were the posterity of another Sheba, son of Joktan, in Arabia Felix. There was, indeed, another Sheba, the son of Raagmah and the grandson of Cush, and consequently the nephew of the Seba who is the subject of the present article, but his posterity appear to have mingled with those of his uncle. As for the 'Sabæans' mentioned in our version at Ezek. xxiii:42, although the Keri reading be *Sabaim,* the Kethib has *Sobeim,* 'drunkards,' which gives a better sense; besides that elsewhere the African Sabæans are not styled Sabaiim, but Sebaiim, and the Arab Sabæans, Shebaiim.

N. M.

6. Son of Bichri, of Benjamin, a turbulent fellow, who, after the defeat of Absalom, when the tribe of Judah came to David, and brought him over the river Jordan, on his way to Jerusalem, sounded a trumpet, and proclaimed, "We have no share in David." Israel, in consequence, forsook David, and followed Sheba (2 Sam. xx:1, etc), B. C. 1023. When the king arrived at Jerusalem, he sent Abishai in pursuit of the traitor. Joab also took soldiers, and, crossing the country north of Jerusalem, he arrived at Abel-bethmaacah, a city at the entrance of the pass between Libanus and Anti-libanus, to which Sheba had retired. Joab besieged the place; but a discreet woman inhabiting the city, having persuaded the people to cut off Sheba's head, and to throw it over the wall, Joab and his army retired.

7. A Gadite chieftain who lived in Bashan in the time of Jeroboam II (1 Chron. v:13), B. C. 781.

8. A city of Simeon (Josh. xix:2). Its site may be the Tell es-Seb'a, a little east of Beersheba.

9. Queen of Sheba (1 Kings x; 2 Chron. ix), called queen of the South (Matt. xii:42; Luke xi:31), was, according to some, a queen of Arabia; but, according to others, a queen of Ethiopia. Josephus says that Saba was the ancient name of the city of Meroë, and that the queen, of whom we are speaking, came thence; which opinion has much prevailed. The Ethiopians still claim this princess as their sovereign, and say that her posterity reigned there for a long time. The eunuch of queen Candace, who was converted and baptized by Philip (Acts viii:27) was an officer belonging to a princess of the same country—Ethiopia.

SHEBAH (shē'bah), (Heb. שִׁבְעָה, *shib-aw',* seven or an oath).

A famous well, which gave its name to the city of Beer-sheba (Gen. xxvi:33). The name was bestowed by Isaac because of the covenant he had made with Abimelech at the time the well was dug. It should not be overlooked that, ac-

cording to the narrative of an earlier chapter, the well owed its existence and its name to Isaac's father (xxi:32). Some commentators, as Kalisch (*Com.*, on Gen. xxvi:33), looking to the fact that there are two large wells at *Bir es Seba*, propose to consider the two transactions as distinct, and as belonging, the one to the one well, the other to the other. Others see in the two narratives merely two versions of the circumstances under which this renowned well was first dug.

SHEBAM (shē'bam), (Heb. שֶׁבָם, *seb-awm'*, spice), a town east of the Jordan given to the tribes of Reuben and Gad upon their demand (Num. xxxii:3). Site not known.

SHEBANIAH (shĕb'a-nī'ah), (Heb. שְׁבַנְיָה, *sheb-an-yaw'*, whom Jehovah built up).

1. A Levite of Ezra's time, who offered the prayer of thanksgiving and confession, and sealed the covenant with Nehemiah (Neh. ix:4, 5; Neh. x:10). In the LXX of Neh. ix:4, he is called the son of Sherebiah. B. C. 459.

2. A priest, or priestly family, who sealed the covenant with Nehemiah (Neh. x:4; xii:14). Called SHECHANIAH (Neh. xii:3), B. C. 459.

3. A Levite who covenanted with Nehemiah (Neh. x:12), B. C. 459.

4. A priest of David, who blew the trumpet before the ark when it was carried from Obed-edom to Jerusalem (1 Chron. xv:24), B. C. 1043.

SHEBARIM (shĕb'a-rĭm), (Heb. הַשִּׁבָרִים, *ha-sheb'aw-reem'*, with the def. article, breaches, ruins; Gr. *συντριψαν*; *sabarim*, they shattered).

A point where the Israelites halted in their flight from Ai (Josh. vii:5). R. V. "quarries," and not a proper name. Harper (*The Bible*, etc., p. 150) thinks it was "some ridge near the steep precipice of the pass up which the corps had ascended."

SHEBAT (shē'bat), שְׁבָט, *sheb-awt'*, sabat), the eleventh month of the Hebrew year, from the new moon of February to the new moon of March. The name only occurs once in Scripture (Zech. i:7), and is the same which is given in the Arabic and Syriac languages to the same month.

SHEBER (shē'ber) (Heb. שֶׁבֶר, *sheh'ber*, breaking, ruin). Son of Caleb ben-Hezoon, by his concubine Maachah (1 Chron. ii:48). B. C. after 1856.

SHEBNA (shĕb'nà), (Heb. שְׁבְנָא, *sheb-naw'*, a youth; Sept. Σεβνάς, *sebnas*), the prefect of the palace to King Hezekiah (Is. xxii:15); afterwards promoted to be scribe or secretary to the same monarch, when his former office was given to Eliakim (xxxvi:3; 2 Kings xviii:26, 27; xix:2), B. C. 713.

SHEBUEL (shĕb'u-el), (Heb. שְׁבוּאֵל, *sheb-oo-ale'*, captive of God). 1. The eldest son of Gershom, son of Moses, who had the care of the treasures of the Temple (1 Chron. xxiii:16; xxvi:24), called SUBAEL. (1 Chron. xxiv:20), B. C. 1013.

2. One of the fourteen sons of the minstrel Heman, and leader of the fifteenth band in the Temple service (1 Chron. xxv:4; called SHUBAEL (1 Chron. xxv:20), B. C. 1013.

SHECANIAH (shĕk'a-nī'ah), (1 Chron. xxiv:11; 2 Chron. xxxi:15). See SHECHANIAH.

SHECHANIAH (shĕk'a-nī'ah), (Heb. שְׁכַנְיָה, *shek-an-yaw'*, Jehovah has dwelt); Σεχενίας, *sechenias*). 1. A descendant of Zerubbabel, and father of Shemaiah (1 Chron. iii:21, 22), B. C. about 410. Perhaps the same as ELIAKIM (Matt. i:13), or JOSEPH (Luke iii:26).

2. A "son" of Parosh and ancestor of a Zechariah, who returned from the Captivity in the time of Artaxerxes (Ezra viii:3), B. C. before 459.

3. A person mentioned as the forefather of the son of Jahaziel, who returned from captivity with Ezra (Ezra viii:5), B. C. 459.

4. The son of Jehiel, and the one who suggested to Ezra that the Israelites put away their Gentile wives (Ezra x:2), B. C. 458.

5. The father of Shemaiah the keeper of the east gate of Jerusalem, and who repaired a part of the wall (Neh. iii:29), B. C. before 446.

6. The son of Arah and father-in-law of the Tobiah who was hostile to the Jews during the rebuilding of Jerusalem (Neh. vi:18), B. C. about 434.

7. The head of a priestly family who returned with Zerubbabel (Neh. xii:3). He is also called SHEBANIAH, SHECANIAH (Neh. xii:14), and was tenth in order of the priests in the reign of David. B. C. 536.

8. Chief of the tenth course of priests under David (1 Chron. xxiv:11), B. C. 1014.

9. The last mentioned of those priests appointed by Hezekiah to distribute the tithes among the other priests (2 Chron. xxxi:15), B. C. 726.

SHECHEM (shē'kem), (Heb. שֶׁכֶם, *sheh'kem*, a shoulder or ridge).

1. A town of central Palestine, in Samaria, among the moutains of Ephraim (Josh. xx:7; 1 Kings xii:25), in the narrow valley between the mountains of Ebal and Gerizim (comp. Judg. ix:7; Joseph. *Antiq.* iv. 8, 44), and consequently within the tribe of Ephraim (Josh. xxi:21). It is in N. lat. 32° 17′, E. long. 35° 20′, being thirty-four miles north of Jerusalem and seven miles south of Samaria.

(1) Early Origin. It was a very ancient place, and appears to have arisen as a town in the interval between the arrival of Abraham in Palestine and the return of Jacob from Padan-aram, for it it is mentioned only as a place, described by reference to the oaks in the neighborhood, when Abraham came there on first entering the land of Canaan (Gen. xii:6). But, in the history of Jacob it repeatedly occurs as a town having walls and gates: it could not, however, have been very large or important if we may judge from the consequence which the inhabitants attached to an alliance with Jacob, and from the facility with which the sons of the Patriarch were able to surprise and destroy them (Gen. xxxiii:18, 19; xxxiv:1, 2, 20, 24, 26).

(2) Importance. After the conquest of the country, Shechem was made a city of refuge (Josh. xx:7), and one of the Levitical towns (Josh. xxi:21), and during the lifetime of Joshua it was a center of union to the tribes (Josh. xxiv:1, 25), probably because it was the nearest considerable town to the residence of that chief in Timnath-serah. In the time of the judges, Shechem became the capital of the kingdom set up by Abimelech (Judg. ix:1, *sq.*), but was at length conquered and destroyed by him (Judg. ix:34). It must, however, have been ere long rebuilt, for it had again become of so much importance by the time of Rehoboam's accession that he there gave the meeting to the delegates of the tribes, which ended in the separation of the kingdom (1 Kings xii:25). It was Shechem which the first monarch of the new kingdom made the capital of his dominions (1 Kings xii:25; comp. xiv:17), although later in his reign the pleasantness of Tirzah induced him to build a palace there, and to make it

the summer residence of his court; which gave it such importance, that it at length came to be regarded as the capital of the kingdom, till Samaria eventually deprived it of that honor (1 Kings xiv:7; xvi:24; see ISRAEL). Shechem, however, still throve.

(3) Seat of Worship. It subsisted during the Exile (Jer. xli:5), and continued for many ages after the chief seat of the Samaritans and of their worship, their sole temple being upon the mountain (Gerezim) at whose foot the city stood (Joseph. *Antiq.* xi. 8, 6; comp. John iv:20; and see also the articles EBAL and GERIZIM; SAMARITANS).

Jacob's Well, Sychar.

The city was taken, and the temple destroyed, by John Hyrcanus, B. C. 129 (Joseph. *Antiq.* xiii. 9, 1; *De Bell Jud.* i. 2, 6). In the New Testament it occurs under the name of Sychar (John iv:5), which seems to have been a sort of nick-name (perhaps from *sheker,* 'falsehood', spoken of idols in Hab. ii:18; or from *shikkor,* 'drunkard,' in allusion to Is. xxviii:1, 7),—such as the Jews were fond of imposing upon places they disliked; and nothing could exceed the enmity which existed between them and the Samaritans, who possessed Shechem. Stephen, however, in his historical retrospect, still uses the proper and ancient name (Acts vii:16). Not long after the times of the New Testament the place received the name of Neapolis, which it still retains in the Arabic form of Nabulus, being one of the very few names imposed by the Romans in Palestine which have survived to the present day. It had probably suffered much, if it was not completely destroyed, in the war with the Romans, and would seem to have been restored or rebuilt by Vespasian, and then to have taken this new name.

(4) Present Condition. There is no reason to question that the present town occupies the site of the ancient Shechem, although its dimensions are probably more contracted. The fertility and beauty of the deep and narrow valley in which the town stands, especially in its immediate neighborhood, have been much admired by travelers, as far exceeding what they had seen in any other part of Palestine. The town itself is long and narrow, extending along the northeast base of Mount Gerizim, and partly resting upon its declivity.

Modern Shechem, called Nablus (or Nabulus), has an estimated population of from ten to twenty thousand, among whom are about one thousand Christians and two hundred Samaritans. In the Samaritan synagogue are several valuable manuscripts, the most important of which is the codex of the Pentateuch known as the Samaritan Codex.

2. Son of Hamor, prince of the country or district of Shechem, in which Jacob formed his camp on his return from Mesopotamia. This young man having seen Jacob's daughter Dinah, was smitten with her beauty, and deflowered her. This wrong was terribly and cruelly avenged by the damsel's uterine brothers, Simeon and Levi, as described in the article DINAH (Gen xxxiv), B. C. 1906. It seems likely that the town of Shechem, even if of recent origin, must have existed before the birth of a man so young as Hamor's son appears to have been; and we may therefore suppose it a name preserved in the family, and which both the town and the princes inherited. Shechem's name is always connected with that of his father Hamor (Gen. xxxiii:19; xxxiv; Acts vii:16).

3. Son of Gilead, of the tribe of Manasseh, and founder of the Shechemites (Num. xxvi:31), B. C. after 1856.

4. A Gileadite, son of Shemidah (1 Chron. vii:19), B. C. after 1856.

SHECHEMITES (shē'kem-ītes), (Heb. שִׁכְמִי, *shik-mee'*), the posterity of SHECHEM, 3, mentioned in Num. xxvi:31.

SHECHINAH (shĕ-kī'nȧ), (Heb. שְׁכִינָה, *shek-ee-naw'*, residence). See SHEKINAH.

SHEDEUR (shĕd'e-ur), (Heb. שְׁדֵיאוּר, *shed-ay-oor'*, darting of fire, or sender of a revelation). The father of the Elizur, who was chief of the tribe of Reuben at the time of the Exodus (Num. i:5; ii:10; vii:30, 35; x:18), B. C. before 1658.

SHEEP (shēp), (Heb. שֶׂה, *say;* צאן, *tsone*). It appears to be occasionally used as a collective term, including goats; Arab. *zain;* Heb. כֶּבֶשׂ, *kehbes'* a lamb under a year old; אַיִל, *ajil,* the adult ram, but originally applied also to the males of other ruminants, such as deer, etc.; רָחַל *rachal,* a

Broad-Tailed Sheep of the Orient.

female or ewe sheep—all referable to Hebrew roots with opposite meanings, deserving the more confidence since the earliest patriarchs of the nation, being themselves shepherds and graziers, had never at any time received this portion of their domesticated cattle from foreign nations, and therefore had indigenous names for them.

The normal animal, from which all or the greater part of the western domestic races are

assumed to be descended, is still found wild in the high mountain regions of Persia, and is readily distinguished from two other wild species bordering on the same region. What breeds the earliest shepherd tribes reared in and about Palestine can now be only inferred from negative characters; yet they are sufficient to show that they were the same, or nearly so, as the common horned variety of Egypt and continental Europe: in general white, and occasionally black, although there was on the Upper Nile a speckled race; and so early as the time of Aristotle the Arabians possessed a reddish breed, another with a very long tail, and above all a broad-tailed sheep, which at present is commonly denominated the Syrian. Flocks of the ancient breed, derived from the Bedouins, are now extant in Syria, with little or no change in external characters, chiefly the broad-tailed and the common horned white, often with black and white about the face and feet, the tail somewhat thicker and longer than the European. The others are chiefly valued for the fat of their broad tails, which tastes not unlike marrow; for the flesh of neither race is remarkably delicate, nor are the fleeces of superior quality. Sheep in the various conditions of existence wherein they would occur among a pastoral and agricultural people, are noticed in numerous places of the Bible, and furnish many beautiful allegorical images, where purity, innocence, mildness, and submission are portrayed—the Savior himself being denominated 'the Lamb of God,' in twofold allusion to his patient meekness and to his being the true paschal lamb, 'slain from the foundation of the world' (Rev. xiii:8). The meaning of the Hebrew word *kesitah* (droves), occurring only in Gen. xxxii:19, and Job xxi:11, should be translated *sheep* or *lambs*. On the other hand, the Rabbinical expounders have rendered it *money*. The Jewish *shakal*, 'to weigh,' indicates this early character of money; and its use is plainly shown in Gen. xxiii:16, where Abraham, buying a field and cave, weighs out four hundred shekels of silver, a kind of current money, the medium of exchange between merchants, but not therefore coin, which implies a characteristic impression on the metal. In Gen. xxxii:19, *kesitah* may be a Canaanitish, or more properly a Scytho-Chaldaic designation of sheep in the time of Jacob, already represented by silver, most probably cast in the form of that animal, and of a standard weight, for the Hebrews were not as yet a people, and the Egyptians cast their weights in metal shaped like cattle, etc.; and that Phœnicia, at a later period, had sheep actually impressed on a silver coin. C. H. S.

Figurative. The nature of the sheep and their relation to man have given rise to many beautiful figures. (1) Jehovah was the Shepherd of Israel, and they were his flock (Ps. xxiii:1; lxxiv:1; lxxviii:52; lxxix:13; lxxx:1; Is. xl:11; Jer. xxiii:1, 2, etc.). (2) All the sheep offered in the ancient sacrifices represented Christ. (3) He and his people are likened to *sheep* and *lambs*, to represent their innocence, patience, harmlessness, usefulness, and exposure to troubles and enemies (Is. liii:7; John x:1-26, and xxi:15-17). (4) Christ is God's *Lamb*, whom he provided, and the sacrifice of whom fully satisfied his offended justice (John i:29). (5) Men in general are compared to *sheep* and *lambs*, to denote their stupidity, their weakness, exposure to danger, and need of government (1 Kings xxii:17; Hos. iv:16; Is. liii:6). (6) Or for their innocency and harmlessness as to a particular sin (2 Sam. xxiv:17). (7) Sinners are likened to *sheep*, to mark their unthoughtfulness, their proneness to wander, their exposure to ruin, their inability to defend or recover themselves, and their need to be saved, led, and nourished by Jesus the great Shepherd (Ps. xlix:14; Is. liii:6; 1 Pet. ii:25; Luke xv:4-6). (8) Apostasy of sinners from God is likened to the straying of a lost sheep (Ps. cxix:176; Is. liii:6; Jer. l:6).

SHEEPCOTE (shēp'kōt'). See SHEEPFOLD.

SHEEPFOLD (shēp'fōld'). The Heb. words for this expression in the Old Testament are:

1. *Ghed-ay-raw'*, (גְּדֵרָה, inclosure; "cote," 1 Sam. xxiv:3; "fold," Num. xxxii:16, 24, 36; Zeph. ii:6), a built pen, such as joins buildings, and used for cattle as well as sheep.

2. *Mik-law'*, (מִכְלָה, pen; "sheepfold," Ps. lxxviii:70; "folds," l:9; Hab. iii:17), is probably what we understand by *stalls*.

3. *Naw-veh'*, (נָוֶה, habitation; "sheepcote," 2 Sam. vii:8; 1 Chron. xvii:7; "fold," Is. lxv:10; Jer. xxiii:3; Ezek. xxxiv:14; "stable," xxv:5), in a general sense is a place where flocks repose and feed.

4. *Ow-lay'*, (Gr. αὐλή, court; John x:1), the roofless inclosure in the open country in which flocks were herded at night.

Eastern Sheepfold.

SHEEP GATE, THE (shēp gāt), (Heb. הַצֹּאן שַׁעַר, *shah'ar*, opening, or door; *hets-tsone'*, flock).

One of the Jerusalem gates, which was rebuilt by Nehemiah (Neh. iii:1, 32; xii:39; John v:2).

SHEEP MARKET (shēp mär'kĕt), (Gr. προβατικὴ, *prob-at-ik-ay'*, relating to sheep), properly not a "market," as there is nothing in the original to mean that (John v:2).

SHEEP-MASTER (shēp'mas'tẽr), a shepherd (2 Kings iii:4).

SHEEP-SHEARER (shēp-shēr'ẽr), (Heb. from גָּזַז, *gaw-zaz'*, to shear), one who shears or cuts off the wool from sheep.

Sheep-shearing was a time of rejoicing to a pastoral people (Gen. xxxviii:12; 2 Sam. xiii:23, 24).

SHEEPSKINS (shēp'skĭns), (Gr. μηλωτή, *may-lo-tay'*). A garment made of the pelt of the sheep (Heb. xi:37), and indicative of poverty.

SHEETS (shēts), (Judg. xiv:12, 13, "shirts" in the margin). The Heb. is *saw-deen'*, סָדִין, elsewhere only in Prov. xxxi:24 and Is. iii:23, where the A. V. renders "fine linen." The LXX has in the different places σινδόνες or βύσσινα and the Vulg. *sindones*. It was a garment worn by men and women, as the above passages show. It may have been a thin covering of linen worn next to the body as a shirt (Fürst, Keil), or a night-wrapper thrown around one on taking off his other garments (Saalschutz). It was part of the raiment which Samson was to give the Philistines

if they should discover his riddle within the appointed time (Judg. xiv:12, *sq.*). It was evidently an article of value or luxury among the Philistines, as it was still later among the Hebrews (Is. iii:23; Prov. xxxi:24).

SHEHARIAH (shē'ha-rī'ah), (Heb. שְׁחַרְיָה, *Shekh-ar-yaw'*, Jehovah seeks), son of Jehoram, a Benjamite living at Jerusalem at the time of the captivity (1 Chron. viii:26), B.C. 588.

SHEKEL (shĕk'l). See WEIGHTS AND MEASURES.

SHEKINAH or **SHECHINAH** (shĕ'kī'nà), (Heb. שְׁכִינָה, *shek-ee-naw'*, resident), a term applied by the ancient Jews, especially in the Chaldee Targums, to that visible symbol of of the divine glory which dwelt in the tabernacle and temple. The word, though nowhere met with in this form in the Scriptures, is a direct derivative from the Hebrew root *shûkan*, 'to dwell,' 'to dwell in a tent or tabernacle,' which is of frequent occurrence in the sacred writers, and is used mainly to imply the *tabernacled presence and residence* of the Most High, by a visible symbol among the chosen people.

Though found in several connections, where the sense of *secular* habitation is obvious, yet there can be no doubt that the dominant idea is that of *sacred* indwelling, of which the following passages afford striking specimens: Exod. xxv:8, 'Let them make me a tabernacle that I may *dwell* among them.' Exod. xxix:45, 'And I will *dwell* among the children of Israel, and will be their God.' Num. v:3, 'That they defile not their camps, in the midst whereof I *dwell.*' Ps. lxviii:16, 'This is the hill which God delighteth to dwell in, yea, the Lord will *dwell in it* for ever.' Ps. lxxix:2, 'Remember—this Mount Zion wherein thou hast *dwelt.*' It is more especially employed when the Lord is said to 'cause his name to dwell,' implying the stated visible manifestation of his presence. Ezra vi:12, 'And the God that hath *caused his name to dwell there,* literally, *hath shakinized his name*' (comp. Deut. xii:11; xiv:23; xvi:6; xxvi:2). It is emphatically employed in speaking of the cloud of divine glory dwelling upon Mount Sinai: Exod. xxiv:16, 'And the glory of the Lord *abode* upon Mount Sinai.' The term *shekinah* is defined by Buxtorf as meaning primarily *habitation,* or *inhabitation,* but as having a dominant reference to the *divine glory in its outward visible manifestation.* The term is of very frequent occurrence in the Chaldee Targums, where it is employed interchangeably with 'Glory,' 'Glory of the Lord,' 'Angels of the Lord,' and often with 'Lord' (Jehovah) itself. The citations that follow will more fully disclose the usage in this respect; Ps. lxxiv:2, 'Remember thy congregation which thou hast purchased of old, this Mount Zion wherein thou hast dwelt.' Targ. Exod. xxv:8, 'Let them make me a tabernacle that I may dwell among them.' Chal., 'I will make *my shekinah* to dwell among them.' Arab., 'I will make my light (or splendor) to dwell among them.' Haggai i:8, 'Go up to the mountain, and bring wood, and build the house, and I will take pleasure, and will be glorified, saith the Lord.' Targ. 'I will make my *shekinah* to dwell there in glory.' Ps. lxxxv:9, 'His salvation is nigh them that fear him, that glory may dwell in our land.' Thus explained by Aben Ezra, 'That *the shekinah* may be established in the land.'

As to the *precise nature* of the phenomenon thus exhibited, we can only say, that it appears to have been a concentrated glowing brightness, a preternatural splendor, an effulgent something, which was appropriately expressed by the term 'Glory;' but whether in philosophical strictness it was material or immaterial, it is probably impossible to determine. A luminous object of this description seems intrinsically the most appropriate symbol of that Being of whom, perhaps in allusion to this very mode of manifestation, it is said, that 'he is light,' and that 'he dwelleth in light unapproachable, and full of glory.' The presence of such a sensible representation of Jehovah seems to be be absolutely necessary in order to harmonize what is frequently said of 'seeing God' with the truth of his nature as an incorporeal and essentially invisible spirit. While we are told in one place that 'no man hath seen God at any time,' we are elsewhere informed that Moses and Aaron, and the seventy elders, *'saw* the God of Israel,' when called up to the summit of the Holy Mount. So also Isaiah says of himself (Is. vi:1, 5) that 'in the year that king Uzziah died he *saw* the Lord sitting upon his throne,' and that, in consequence, he cried out, 'I am undone; for mine eyes have *seen* the Lord of hosts.' In these cases it is obvious that the object seen was not God in his essence, but some external, visible symbol, which, because it stood for God, is called by his name.

Of all the divine appearances granted in the earlier ages of the world, the most signal and illustrious was undoubtedly that which was vouchsafed in the pillar of cloud that guided the march of the children of Israel through the wilderness on their way to Canaan.

A correct view of this subject clothes it at once with a sanctity and grandeur which seldom appear from the naked letter of the narrative. There can be little doubt that the columnar cloud was the seat of the *shekinah.* We have already seen that the term *shekinizing* is applied to the abiding of the cloud on the summit of the mountain (Exod. xxiv:16). Within the towering aërial mass we suppose was enfolded the inner effulgent brightness to which the appellation 'Glory of the Lord,' more properly belonged, and which was only *occasionally* disclosed. In several instances in which God would indicate his anger to his people it is said that they looked to the cloud and beheld the 'Glory of the Lord' (Num. xiv:10; xv:19, 42). So when he would inspire a trembling awe of his Majesty at the giving of the Law, it is said, the 'Glory of the Lord appeared as a devouring fire' on the summit of the Mount.

Nor must the fact be forgotten in this connection that when Nadab and Abihu, the two sons of Aaron, offended by strange fire in their offerings, a fatal flash from the cloudy pillar instantaneously extinguished their lives. The evidence would seem then to be conclusive, that this wondrous pillar-cloud was the seat or throne of the *shekinah,* the visibl representative of Jehovah, dwelling in the midst of his people.

See Lowman, *On the Shekinah;* Taylor's *Letters of Ben Mordecai;* Skinner's *Dissertation on the Shekinah;* Watt's *Glory of Christ;* Upham, *On the Logos;* Bush's *Notes on Exodus;* Tenison, *On Idolatry;* Fleming's *Christology.*

G. B.

SHELAH (shē'lah), (Heb. שֵׁלָה, *shay-law*, petition). **1.** The youngest son of Judah (Gen. xxxviii: 5, 11, 14, 26; xlvi:12; Num. xxvi:20; 1 Chron. ii:3, iv:21), B. C. before 1873. His descendants were called SHELANITES (1 Chron. iv:21-23).

2. (Heb. שֶׁלַח, *sheh'lakh*). The proper form of the name of Salah, the son of Arphaxad (1 Chron. 1:18, 24). (See SELA.)

SHELANITES, THE (shē'lan-ites, the), (Heb. הַשִּׁלָנִי, *ha-shay-law-nee'*). The descendants of SHELAH, 1, son of Judah (Num. xxvi:20).

SHELEMIAH (shĕl'e-mī'ah), (Heb. שֶׁלֶמְיָה, *shel-em-yaw'*, whom Jehovah repays).

1. A "son" of Bani who divorced his Gentile wife (Ezra x:39), B. C. 458.

2. Father of Hananiah, who repaired a part of the wall of Jerusalem (Neh. iii:8, 30), B. C. before 446.

3. A priest and treasurer during Nehemiah's reign (Neh. xiii:13), B. C. about 434.

4. Father of the Jehucal, or Jucal, whom Zedekiah ordered to ask Jeremiah to intercede for the city (Jer. xxxvii:3; xxxviii:1), B. C. before 589.

5. Father of the Irijah who arrested Jeremiah (Jer. xxxvii:13), B. C. before 589.

6. The same as Meshelemiah (1 Chron. ix:21; xxvi:1, 2) and Shallum (1 Chron. ix:17, 31). A Levite appointed under David to guard the east entrance of the tabernacle. His son Zechariah had the north gate (1 Chron. xxvi:14), B. C. 1043.

7. Another "son" of Bani who divorced his Gentile wife (Ezra x:41), B. C. 458.

8. The son of Cushi and ancestor of Jehudi, who was sent by the princes to Baruch, requesting Jeremiah's roll to be read to them (Jer. xxxvi:14), B. C. much before 605.

9. (Om in LXX.) Son of Abdeel, and one of those who were commanded to apprehend Jeremiah and Baruch (Jer. xxxvi:26), B. C. 604.

SHELEPH (shē'leph), (Heb. שֶׁלֶף, *sheh'lef*, drawing out, plucking). Second of the thirteen sons of Joktan (Gen. x:26; 1 Chron. i:20). He was the founder of a tribe which has been well identified in the district of *Sulaf*. (B. C. much after 515.)

SHELESH (she'lesh), (Heb. שֶׁלֶשׁ, *sheh'lesh*, triplet). The third of the four sons of Helem, the brother of Shamer the Asherite (1 Chron. vii:35), B. C. about 1015.

SHELOMI (shĕl'o-mī), (Heb. שְׁלֹמִי, *shel-o-mee'*, pacific), the father of the Ahihud who was appointed as a representative from the tribe of Asher to oversee the division of the promised land (Num. xxxiv:27), B. C. before 1618.

SHELOMITH (shĕl'o-mīth), Heb. שְׁלֹמִית, *shel-o-meeth'*, peaceful).

1. Daughter of Dibri, of the tribe of Dan, and mother of that blasphemer who was condemned to be stoned (Lev. xxiv:10,11), B. C. before 1658.

2. Daughter of Zerubbabel (1 Chron. iii:19), B. C. after 536.

3. A Levite chief of the time of David (1 Chron. xxiii:18); called SHELOMOTH in 1 Chron. xxiv:22. B. C. 1013.

4. A descendant of Moses and treasurer in the Temple during David's reign (1 Chron. xxvi:25, 26, 28), B. C. 1013.

5. A Gershonite, son of Shimei, of the time of David (1 Chron. xxiii:9), B. C. 1013.

6. A man whose "sons" returned from Babylon with Ezra (Ezra viii:10), B. C. before 459.

7. The last of the children of Rehoboam by his wife Maachah (2 Chron. xi:20), B. C. about 970.

SHELOMOTH (shĕl'o-mŏth), (Heb. שְׁלֹמִית, *shel-o-meeth'*, love of peace). See SHELOMITH.

SHELUMIEL (she-lū'mi-el), (Heb. שְׁלֻמִיאֵל, *shel-oo-mee-ale'*, friend of God). Son of Zerushaddia, prince of the tribe of Simeon at the time of the Exodus, having 59,300 men under him (Num. i:6, ii:12, vii:36, 41, x:19). B. C. 1057.

SHEM (shĕm), (Heb. שֵׁם, *shame*), one of the three sons of Noah (Gen. v:32), from whom descended the nations enumerated in Gen. x: 22, *sq.*, and who was the progenitor of that great branch of the Noachic family (called from him Shemitic or Semitic) to which the Hebrews belong (B. C. 2613). The name of Shem is placed first wherever the sons of Noah are mentioned together; whence he would seem to have been the eldest brother. But against this conclusion is brought the text (Gen. x:21), which, according to the Authorized, and many other versions, has 'Shem the brother of Japheth the elder;' whence it has been conceived very generally that Japheth was really the eldest, and that Shem is put first by way of excellency, seeing that from him the holy line descended. But this conclusion is not built upon a critical knowledge of the Hebrew, which would show that 'the elder,' must in this text be referred not to Japheth, but to Shem, so that it should be read 'Shem .... the elder brother of Japheth.' Assuming that the ages of the patriarchs recorded in the Hebrew Bibles are correct, Methusaleh lived one hundred years after Shem's birth. He was six hundred years old when he died. Respecting the posterity of Shem, see NATIONS, DISPERSION OF.

SHEMA (shē'mà), (Heb. שְׁמַע, *sheh'mah*, hearing, rumor). A town of southern Judah (Josh. xv:26). In the parallel list (Josh. xix:2) the name is SHEBA, which is perhaps more nearly correct.

SHEMA (shē'mà), (Heb. שְׁמַע, *sheh'mah*, rumor; Gr. Σαμά, *Samma*). **1.** A Reubenite, son of Joel and father of Azaz (1 Chron. v:8); probably the *Shemaiah* of 1 Chron. v:4. B. C. before 1090.

2. (Sā'ma), a Benjamite, the son of Elpaal, and one who helped to drive the inhabitants from Gath (1 Chron. viii:13), B. C. after 1618.

3. One of Ezra's attendants while he read the law (Neh. viii:4), B. C. 458.

4. The fourth and last of the sons of Hebron, a descendant of Caleb and Judah (1 Chron. ii: 43, 44), B. C. before 1658.

SHEMAAH (she-mā'ah), (Heb. שִׁמְעָה, *shim-aw'*, rumor). A Benjamite, father of Ahiezer and Joash, who came to David at Ziklag (1 Chron. xii:3), B. C. before 1054.

SHEMAIAH (shĕm'a-ī'ah), (Heb. שְׁמַעְיָה, *shem-ah-yaw'*, or שְׁמַעְיָהוּ, *shem-ah-yaw'hoo*, heard of Jehovah). **1.** A prophet who was sent to Rehoboam, king of Judah, with a message from God, to forbid his war against Israel (1 Kings xii:22; 2 Chron. xi: 2). Some years after this, Shishak, king of Egypt, came in hostile array into Judea, against Rehoboam, and took the best places of his kingdom. The prophet Shemaiah told Rehoboam, and the princes of Judah, who had retired into Jerusalem, that they had forsaken the Lord, and now he in his turn would forsake them, and deliver them into the hands of Shishak. The king and the princes, being in a consternation, answered, "The Lord is just"; but, they humbling themselves, God moderated his anger and their

sufferings. Shemaiah wrote the history of Rehoboam (2 Chron. xii:15), B. C. 972.

2. A Levite, son of Nethaneel, secretary of the Temple (1 Chron. xxiv:6), and registrar of the priests at the time they were divided into twenty-four orders. (B. C. 1014.)

3. A son of Delaiah, a false prophet in the time of Nehemiah, who, being corrupted by Sanballat, and the other enemies of Nehemiah, would have persuaded him to retire into the Temple (Neh. vi: 10), B. C. 446.

4. A person who, without authority, assumed the functions of a prophet among the Israelites in exile (B. C. 606). He was so much annoyed by the prophecies which Jeremiah sent to Babylon, the tendency of which was contrary to his own, that he wrote to Jerusalem, denouncing the prophet as an impostor, and urging the authorities to enforce his silence. In return he received new prophecies, announcing that he should never behold that close of the bondage which he fancied to be at hand, and that none of his race should witness the re-establishment of the nation (Jer. xxix: 24-32).

5. Son of Joel, of the tribe of Reuben (1 Chron. v: 4), B. C. after 1874.

6. Son of Elizaphan. He was chief of his house and took part in the ceremonies connected with bringing the Ark from the house of Obed-edom (1 Chron. xv: 8, 11), B. C. 1043.

7. The first of the eight sons of Obed-edom, and a gate keeper of the Temple (1 Chron. xxvi: 4, 6, 7), B. C. 1014.

8. A Levite who in the reign of Jehoshaphat assisted in instructing the people in the law (2 Chron. xvii: 8), B. C. 909.

9. Father of Shimri (1 Chron. iv:37), B. C. much before 726. Perhaps the same as SHIMEI.

10. A descendant of Jeduthun, and assistant in the purification of the Temple and reformation of the service. He with Uzziel represented his family on the occasion (2 Chron. xxix:14), B. C. 726.

11. A Levite of the reign of Hezekiah who was appointed to distribute the tithes to the priests (2 Chron. xxxi: 15), B. C. 726. Perhaps the same as **10.**

12. A chief Levite of the reign of Josiah, who with his brothers contributed to the sacrifice of the Passover (2 Chron. xxxv:9), B. C. 628.

13. Father of Urijah, the prophet (Jer. xxvi: 20), B. C. before 608.

14. Father of Delaiah, who, with other princes, heard Baruch's roll (Jer. xxxvi: 12), B. C. before 605.

15. A chief priest who returned from the Captivity with Zerubbabel (Neh. xii: 6, 18), B. C. 536. He was one who sealed the covenant with Nehemiah (Neh. x: 8).

16. One of the supplementary heads of families of Adonikam who returned with Ezra from captivity (Ezra viii: 13), B. C. 459.

17. A head of a family whom Ezra sent for at the river Ahava in order to obtain ministers and Levites for the Temple (Ezra viii: 16), B. C. 459.

18. A priest, "son" of Harim, who put away his Gentile wife after the Captivity (Ezra x:21), B. C. 458.

19. A layman, "son" of Harim, who put away his Gentile wife (Ezra x:31), B. C. 458.

20. A priest, the father of Jonathan (Neh. xii: 35), B. C. before 446.

21. The son of Galal and father of Obadiah, the Levite (1 Chron. ix:16), B. C. before 446. He is called SHAMMUA (Neh. xi: 17).

22. A son of Shechaniah. He assisted in repairing the walls of Jerusalem, and was keeper of the east gate (Neh. iii: 29), B. C. 446.

23. A Mesarite Levite, son of Hasshub, who lived at Jerusalem and was an overseer of the Temple (Neh. xi: 15), B. C. 446.

24. A prince of Judah, who took part in the celebration over the completion of the walls of Jerusalem (Neh. xii: 34), B. C. 446.

25. One of the choir which assisted in the dedication of the new wall of Jerusalem under Ezra (Neh. xii: 36), B. C. 446.

26. A priest who performed on trumpets at the celebration of the completion of the walls of Jerusalem (Neh. xii: 42), B. C. 446.

27. Son of Shechaniah and descendant of Zerubbabel (1 Chron. iii: 22), B. C. about 380.

SHEMARIAH (shĕm'a-rī'ah), (Heb. שְׁמַרְיָה, *shem-ar-yaw'*, whom Jehovah keeps).

1. A Benjamite warrior under David, who came to him at Ziklag (1 Chron. xii:5), B. C. 1054.

2. A layman of Israel, of the family of Harim, who put away his foreign wife after the Captivity (Ezra x:32), B. C. 458.

3. One of the "sons" of Bani, who also divorced his Gentile wife (Ezra x:41), B. C. 458.

4. The second son of Rehoboam by Abihail (2 Chron. xi:19). Auth. Vers. SHAMARIAH. (B. C. about 973.)

SHEMARIM (she-mā'rĭm), (Heb. שְׁמָרִים, *shem-aw-reem'*, from שָׁמַר, *shaw'mar*, to keep, to preserve).

This term is generally understood to denote the *lees or dregs* of wine, and it is asserted that the radical idea expresses the fact that these *preserve* the strength and flavor of the wine. There is evidently a reference to this in Ps. lxxv:8: 'For in the hand of Jehovah there is a cup, and the wine (יַיִן *yayin*) is red (or thick and turbid, *hhawmar*); it is full of mixture (*mesech*), and he poureth out this; but the dregs thereof (*shemawreem*) all the rebels of the earth shall press and suck;' in this verse alone we have four of the terms rendered 'wine' by the translators of the English Bible. The inference is, that *shemârim* here denotes the dregs of wine. This cannot be the meaning of the term, however, in Is. xxv:6, where, we think, it must refer to some rich *preserves* appropriate to the feast of which that text speaks (*Tirosh lo Yayin*, iv: 8). The verse may be rendered thus:—'And Jehovah of hosts shall make to all peoples in this mountain a feast of fat things (*shemawnim*), a feast of preserves (*shemawrim*), of the richest fatness, of preserves well refined.' Considerable diversity of opinion has obtained among Biblical critics in regard to both the literal meaning and prophetic bearing of this text. The most usual interpretation supposes a reference to *wines on the lees;* but *shemârim* of this text was a solid article, different from *ashishah, grape-cake* (Gesenius, *Heb. Lex., sub voc.*), as not being pressed in any particular form, and different from *tsimmukim, dried grapes,* as being refined and prepared for being served up at a sumptuous entertainment. Those commentators, however, who suppose that Isaiah here speaks of *good old fermented wine,* advocate an article which is rather offensive than agreeable to the Hebrew taste. In Cant. ii:4, the bride says of the object of her affection, *'He brought me to the house of grapes,'* an arbor being referred to, probably similar to those found in our gardens and orchards, or perhaps larger (Robinson's *Palestine,* vol. i, p.

314), such houses or tents being common in vineyards, and resorted to at the time of the vintage. The sweetness of honey seems to have been preferred in their wines; for in Cant. v:1, the bridegroom says, 'I have eaten my honey (not honeycomb, as 'some have falsely and carelessly rendered it'—Gesenius; see HONEY) with my grape syrup'; and the mildness of milk was also agreeable, for he adds, 'I have drunk my wine with my milk.' That which 'goeth down sweetly' is approved of (Cant. vii:9), as well as that which has the flavor of spices, with the addition of the juice of the pomegranate (Cant. viii:2), or that of other fruits. Wisdom, too (Prov. ix:2), is said to have 'mingled her wine,' a circumstance which plainly indicates that the wine referred to was thick and syrupy, and for use required to be mingled with a quantity of water equal to that which had been evaporated by boiling. The ancient Jews had two objects in view in mingling their wine—one of which we have now mentioned, and the other was by the mixture of drugs to produce a highly intoxicating drink (Is. v:22). It would be no compliment, therefore, to a sober Israelite to be promised an abundant supply of old fermented wine at a rich entertainment; in fact, it would be regarded as a kind of mockery.

We may state briefly the results to which the preceding observations conduct us:

(*a*) The term *shemârim* does not naturally call up the idea of wine.

(*b*) It properly signifies *preservers* or *preserves.*

(*c*) There is a paronomasia in the text in the words *shemânim* (delicacies) and *shemârim* (*preserves*), the beauty of which is increased by the repetition of these terms.

(*d*) The interpretation of *rich preserves* is the only one that suggests an article worthy of being placed side by side with the *rich delicacies* which interpreters acknowledge to be designated by the accompanying term.

(*e*) Wine filtered or drawn off from the lees was not in high repute.

(*f*) The Hebrew taste was in favor of a solid preparation of the grape.

Neither of the other passages (Jer. xlviii:11; Zeph. i:12) which relate to *shemârim* is invested with special interest. The wine was separated from the lees, sometimes at least, by being drawn off from one vessel to another, as appears from Jeremiah xlviii:11.

Moab is here represented as spending a life of quiet indifference, living undisturbed in sin. Such, too, was the situation of those of whom Jehovah says (Zeph. i:12), 'I will punish the men that are settled on their lees'; that is, those who disregarded his admonitions and prosecuted their sinful courses, unmoved by his threatenings. (See WINE.)

P. M.

SHEMEBER (shĕm'e-ber), (Heb. שְׁמֵאֵבֶר, *shem-ay'ber*, lofty, flight), king of Zeboim, one of the five 'cities of the plain' (Gen. xiv:2), B.C. about 2088.

SHEMER (shē'mer), (Heb. שֶׁמֶר, *sheh'mer*, lees), the owner of the hill of Samaria, which derived its name from him. B. C. 917.

Omri bought the hill for two talents of silver, and built thereon the city, also called Samaria, which he made the capital of his kingdom (1 Kings xvi:24) (see SAMARIA). As the Israelites were prevented by the law (Lev. xxv:23) from thus alienating their inheritances, and as his name occurs without the usual genealogical marks, it is more than probable that Shemer was descended from those Canaanites whom the Hebrews had not dispossessed of their lands.

SHEMIDA (she-mī'dȧ), (Heb. שְׁמִידָע, *shem-ee-daw'*, fame of knowledge). A son of Gilead (Num. xxvi:32; 1 Chron. vii:19), and founder of the family of Shemidaites. B. C. after 1856.

SHEMIDAH (she-mī'dah), (1 Chron. vii:19). See SHEMIDA.

SHEMIDAITES (she-mī'da ītes), (Heb. שְׁמִידָעִי, *shem-ee-daw-ee'*), descendants of Gilead by his son Shemida (Num. xxvi:32; Josh. xvii:2).

SHEMINITH (shĕm'i-nĭth), (Heb. שְׁמִינִית, *shem-ee-neeth'*, the eight). Title of the Ps. vi; 1 Chron. xv:21.

SHEMIRAMOTH (she-mĭr'a-mŏth), (Heb. שְׁמִירָמוֹת, *shem-ee-raw-mōth'*, name most high).

1. A Levite, who played in the choir of David (1 Chron. xv:18, 20; xvi:5), B. C. 1043.

2. A Levite teacher of the books of the Law sent out by Jehoshaphat (2 Chron. xvii:8), B. C. 909.

SHEMITES (shē mīts), the descendants of Shem. The great branch of the Noachic family is called Shemitic or Semitic (see Gen. xi:10, 11; x:22.)

The portion of the earth occupied by the descendants of Shem (Gen. x:21-31) intersects the portions of Japheth and Ham, and stretches in an uninterrupted line from the Mediterranean Sea to the Indian Ocean. It includes Syria (Aram), Chaldæa (Arphaxad), parts of Assyria (Asshur), of Persia (Elam), and of the Arabian peninsula (Joktan). (See SHEM.)

SHEMUEL (she-mū'el), (Heb. שְׁמוּאֵל, *shem-oo-ale'*, Samuel). **1.** Son of Ammihud, and the one appointed by Moses from the tribe of Simeon to divide the promised land (Num. xxxiv:20), B. C. 1618.

2. A more correct form of SAMUEL, the prophet (1 Chron. vi:33).

3. A descendant of Tola, and one of the chiefs of the tribe of Issachar in the time of David (1 Chron. vii:2), B. C. 1014.

SHEN (shĕn), (Heb. הַשֵּׁן, with the article, *hash-shane'*, the tooth). The place near which Samuel set up the stone eben-ezer, commemorating the defeat of the Philistines (1 Sam. vii:12). Site not known.

SHENAZAR (she-nā'zar), (Heb. שְׁנְאַצַּר, *shen-ats-tsar'*), the fourth of the seven sons of king Jeconiah and brother of Salathiel (1 Chron. iii:18), B. C. after 606.

SHENIR (shē'nir), (Heb. שְׂנִיר, *shen-eer'*, Deut. iii:9; Cant. iv:8; *sen-eer'*, שְׂנִיר, 1 Chron. v:23; Ezek. xxvii:5, *pointed, peak*), the name by which the Amorites called Mount Hermon.

SHEOL (she'ol), (Heb. שְׁאוֹל, *sheh-ole'*, Hades, or the world of the dead), a word usually derived from שָׁאַל, *shaw-al'*, "to ask or seek."

The invisible world, or the place of departed spirits, in the intermediate state, prior to the resurrection. The corresponding term in Hebrew is *Sheol,* which is derived from the root *shae,* to *demand, inquire;* and either signifies the place with respect to which it may be asked, "Man giveth up the ghost, and *where is he?*" (Job xiv:10) or the insatiable receptacle which crieth *Give,*

give, and never saith, It is enough (Prov. xxx: 15, 16). Both words, *Sheol* and *Hades*, are employed to express the state of the dead, in its most comprehensive point of view; including the grave as the invisible residence of the body, and the world of spirits as the invisible abode of the soul. At other times they are used, either of the one or the other, taken separately. They are often very improperly rendered *hell* in our common version; the instances being comparatively few in which the words have the accessory signification of the place of punishment. In other passages the term *grave* is too limited a rendering. The reader must judge from the context, and all the circumstances of the case, in which acceptation of the words are to be taken.

That the Hebrews, however, ordinarily understood something beyond the grave by the term *Sheol* is evident from the circumstance that the common name for that receptacle of the human body is *Keber;* so that when in any given instance they did apply it in this sense, it was only designating a part for the whole. It was the state in which the aged patriarch expected to meet his deceased son (Gen. xxxvii:35), into which the fathers had entered, and whither their posterity were removed at death to join their society (Gen. xxv:8, xxxv: 29, xlix:29; Deut. xxxii:50). In all these passages, the being "gathered to one's people," is spoken of as something distinct from mere burial; and, indeed, in the cases of Abraham and Moses, it is obvious that, in such a sense, no phrase can be more incongruous, since the former had no *people* in the cave of Machpelah, Sarah being the only individual who as yet had been buried in it; and of the grave of the latter, the children of Israel were profoundly ignorant. To his people he certainly was not gathered, if by the phrase be meant that his body was deposited in his family grave. It has justly been observed that *Hades*, and the corresponding Hebrew word *Sheol*, are always singular, in meaning as well as in form. The word for grave is often plural. The former never admit the possessive pronouns, being the receptacle of all the dead, and therefore incapable of appropriation to individuals; the latter frequently does. Where the disposal of the body or corpse is spoken of, *taphos*, or some equivalent term, is the name of its repository. When mention is made of the spirit after death, its abode is called *Hades*. (See HADES.)

SHEPHAM (shē'pham), (Heb. שְׁפָם, *shef-awm'*), a place mentioned by Moses as one of the landmarks on the eastern boundary of the promised land (Num. xxxiv:10, 11). Site undetermined.

SHEPHATHIAH (shĕf'a-thī'ah), (1 Chron. ix:8). See SHEPHATIAH.

SHEPHATIAH (shĕf'a-tī'ah), (Heb. שְׁפַטְיָה, *shef-at-yaw'*, whom Jehovah defends).

1. A son of David by Abital (2 Sam. iii:4; 1 Chron. iii:3), B. C. 1050.

2. One of the nobles who urged Zedekiah to put Jeremiah to death (Jer. xxxviii:1), B. C. 589.

3. One of the heads of families who settled in Jerusalem after the Exile (Neh. xi:4), B. C. before 536.

4. The head of one of the families numbering three hundred and seventy-two persons, of the returned exiles (Ezra ii:4, 57; Neh. vii:9), B. C. before 536.

5. A son of king Jehoshaphat (2 Chron. xxi:2), B. C. 887.

6. One of the chief of those valiant men who went to David when at Ziklag (1 Chron. xii:5), B. C. 1054.

7. The governor of the tribe of Simeon in the time of David (1 Chron. xxvii:16), B. C. 1014.

8. Son of Reuel and father of Meshullam, the chieftain of Benjamin at the time of the Captivity (1 Chron. ix:8), B. C. before 588.

SHEPHELAH, THE (shef-ē'lah thē). (Heb. with the article הַשְּׁפֵלָה, *hash-shef-ay-law'*, the low), the name of that part of the country lying between the highlands of Palestine and the Mediterranean.

Smith (*Hist. Geog. Holy Land*) says: "Though the name may originally have been used to include the maritime plain, yet the Shephelah proper was the region of low hills between that plain and the high central range."

SHEPHERD (shĕp-ērd), (from Heb. רָעָה, *raw-aw'*, to tend; Gr. ποιμήν, *poy-mane'*).

The shepherd or "sheep-master" was constantly with his flocks by night and by day, to number, gather, feed, conduct, and guard them (Gen. xxxi: 39; Luke ii:8), and was often attended with a despised dog (Job xxx:1). His care of the sheep was constant and tender, and his control over them very great (Is. xl:11; John x:1-16). Rev. John Hartley, a missionary in Greece, tells us that he was once passing by a flock of sheep, and, having heard it said they would obey the shepherd's voice, he asked him to call one of his sheep, which instantly left its pasturage and approached the hand of the shepherd with a prompt obedience which he never saw in any other animal. It is also universally true in that country that a stranger they will not follow. They flee from him, for they know not the voice of a stranger.

It is said that the shepherds of Judæa gave each lamb a distinct name, and that they instantly obeyed the voice of the shepherd, coming and going daily at his call. An ancient Jewish writer, born and educated in Egypt, states that the sheep, in the season of shearing, would run to the shepherd at his call, and, stooping a little, put themselves into his hands to be shorn and stand quietly until he had done.

It was the business of the shepherd to count the sheep daily, perhaps oftener, and he was accountable for any that were missing (Gen. xxxi: 38, 39; Exod. xxii:12, 13; Lev. xxvii:32; Jer. xxxiii:13). (See ROD, STAFF, SCEPTER.)

Sometimes a lamb was taken into the tent and brought up like a dog (2 Sam. xii:3). It is common in Armenia to see shepherds carrying in their bosoms the lambs of the flock they are tending. They are too feeble to roam with their dams, and nothing evinces more tenderness and care than gently leading such as are with young or such as have young lambs to which they give suck (Is. xl:11). Two of our American missionaries tell us that while traveling in Armenia they passed several shepherds, probably from the neighboring villages, carrying in their bosoms the lambs of the flocks they tended. The same scene had already frequently interested them by presenting the source of the beautiful imagery of the prophet. It is exhibited only at one season of the year, when lambs are frequently brought forth during the day at a distance from the fold. The newcomers, being too weak to follow the flock in its rovings after grass, are carried in the bosom of the shepherd, and not unfrequently they so multiply as to fill his arms before night. They are then taken to the fold, and guarded there until sufficiently strong to ramble with their dams.

One of these enclosures presents an amusing scene when the sheep return anxiously bleating in the evening from their day's pasture, and scores of hungry young ones are conducted by shepherds' boys each to its own mother. (Schaff, *Bib. Dict.*)

The office of the eastern shepherd, as described in the Bible, was attended with much hardship, and even danger. He was exposed to the extremes of heat and cold (Gen. xxxi:40); his food frequently consisted of the precarious supplies afforded by nature, such as the fruit of the "sycamore," or Egyptian fig (Amos vii:14), the "husks" of the carob-tree (Luke xv:16), and perchance the locusts and wild honey which supported the Baptist (Matt. iii:4); he had to encounter the attacks of wild beasts, occasionally of the larger species, such as lions, wolves, panthers, and bears (1 Sam. xvii:34; Is. xxxi:4; Jer. v:6; Amos iii:12); nor was he free from the risk of robbers or predatory hordes (Gen. xxxi:39). To meet these various foes, the shepherd's equipment consisted of the following articles: A mantle, made probably of sheep's-skin with the fleece on, which he turned inside out in cold weather, as implied in the comparison in Jer. xliii:12 (cf. Juv. xiv. 187); a scrip or wallet, containing a small amount of food (1 Sam. xvii:40; Porter's *Damascus,* ii. 100); a sling, which is still the favorite weapon of the Bedouin shepherd (1 Sam. xvii:40; Burckhardt's *Notes,* i. 57); and, lastly, a staff, which served the double purpose of a weapon against foes and a crook for the management of the flock (1 Sam. xvii:40; Ps. xxiii:4; Zech. xi:7). If the shepherd was at a distance from his home he was provided with a light tent (Cant. i:8; Jer. xxxv:7), the removal of which was easily effected (Is. xxxviii:12). In certain localities, moreover, towers were erected for the double purpose of spying an enemy at a distance and protecting the flock; such towers were erected by Uzziah and Jotham (2 Chron. xxvi:10, xxvii:4), while their existence in earlier times is testified by the name Migdal-Eder (Gen. xxxv:21, A. V. "tower of Edar;" Mic. iv:8, A. V. "tower of the flock"). (See SHEEP; PASTURAGE.)

Figurative. (1) Political rulers in the state, and captains in the army, are called *shepherds or pastors;* their office requires them to gather, lead, protect, and provide for the welfare of their subjects and armies, which are their flocks (Is. xliv:28, and lxiii:14; Jer. xii:10, and xxv:34; Neh. iii:18; Jer. xxiii; Ezek. xxxiv). (2) Perhaps the *shepherd and stone of Israel,* signifies not God, the source of all blessings, but Joshua, Gideon, and other rulers of Israel, descended from the tribes of Ephraim, or Manasseh, who as *shepherds,* ruled, and as a *stone* established the Hebrew nation (Gen. xlix:24). (3) The Chaldæan princes and their armies were the *shepherds and flocks* that ruined Judah (Jer. vi:3, and xii:10). (4) Christ is God's *Shepherd;* because his father has given him his flock of chosen men, and appointed him to die for, call, and feed them (Zech. xiii:7). (5) He is called the *one Shepherd;* because he alone owns the sheep, and can in every respect answer and supply all their wants (Ezek. xxxiv:23; John x:16). (6) He is called the *great and chief Shepherd;* he is infinitely great in himself; he is highly exalted as our Mediator; he has the supreme management of the church in his hand; and ministers and magistrates are but instruments subject to him (Heb. xiii:20; 1 Pet. v:4). (7) He is the *good Shepherd;* in infinite kindness he redeemed his sheep from ruin, by the price of his blood; kindly he sympathizes with them, and gives them his own flesh and blood for their provision; and nothing good will he withhold from them (John x:14). (8) He is the *Shepherd and Bishop of souls;* it is men's souls he leads, restores and satisfies; and their spiritual and eternal interests are the great object of his care (1 Pet. ii:25; Ps. xxiii:2, 3; Jer. xxxi:27). (9) Ministers are *shepherds;* it is their work to gather, lead, watch over, feed with sound doctrine, and every way endeavor to promote the spiritual life, safety, growth, health, and comfort of their people (John xxi:15, 16; Eph. iv:11; 1 Pet. v:1-4).

SHEPHI (shē'phī), (Heb. שֵׁפִי, *shef-ee'*, a naked hill), son of Shobal (1 Chron. i:40); also written SHEPHO (Gen. xxxvi:23), B. C. about 1920.

SHEPHO (shē'pho), (Heb. שֵׁפוֹ, *shef-oh'*, smoothness.) See SHEPHI (Gen. xxxvi:23).

SHEPHUPHAN (she-phū'phan), (Heb. שְׁפוּפָן, *shef-oo-fawn'*, serpent; Gr. Σεφουφάμ, *Sephupham*, son of Bela and grandson of Benjamin (1 Chron. viii:5). The name is also written *Shephupham; Shupham* (Num. xxvi:39); *Shuppim* (1 Chron. vii:12, 15, and *Huppim* (Gen. xlvi:21).

SHERAH (shē'rah), (Heb. שֵׁאֵרָה, *sheh-er-aw'*, kinswoman; Gr. Σαραά, *Sara*), a daughter of Ephraim, and founder of the two Beth-horons. The town Uzzen-Sherar was named after her (1 Chron. vii:24), B. C. about 1612.

SHERD (shērd). (Is. xxx. 14; Ezek. xxiii:34). See POTSHERD; POTTER.

SHEREBIAH (shĕr'e-bi'ah), (Heb. שֵׁרֵבְיָה, *shay-rayb-yaw'*, heat of Jehovah).

A Levite of the family of Mahli, the son of Merari, who joined Ezra at the river Ahava (Ezra viii:18, 24). He assisted Ezra in instructing the people in the law (Neh. viii:7), took part in the solemn fast after the Feast of Tabernacles (Neh. ix:4, 5), sealed the covenant with Nehemiah (Neh. x:12), and was among the chief of the Levites in the choir (Neh. xii:8, 24), B. C. 459.

SHERESH (shē'resh), (Heb. שֶׁרֶשׁ, *sheh'resh*, in pause, root), son of Machir, of Manasseh, by Maachah (1 Chron. vii:16), and father of Ulam and Rakem. B. C. before 1658.

SHEREZER (shē'rē'zer), (Heb. שַׂרְאֶצֶר, *shar-eh'tser*, prince of fire; Gr. Σαρασάρ, *sarasar*), (Zech. vii:2). (See SHAREZER.)

SHERIFFS (shĕr'ĭfs), (Heb. תִּפְתַּי, *tif-tah'ee*, a lawyer, or a judge). Only mentioned, Dan. iii:2, 3. He was probably one who decided points of law.

SHESH (shesh). **1.** (Heb. שֵׁשׁ, *shaysh*, bleached), also **SHESHI** (shē'shī), translated *fine linen* in the Authorized Version, occurs twenty-eight times in Exodus, once in Genesis, once in Proverbs, and three times in Ezekiel.

(1) Distinctions. In the article BYSSUS we have seen that the word *bad,* translated *linen,* occurs in various passages of the Old Testament, but that the word *butz,* translated *fine linen* and *white linen,* is employed only at a later period. Under the word KARPAS, used in Esth. i:6, we have shown the probability of its being derived from the Sanscrit *karpasum,* and that it signifies 'cotton.' We have there stated our opinion that cotton was known to the Hebrews when in Persia, and that *butz,* which is not used before the time when the book of Chronicles was written, probably also signifies cotton. *Ethun,* as well as *othonion,* appears to have been applied either to linen or cotton cloth. *Bad* we conceive may mean linen only. *Pishtah,* flax, we know, was one of the great productions of Egypt.

In the several passages where we find the word *shesh* used, we do not obtain any information respecting the plant; but it is clear it was spun by women (Exod. xxxv:25), was used as an article of clothing, also for hangings, and even for the sails of ships, as in Ezek. xxvii:7, '*Fine linen* (*shesh*) with broidered work from Egypt was that which thou spreadest forth to be thy sail.' It is evident from these facts, that it must have been a plant known as cultivated in Egypt at the earliest period, and which, or its fiber, the Israelites were able to obtain even when in the desert. As cotton does not appear to have been known at this very early period, we must seek for *shesh* among the other fiber-yielding plants, such as flax and hemp. Both these are suited to the purpose, and were procurable in those countries at the times specified. Lexicographers do not give us much assistance in determining the point, from the little certainty in their inferences. The word *shesh*, however, appears to us to have a very great resemblance, with the exception of the aspirate, to the Arabic name of a plant, which, it is curious, was also one of those earliest cultivated for its fiber, namely, *hemp*. Of this plant one of the Arabic names is *husheesh*, or the herb *par excellence*. Though we are unable at present to prove that it was cultivated in Egypt at an early period, and used for making garments, yet there is nothing improbable in its having been so. Indeed as it was known to various Asiatic nations, it could hardly have been unknown to the Egyptians, and the similarity of the word *husheesh* to the Arabic *shesh* would lead to the belief that they were acquainted with it, especially as in a language like the Hebrew it is more probable that different names were applied to totally different things, than that the same thing had two or three different names. Hemp might thus have been used at an early period, along with flax and wool, for making cloth for garments and for hangings, and would be much valued until cotton and the finer kinds of linen came to be known.

(2) Flax and Linen. Reference has been made to this article from Byssus and from Pishtah for an account of flax and the cloth made from it. So many words are translated *linen* in the Authorized Version of the Scriptures, that it has been considered doubtful whether they indicate only different qualities of the same thing, or totally different substances. The latter has by some been thought the most probable, on account of the poverty of the Hebrew language; hence, instead of considering the one a synonym of the other, we have been led to inquire, as above, whether *shesh* may not signify cloth made of *hemp* instead of flax. This would leave *bad* and *pishtah* as the only words peculiarly appropriated to *linen* and *flax*. The passages in which *bad* occurs have already been indicated (see Byssus). On referring to them we find that it is used only when articles of clothing are alluded to. It is curious, and probably not accidental, that the Sanskrit word *pat* signifies cloth made from wax-like substances. It has been remarked that the official garments of the Hebrews, like those of the Egyptians, were all made of linen; and we find in the several passages where *bad* occurs, that linen garments and clothes, linen breeches, linen girdle, linen ephod, linen miter, are intended; so in Exod. xxxix:28, and they made for Aaron and his sons 'a miter of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen.' In the article Cotton we have seen that the mummy cloths are composed very generally, if not universally, of linen cloth.

2. Heb. פִּשְׁתָּה, *pish-taw'*, carded, no doubt refers to the flax plant, if we may judge from the context of the passages in which it occurs. Thus, in Exod. ix:31, in the plague of the hailstorm, it is related, 'And the *flax* (*pishtah*) and the barley was smitten; for the barley was in the ear, and the flax was boiled,' or in blossom, according to Gesenius. As the departure of the Israelites took place in the spring, this passage has reference no doubt to the practice adopted in Egypt, as well as in India, of sowing these grains partly in the months of September and October, and partly in spring, so that the wheat might easily be in blade at the same time that the barley and flax were more advanced. From the numerous references to flax and linen, there is no doubt that the plant was extensively cultivated, not only in Egypt, but also in Palestine. As to Egypt we have proof in the mummy cloth being made of linen, and also in the representations of the flax cultivation in the paintings of the Grotto of El Kab, which represent the whole process with the utmost clearness; and numerous testimonies might be adduced from ancient authors of the esteem in which the linen of Egypt was held. Flax continues to be extensively cultivated in the present day. That it was also much cultivated in Palestine, and well known to the Hebrews, we have proofs in the number of times it is mentioned; as in Josh. ii:6, where Rahab is described as concealing the two Hebrew spies with the stalks of flax which she had laid in order upon the roof. In several passages, as Lev. xiii:47, 48, 52, 59; Deut. xxii:11; Jer. xiii:1; Ezek. xl:3; xliv:17, 18, we find it mentioned as forming different articles of clothing, as girdles, cords, and bands. In Prov. xxxi:13, the careful housewife 'seeketh wool and flax, and worketh it willingly with her hands. The words of Isaiah (xlii:3), 'A bruised reed shall he not break, and the smoking flax shall he not quench,' are evidently referred to in Matt. xii:20, where *li'non* is used as the name of flax, and as the equivalent of *pishtah*. But there can be no doubt of this word being correctly understood, as it has been well investigated by several authors. J. F. R.

SHESHACH (shē'shăk), (Heb. שֵׁשַׁךְ, *shay-shak'*), a name twice given by Jeremiah to Babylon (Jer. xxv:26; li:41). Its etymology and proper signification are doubtful.

SHESHAI (shē'shāi), (Heb. שֵׁשַׁי, *shay-shah'ee*, whitish), a son of Anak, living at Hebron (Num. xiii:22) from whence he was driven and slain, with his brothers, by Caleb and the children of Judah (Josh. xv:14; Judg. i:10), B. C. 1612.

SHESHAN (shē'shan), (Heb. שֵׁשָׁן, *shay-shawn'*, lily), a Hebrew, who during the sojourn in Egypt gave his daughter in marriage to his freed Egyptian slave (1 Chron. ii:34), B. C. after 1856. (See Jarha.)

SHESHBAZZAR (shesh-băz'zar), (Heb. שֵׁשְׁבַּצַּר, *shaysh-bats-tsar'*, foreign derivation). See Zerubbabel.

SHETH (shĕth), (Heb. שֵׁת, *shayth*, confusion).

1. A form of *Seth* (1 Chron. i:1).

2. In Num. xxiv:17, A. V., "the sons of Sheth" should probably be read "the sons of confusion" or "tumult."

SHETHAR (shē'thar), (Heb. שֵׁתָר, *shay-thawr'*, Pers., a star), one of the seven princes of Persia and Media, "who saw the king's face, and sat the first in the kingdom" (Esth. i:14), B. C. 483.

SHETHAR-BOZNAI (shē'thar-bŏz'na-ī), (Heb. שְׁתַר בּוֹזְנַי, *sheth-ar' bo-zen-ah'ee*), Pers., shining star; one of the Persian governors in Syria, who visited Jerusalem in company with Tatnai, to investigate the charges made against the Jews (Ezra v:3; vi:6), B. C. 520. (See TATNAI.)

SHEVA (shē'vȧ), (Heb. שָׁוְא, *shev-aw'*, false).

1. David's secretary (2 Sam. xx:25); called SERAIAH (2 Sam. viii:17), SHISHA (1 Kings iv:3), SHAVSHA (1 Chron. xviii:16).

2. The last of the four sons of Caleb ben-Hezron by his concubine Maachah (1 Chron. ii:49), B. C. about 1612.

SHEWBREAD (shō'brĕd). **(1)** In the outer apartment of the tabernacle on the right hand, or north side, stood a table, made of acacia (shittim) wood, two cubits long, one broad, and one and a half high, and covered with laminæ of gold. The top of the leaf of this table was encircled by a border or rim of gold. The frame of the table, immediately below the leaf, was encircled with a piece of wood of about four inches in breadth, around the edge of which was a rim or border, similar to that around the leaf. A little lower down, but at equal distances from the top of the table, there were four rings of gold fastened to the legs, through which staves covered with gold were inserted for the purpose of carrying it (Exod. xxv:23-28; xxxvii:10-16). These rings were not found in the table which was afterwards made for the Temple, nor indeed in any of the sacred furniture, where they had previously been, except in the ark of the covenant. Twelve unleavened loaves were placed upon this table, which were sprinkled with frankincense (the Septuagint adds salt; Lev. xxiv:7). The number twelve represented the twelve tribes, and was not diminished after the defection of ten of the tribes from the worship of God in his sanctuary, because the covenant with the sons of Abraham was not formally abrogated, and because they were still many true Israelites among the apostatizing tribes. The twelve loaves were also a constant record against them, and served as a standing testimonial that their proper place was before the forsaken altar of Jehovah. The loaves were placed in two piles, one above another, and were changed every Sabbath day by the priests. The frankincense that had stood on the bread during the week was then burnt as an oblation, and the removed bread became the property of the priests, who, as God's servants, had a right to eat of the bread which came from his table, but they were obliged to eat it in the holy place, and nowhere else. No others might lawfully eat of it; but in a case of extreme emergency the priest incurred no blame if he imparted it to persons who were in a state of ceremonial purity, as in the instance of David and his men (1 Sam. xxi:4-6; Matt. xii:4).

(2) The table of bread was called לֶחֶם פָּנִים שֻׁלְחָן, *shoo-lekh-awn' lekh'em-paw-neem'*, *table of the face, i. e.*, of Jehovah, because it was set forth before the face or in the presence of Jehovah in his holy place. This is translated 'shewbread.' It is also called 'the bread arranged in order,' and the 'perpetual bread,' because it was never absent from the table (Lev. xxiv:6, 7; 1 Chron. ii:4).

Wine also was placed upon the table of 'shewbread,' in bowls, some larger, and some smaller; also in vessels that were covered, and in cups, which were probably employed in pouring in and taking out the wine from the other vessels, or in making libations. Gesenius calls them *'pateræ libatoriæ;'* and they appear in the Authorized Version as 'spoons' (see generally Exod. xxv:29, 30; xxxvii:10-16; xl:4, 24; Lev. xxiv:5-9; Num. iv:7).

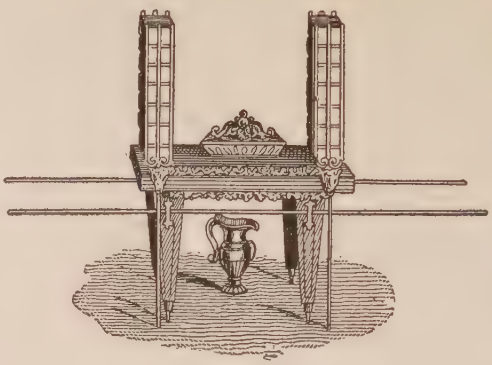


Table of Shewbread.

SHIBBOLETH (shĭb'bo-lĕth), (Heb. שִׁבֹּלֶת, *shib-bo'leth*), the word means a stream or flood, and was hence naturally suggested to the followers of Jephthah, when, having seized the fords of the Jordan to prevent the retreat of the defeated Ephraimites, they sought to distinguish them through their known inability to utter the aspirated sound *sh*. The fugitives gave instead the unaspirated *s, sibboleth,* on which they were slain without mercy (Judg. xii:6). The certainty which was felt that the Ephraimites could not pronounce *sh*, is very remarkable, and strongly illustrates the varieties of dialect which had already risen in Israel, and which perhaps even served to distinguish different tribes, as similar peculiarities distinguish men of different countries with us. If what is here mentioned as the characteristic of a particular tribe had been shared by other tribes, it would not have been sufficiently discriminating as a test.

SHIBMAH (shĭb'mah), (Heb. שִׂבְמָה, *sib-maw*, coolness or fragrance), a city of Reuben (Num. xxxii:38; Josh. xiii:19). Isaiah (xvi:8, 9) speaks of the vines of Sibmah, which were cut down by the enemies of the Moabites; for that people had taken the city of Sibmah (Jer. xlviii:32), and others of Reuben, after this tribe was carried into captivity by Tiglath-pileser (1 Chron. v:26; 2 Kings xv:29). Jerome says that between Heshbon and Sibmah there was hardly the distance of 500 paces. The site must therefore have been on the plateau east of the Dead Sea. (See Tristram, *Land of Israel,* p. 535.)

SHICRON (shĭk'ron), (Heb. שִׁכְרוֹן, *shik-ker-one'*, drunkenness), a town on the western end of the northern boundary of Judah (Josh. xv:11). Site not known, though it may perhaps be the ruins of the present village *Beit Shit,* between Ashdod and Ekron.

SHIELD (shēld). The most ancient defensive piece of armor was the shield, buckler, roundel, or target, composed of a great variety of materials, very different in form and size, and therefore in all nations bearing a variety of names. The Hebrews used the word צִנָּה, *tsin-naw'*, for a great shield; defense, protection (Gen. xv:1; Ps. xlvii:9; Prov. xxx:5), which is commonly found in connection with spear, and was the shelter of heavily armed infantry; מָגֵן, *maw-gane'* a buckler, or smaller shield, which, from a similar juxtaposition with sword, bow and arrows appears to have

been the defense of the other armed infantry and of chiefs; and סֹחֵרָה, *so-khay-raw'*, a roundel, which may have been appropriated to archers and slingers; and שֶׁלֶט, *sheh'let*, synonymous with *maw-gane*, only different in ornament. Then we have the Gr. θυρεός, *thoo-reh-os'* (Eph. vi:16), a large oblong and square shield. The ordinary shield among the Hebrews consisted of a wooden frame covered with leather, and could be easily burned (Ezek. xxxix:9). Some shields were covered with brass, or copper, and when shone upon by the sun caused the redness mentioned in Nahum ii:3.

Figurative. (1) God's *taking hold of shield and buckler,* denotes his providence, for the protection and deliverance of his people, and for the overthrow of their enemies (Ps. xxxv:2). (2) God is the *shield and buckler* of his people; his truth and favor are their *shield and buckler,* and he bestows on them the *shield* of salvation (Ps. xviii:2, 35; xci:4, and v:12). (3) Rulers in church and state are the Lord's *shields* (Ps. xlvii:9). (4) Faith is a *shield* (Eph. vi:16). (5) The truth of God is a *shield* (Ps. xci:4). (6) The salvation of God is a *shield* (2 Sam. xxii:36).

SHIGGAION (shig-gā'ion, -yon), (Heb. שִׁגָּיוֹן, *shig-gaw-yone'*, from the word meaning *to wander*), a particular kind of psalm (Ps. vii:1), probably a dithyrambic ode; a wild, rambling poem.

SHIGIONOTH (shi-gī'o-nŏth), plural of SHIGGAION (Hab. iii:1).

SHIHON (shī'hon), (Heb. שִׁיאֹן, *shee-ohn'*), a town of Issachar (Josh. xix:19). The site is perhaps 'Ayûn esh-Sha'în, three miles northwest from Mount Tabor.

SHIHOR-LIBNATH (shī'hôr-lĭb'nath), (Heb. שִׁיחוֹר לִבְנָת, *shee-khore' lib-nawth'*), a boundary landmark at the southwestern corner of Asher (Josh. xix:26). It was apparently near Carmel and is now believed to be the *Zerka,* six miles south of *Dor,* a city of Asher.

SHIHOR OF EGYPT (shī'hôr ŏv ē'jĭpt), (Heb. שִׁיחוֹר, *shee-khore'*), one of the names of the Nile (Is. xxiii:3; Jer. ii:18). Some take Sihor (Josh. xiii:3), and Shihor (1 Chron. xiii:5), to be the brook of Egypt, the present *Wady el Arish.*

SHIKMOTH and SHIKMIM (shĭk'mŏth, shĭk'-mĕm). See SYCAMORE.

SHILHI (shĭl'hī), (Heb. שִׁלְחִי, *shil-khee'*, perhaps armed), the father of Azubah, Jehoshaphat's mother (1 Kings xxii:42; 2 Chron. xx:31), B. C. before 946.

SHILHIM (shĭl'him), (Heb. שִׁלְחִים, *shil-kheem'*, armed men). A southern city of Judah (Josh. xv:32), called SHARUHEN (Josh. xix:6); SHAARAIM (1 Chron. iv:31). It is perhaps the modern *Tell Sheriah,* between Gaza and Beer-sheba.

SHILLEM (shĭl'lem), (Heb. שִׁלֵּם, *shil-lame'*, requital), son of Naphtali (Gen. xlvi:24; Num. xxvi:49); called SHALLUM in 1 Chron. vii:13.

SHILLEMITES, THE (shĭl'lem-ītēs the), (Heb. הַשַּׁלֻּמִי, *hash-shil-lay-mee'*), descendants of SHILLEM (Num. xxvi:49).

SHILOAH (shi-lō'ah), (Is. viii:6). See SILOAM.

SHILOH (shī'loh), (Heb. שִׁילֹה, *shee-loo'*).

1. The epithet applied, in the prophetic benediction of Jacob on his deathbed (Gen. xlix:10), to the personage to whom 'the gathering of the nations should be,' and which has ever been regarded by Christians and by the ancient Jews as a denomination of the Messiah. The oracle occurs in the blessing of Judah, and is thus worded —'The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him the gathering of the people shall be.' The term itself, as well as the whole passage to which it belongs, has ever been a fruitful theme of controversy between Jews and Christians, the former, although they admit for the most part the Messianic reference of the text, being still fertile in expedients to evade the Christian argument founded upon it. Neither our limits nor our object will permit us to enter largely into the theological bearings of this prediction; but it is perhaps scarcely possible to do justice to the discussion as a question of pure philology, without at the same time displaying the strength of the Christian interpretation, and trenching upon the province occupied by the proofs of Jesus of Nazareth being the Messiah of the Old Testament prophecies.

Various etymologies have been assigned to the term. Some very eminent commentators trace it to the root word, meaning *to rest, to be at peace,* and make it equivalent to Pacificator, Tranquilizer or Great Author of Peace. This is a sense accordant with the anticipated and realized character of the Messiah, one of whose crowning denominations is 'Prince of Peace.' Another opinion is that it is derived from a word which signifies *to ask, seek, require,* so that its import is *the desired, the longed for one.*

2. A city in the tribe of Ephraim, situated among the hills to the north of Bethel, eastward of the great northern road, where the tabernacle and ark remained for a long time, from the days of Joshua, during the ministry of all the judges, down to the end of Eli's life (Josh. xviii:1; 1 Sam. iv:3). To this circumstance Shiloh owed all its importance; for after the loss of the ark—which never returned thither after it had been restored to Israel by the Philistines—it sunk into insignificance. It was, indeed, the residence of Ahijah the prophet (1 Kings xi:29; xii:15; xiv:2), but it is more than once mentioned as accursed and forsaken (Ps. lxxviii:60; Jer. vii:12, 14; xxvi:6). The last mention of it in Scripture is in Jer. xli:5, which only shows that it survived the exile. Dr. Robinson identifies it with a place named Seilun, a city surrounded by hills, with an opening by a narrow valley into a plain on the south. The ruins consist chiefly of an old tower with walls four feet thick, and of large stones and fragments of columns indicative of an ancient site (see Robinson's *Palestine,* iii:85-89).

SHILONI (shi-lō'nī), (Neh. xi:5). This should be rendered "the *Shilonite.*"

SHILONITE, THE (shī'lo-nīte the), (Heb. הַשִּׁלֹנִי, שִׁלֹנִי, or שִׁלֳנִי, *shee-lo-nee'*).

1. The title of a native of Shiloh (1 Kings xi:29; xii:15; xv:29; 2 Chron. ix:29; x:15), but applied only to Ahijah.

2. The descendants of Judah, through Shelah (1 Chron. ix:5; Neh. xi:5); doubtless the same as the SHELANITES (Num. xxvi:20).

SHILSHAH (shĭl'shah), (Heb. שִׁלְשָׁה, *shil-shaw'*, trial), an Asherite, the ninth son of Zophah (1 Chron. vii:37), B. C. before 1015.

SHIMEA (shĭm'e-â), (Heb. שִׁמְעָא, *shim-aw'*, rumor).

1. Son of David by Bathsheba (1 Chron. iii:5). Called also SHAMMUA (2 Sam. v:14; 1 Chron. xiv:4).

2. A Merarite Levite, son of Uzza (1 Chron. vi:30), B. C. before 1043.

3. A Gershonite Levite, father of Berachiah, and ancestor of Asaph the minstrel (1 Chron. vi:39), B. C. about 1200.

4. The brother of David and father of the Jonathan who slew Goliath's brother (1 Chron. xx:7), called SHIMMA (1 Chron. ii:13); SHAMMAH (1 Sam. xvi:9); SHIMEAH (2 Sam. xiii:3).

SHIMEAH (shĭm'e-ah), (Heb. שִׁמְעָי, *shim-aw'*, rumor, fame).

1. Father of Jonathan and Jonadab (2 Sam. xxi:21). In 2 Sam. xiii:3, 32, his name is written *Shim-aw*. (See SHIMEA.)

2. A descendant of Jehiel, a Benjamite, and founder of Gideon (1 Chron. viii:32); called SHIMEAM (1 Chron. ix:38), B. C. about 536.

SHIMEAM (shĭm'e-ăm), (Heb. שִׁמְעָם, *shim-awm'*, fame, name), a descendant of Jehiel (1 Chron. ix:38). (See SHIMEAH, 2).

SHIMEATH (shĭm'e-ăth), (Heb. שִׁמְעָת, *shim-awth'*, fem. SHIMEAH), an Ammonitess, the mother of Jozachar, or Zabad, one of the two who murdered King Joash (2 Kings xii:21; 2 Chron. xxiv:26), B. C. before 609.

SHIMEATHITES (shĭm'e-ath-ītes), (Heb. שִׁמְעָתִים, *shim-aw-theem'*), the name of three families of scribes resident at Jabez, in Judah (1 Chron. ii:55). They were possibly descendants of SHIMEA, David's brother (2 Sam. xxi:21).

SHIMEI (shĭm'e-ī), (Heb. שִׁמְעִי, *shim-ee'*, renowned).

1. Son of Gershom the son of Levi (Num. iii:18; 1 Chron. vi:17, 29; xxiii:7, 9, 10; Zech. xii:13); called Shimi in Exod. vi:17. In 1 Chron. vi:29, he is called the son of Libni, the son of Merari, but as he is elsewhere called Libni's brother, it is supposed that there is an omission in the text (B. C. after 1874).

2. The son of Gera, a Benjamite and a member of the family of Saul, residing at Bahurim.

(1) Curses David. He grievously insulted and cursed King David when he fled from Absalom (2 Sam. xvi:5-13). Abishai desired to put an end to this cursing, and requested permission to "take off his head," but was forbidden by the king, who said, "It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." The royal party passed on, Shimei following them and casting stones and dirt as long as they were in sight (2 Sam. xvi:5-13), B. C. about 967.

(2) Spared. The king not only saved him from the immediate resentment of his followers, but on his triumphant return by the same road after the overthrow of his rebellious son, he bestowed on Shimei the pardon which he implored (2 Sam. xix:16). It seems, however, that it was policy which chiefly dictated this course, for it was by the advice of David himself (1 Kings ii:8, 9) that Solomon, after his father's death, made Shimei a prisoner at large in Jerusalem (1 Kings ii:36, 37).

(3) Executed. Three years after he broke his parole by leaving Jerusalem in pursuit of some runaway slaves, and was, on his return, put to death by order of the king (1 Kings ii:39-46), B. C. 1023.

3. A faithful adherent of Solomon at the time of Adonijah's usurpation (1 Kings i:8). Unless he is Shimei the son of Elah (1 Kings iv:18), Solomon's commissariat officer, or Shimea, or Shammah, David's brother, as Ewald (*Gesch.* iii, 266) suggests, it is impossible to identify him (B. C. 1015).

4. The son of Elah, and Solomon's commissariat officer in Benjamin (1 Kings iv:18), B. C. 1015.

5. The son of Pedaiah, and a brother of Zerubbabel (1 Chron. iii:19), B. C. 536.

6. A Simeonite, son of Zacchur, and father of twenty-two children (1 Chron. iv:26, 27); perhaps identical with SHEMAIAH (1 Chron. iv:37), B. C. before 1618.

7. Son of Gog, a Reubenite, and father of Micah (1 Chron. v:4), B. C. after 1874.

8. A Gershonite Levite, the son of Jahath (1 Chron. vi:42), B. C. about 1695.

9. Chief of the tenth division of singers (1 Chron. xxv:17), and possibly the son of Jeduthun. B. C. 1013.

10. A Ramathite who was overseer of David's vineyards (1 Chron. xxvii:27), B. C. 1043.

11. A Levite, descendant of Heman, who assisted in the purification of the Temple under Hezekiah (2 Chron. xxix:14), B. C. 726.

12. A Levite, the brother of Conaiah, who together had charge of the offerings and tithes under Hezekiah (2 Chron. xxxi:12, 13), B. C. 726. Perhaps identical with **11.**

13. A Levite in the time of Ezra who divorced his foreign wife (Ezra x:23). Called also SEMIS (B. C. 459).

14. One of the family of Hashum, who divorced his foreign wife at Ezra's command (Ezra x:33), B. C. 459.

15. A "son" of Bani, who had married a foreign wife and divorced her (Ezra x:38), B. C. 459.

16. "Son of Kish," a Benjamite, ancestor of Mordecai (Esth. ii:5), B. C. 479.

17. A head of a Benjamite family living at Jerusalem (1 Chron. viii:21). A. V., SHIMHI.

SHIMEON (shĭm'e-on), (Heb. שִׁמְעוֹן, *shim-one'*, a hearing, or famous one; Gr. Σεμεών, *Simeon*), a layman who married a foreign wife, and put her away (Ezra x:31). (See SIMEON).

SHIMHI (shĭm'hī), (Heb. שִׁמְעִי, *shim-ee'*). Probably the same as SHEMA, son of Elpaal (1 Chron. viii:21), B. C. after 1618. (See, also, SHIMEI, 17.)

SHIMI (shī'mī), (Heb. שִׁמְעִי, *shim-ee'*). See SHIMEI, 1. Exod. vi:17.

SHIMITES, THE (shĭm'ītes, the), (Heb. הַשִּׁמְעִי *hash-shim-ee'*, renowned). Descendants of Shimei, son of Gershom (Num. iii:21; Zech. xii:13).

SHIMMA (shĭm'mà), (Heb. שִׁמְעָא, *shim-aw'*), the son of David (1 Chron. ii:13); also called SHAMMUAH, SHIMEA (which see), and SHIMUA.

SHIMON (shī'mon), (Heb. שִׁימוֹן, *shee-mone'*, desert), obscure genealogy of the descendants of Judah credits Shimon with four sons (1 Chron. iv:19, 20), B. C. after 1618.

SHIMRATH (shĭm'rath), (Heb. שִׁמְרָת, *shim-rawth'*, watch, guard), a son of Shimhi, a Benjamite (1 Chron. viii:21), B. C. after 1618.

SHIMRI (shĭm'rī), (Heb. שִׁמְרִי, *shim-ree'*, vigilant).

1. A Simeonite, son of Shemaiah, and head of a Simeonite family (1 Chron. iv:37), B. C. after 1618.

2. The father of Jediael, one of David's famous guard (1 Chron. xi:45), B. C. before 1043.

3. A Levite, son of Elizaphan, and one of those who assisted in the purification of the Temple

during Hezekiah's reign (2 Chron. xxix:13), B. C. 726.

4. A Merarite Levite. See SIMRI.

SHIMRITH (shĭm'rith), (Heb. שִׁמְרִית, *shim-reeth'*, fem. vigilant), mother of Jehozabad, one of the assassins of king Joash (2 Chron. xxiv:26); called SHOMER (2 Kings xii:21).

SHIMROM (shĭm'rom), (1 Chron. vii:1). See SHIMRON, 2.

SHIMRON (shĭm'ron), (Heb. שִׁמְרוֹן, *shim-rone'*, watch-height).

1. A city of Zebulun (Josh. xix:15). It is named in the list of the places whose kings were called by Jabin, king of Hazor, to assist against Joshua (xi:1). Its full name was perhaps Shimron-meron (Josh. xii:20). Though not positively identified, *Semûnieh*, five miles west of Nazareth, has been conjectured among other places.

2. The fourth son of Issachar, and head of a family (Gen. xlvi:13; Num. xxvi:24); called SHIMROM (1 Chron. vii:1), B. C. 1874.

SHIMRONITES, THE (shĭm'ron-ītes, the), (Heb. הַשִּׁמְרֹנִי, *hash-shim-ro-nee'*), descendants of Shimron (Num. xxvi:24).

SHIMRON-MERON (shĭm'ron-mē'ron), (Heb. שִׁמְרוֹן מְרוֹן, *shim-rone' mer-one'*, guard of lashing). One of the thirty-one towns of Canaan conquered by Joshua (Josh. xii:20); probably the full form of SHIMRON.

SHIMSHAI (shĭm'shāi), (Heb. שִׁמְשַׁי, *shim-shah'ee*, sunny), a scribe who, with Rehum, a chancellor, or sort of satrap of conquered Judæa and Samaria, wrote to Artaxerxes against the Jews, recently returned from captivity (Ezra iv:8, 9, 17, 23), B. C. 529.

SHINAB (shī'năb), (Heb. שִׁנְאָב, *shin-awb'*, father's tooth). King of Admah, who was conquered by Chedorlaomer (Gen. xiv. 2). Josephus (*Ant.* i, 9) calls him Σεναβάρης, *Senabarace*. B. C. about 2064.

SHINAR (shī'nar), (Heb. שִׁנְעָר), *shin'awr*), the proper name of Babylonia, particularly of the country around Babylon (Gen. x:10; xiv:1; Is. xi:11; Dan. i:2; Zech. v:11). (See BABYLONIA).

SHION (shī'on). A. V. **SHIHON** (Josh. xix:19).

SHIP (shĭp), (Heb. אֳנִיָּה, *on-ee-yaw'*, conveyance; סְפִינָה, *sef-ee-naw'*, a vessel ceiled with a deck; צִי, *tsee*, a ship).

In few things is there greater danger of modern associations misleading the reader of the Scriptures than in regard to the subject of the present article. Both the ships and the navigation of the ancients, even of the most maritime states, were as dissimilar as things of the same kind can well be to the realities which the terms now represent. Navigation confined itself to coasting, or, if necessity, foul weather, or chance drove a vessel from the land, a regard to safety urged the commander to a speedy return, for he had no guide but such as the stars might afford under skies with which he was but imperfectly acquainted. And ships, whether designed for commercial or warlike purposes, were small in size and frail in structure.

The Jews cannot be said to have been a seafaring people; yet their position on the map of the world is such as to lead us to feel that they could not have been ignorant of ships and the business which relates thereunto. Phœnicia, the northwestern part of Palestine, was unquestionably among, if not at the head of the earliest cultivators of maritime affairs. Then the Holy Land itself lay with one side coasting a sea which was anciently the great highway of navigation, and the center of social and commercial enterprise. Within its own borders it had a navigable lake. The Nile, with which river the fathers of the nation had become acquainted in their bondage, was another great thoroughfare for ships. And the Red Sea itself, which conducted towards the remote East, was at no great distance even from the capital of the land. Then at different points in its long line of seacoast there were harbors of no mean repute. Let the reader call to mind Tyre and Sidon, in Phœnicia, and Acre (Acco) and Jaffa (Joppa), in Palestine. Yet the decidedly agricultural bearing of the Israelitish constitution checked such a development of power, activity, and wealth, as these favorable opportunities might have called forth on behalf of seafaring pursuits. It is evident that the Israelites must have only partially improved their local advantages, since we find Hiram, king of Tyre, acting as carrier by sea for Solomon, engaging to convey in floats to Joppa the timber cut in Lebanon for the Temple, and leaving to the Hebrew prince the duty of transporting the wood from the coast to Jerusalem. And when, after having conquered Elath and Ezion-geber on the further arm of the Red Sea, Solomon proceeded to convert them into naval stations for his own purposes, he was still,

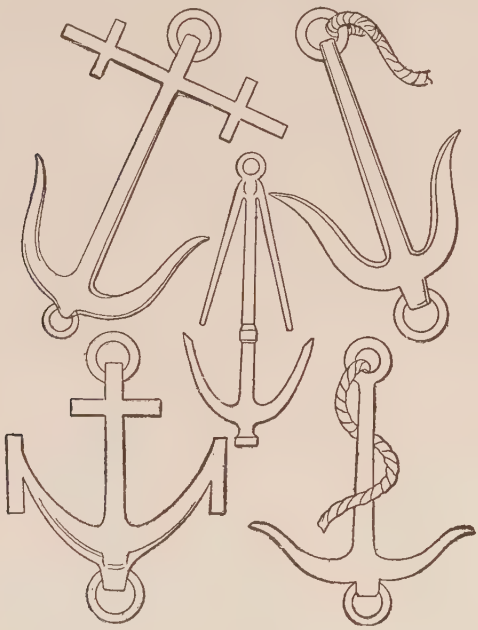
Ancient Ship. (From a Painting Found in Pompeii.)

whatever he did himself, indebted to Hiram for 'shipmen that had knowledge of the sea' (1 Kings ix:26; x:22).

The reader of the New Testament is well aware how frequently he finds himself with the Savior on the romantic shores of the sea of Gennesaret. There Jesus is seen, now addressing the people from on board *a vessel* (Matt. xiii:2; Luke v:3); now sailing up and down the lake (Matt. viii:23; ix:1; xiv:13; John vi:17). Some of his earliest disciples were proprietors of barks which sailed on this inland sea (Matt. iv:21; John xxi:3; Luke v:3). These 'ships' were indeed small, though they were not mere boats.

The vessels connected with Biblical history were for the most part ships of burden, almost indeed exclusively so, at least within the period of known historical facts. In a ship of this kind was Paul conveyed to Italy. They (*naves onerariæ*) were, for the purposes to which they were destined, rounder and deeper than ships of war, and sometimes of great capacity. In consequence of their bulk, and when laden, of their weight, they were impelled by sails rather than by oars. On the prow stood the insignia from which the ship was named, and by which it was known. These in Acts (xxviii:11) are

called *parasamon,* 'sign,' which it appears consisted in this case of figures of Castor and Pollux—*lucida sidera*—brilliant constellations, auspicious to navigators (Horat. *Od.,* i, 3; Liv. xxxvii, 92; Tac. *Ann.* vi, 34; Ovid, *Fast,* i, 10, 1). Each ship was provided with a boat, intended in case of peril to facilitate escape, *skapha* (Acts xxvii:16, 31, 32; Cic. *De Invent.* ii, 51); and several anchors (Acts xxvii:29, 40; Cæs. *Civ.* i, 25); also a plumb line for sounding (Acts xxvii:28; Isidor. *Orig.* xix, 4). Among the sails one bore the name of *artemon,* translated in Acts xxvii:40, by 'mainsail;' but possibly the word may rather mean what



Ancient Anchors.

is now termed the 'topsail' (*Schol. ad Juven.* xii, 68). In great danger it was customary to gird the vessel with cables, in order to prevent her from falling to pieces under the force of wind and sea (Acts xxvii:17; Polyb. xxvii. 3, 3; Athen. v. 204; Hor. *Od.,* i, 14, 6). The captain was denominated *nauklaros* (Acts xxvii:11), steersman, though he was a different person from him who had the actual charge of the helm, who bore the name of *koo-ber-nay'tace,* which is the root of our word 'governor' (Lat. *gubernator,* helmsman).

The dangers of the ocean to sailors on board such ships as these were, and in the then ignorance of navigation, caused sailing to be restricted to the months of spring, summer, and autumn; winter was avoided. To the Romans the sea was opened in March and closed in November (Cæs. *Bell. Gall.* iv, 36; v, 23; Philo, *Opp.* iv, 548; Acts xxvii:9); and ships which towards the end of the year were still at sea earnestly sought a harbor in which to pass the winter (Acts xxvii:12).

Figurative. (1) *Ships of Tarshish,* are put for the merchants and mariners concerned in them (Is. xxiii:14), and for the glory and strength of God's enemies (Is. ii:16; Ps. xlviii:7). (2) The Chaldeans *cried in their ships,* when busied in their trade in the river Euphrates; and when hastening to flee away from Cyrus, as he took the city; and the water of the river was diverted. (3) The *church* is likened to a *tossed ship,* to denote her troubled and unsettled condition in this world (Is. liv:11). (4) The *Assyrian kingdom* is likened to a *ship,* of which the king was the *mast,* the princes and rulers the *tacklings,* and the common people and army the *sails* (Is. xxxiii:23, 24). (5) The *third part of the ships destroyed* under the second trumpet, may denote the ships, islands, and maritime cities destroyed by the Goths and Huns, about the end of the fourth, and beginning of the fifth Christian centuries; and the corruptions of multitudes of useful ministers in the church (Rev. viii:9). (6) *Man's life* is likened to *swift ships,* or *ships of pleasure;* how quickly it hastens to an end! (Job ix:26) —Brown. (7) An industrious housewife is likened to a *merchant ship bringing "her food from afar"* (Prov. xxxi:14). (8) "Shipwreck" is symbolical of departing from the faith (1 Tim. i:19), for, like a wreck, one who loses faith in Christ, becomes not only useless, but dangerous.

SHIPHI (shī'phī), (Heb. שִׁפְעִי, *shif-ee',* abundant; Σαφατ). A Simeonite, father of Ziza, a prince under Hezekiah (1 Chron. iv:37), B. C. before 726.

SHIPHMITE, THE (shĭph'mite, the), (Heb. הַשִּׁפְמִי, *ha-shif-mee'*).

Probably, not certainly, a native of SHEPHAM, an appellation of Zabdi, the officer in David's household who had charge of the wine making (1 Chron. xxvii:27).

SHIPHRAH (shĭph'rah), (Heb. שִׁפְרָה, *shif-raw'*). One of the midwives of the Hebrews who evaded Pharaoh's command to kill the male children and was therefore blessed (Exod. i:15-21), B. C. about 1740.

SHIPHTAN (shĭph'tan), (Heb. שִׁפְטָן, *shif-tawn',* judicial). Father of the Kemuel, who was a commissioner from the tribe of Ephraim to divide Canaan (Num. xxxiv:24), B.C. before 1618.

SHISHA (shī'shà), (Heb. שִׁישָׁא, *shee-shaw',* whiteness), father of Elihoreph and Ahiah, who were royal secretaries in the time of Solomon (1 Kings iv:3), B. C. before 960. Called SHAVSHA (1 Chron. xviii:16).

SHISHAK (shī'shăk). (Heb. שִׁישַׁק, *shee-shak'*), a king of Egypt contemporary with Jeroboam, to whom he gave an asylum when he fled from Solomon (1 Kings xi:40). He was the Sheshenk I of the monuments, first sovereign of the Bubastite twenty-second dynasty.

(1) The Origin of the royal line of which Sheshenk I was the head is extremely obscure. Lepsius gives a genealogy of Sheshenk I from the tablet of Harp-sen from the Serapeum, which, if correct, decides the question. In this Sheshenk I is the son of a chief Namuret, whose ancestors, excepting his mother, who is called "royal mother," are all untitled persons, and all but the princes bear foreign, apparently Semitic names. Sayce (*High. Crit.,* p. 361) says: "The dynasty of Shishak was of Lybian origin, and the rise of its founder was due to the power which the Lybian mercenaries had gained in the state. . . . It lasted one hundred and twenty years."

(2) Relation to Israel. The death of Solomon closed the glory period of Israel. When Rehoboam assembled all Israel at Shechem his final reply to the reasonable demands of Israel ruptured the once united kingdom. Rehoboam was compelled to retreat for safety to the bounds of Judah—the original Davidic realm. Jeroboam, who had fled from the wrath of Solomon, and taken refuge in the court of Shishak, the new

Libyan usurper of the throne of Egypt, was recalled and hailed as king of the seceding tribes. This disruption of the united kingdom gave Solomon's son the tribes of Judah and Benjamin, while the remainder fell to the lot of the returning fugitive Jeroboam. Thus for more than two centuries these rival kingdoms faced each other, generally in friendly, but sometimes in hostile relations. They fortified their realms against each other, and attempted to establish such political and religious policies as would guarantee patriotic fidelity on the part of their citizens and permanency of government.

The new Pharaoh of the twenty-second dynasty, Shishak (Sheshenk) I, had dethroned the power of the king whose daughter Solomon had taken to wife. In this new court Jeroboam had been sheltered (1 Kings xi:26-40). Doubtless Shishak's ambition had stretched into Asia, which had been in early centuries the foraging ground of some of Egypt's greatest victors. We do not know whether Jeroboam had any part in suggesting an aggressive campaign in this direction, though his acquaintance made in his brief Egyptian sojourn could not have been entirely forgotten. Whatever his motive may have been, Shishak, in the fifth year of the reign of Rehoboam (1 Kings xiv:25-28), carried his arms into Palestine. He overran the territory of Judah, stormed, captured and plundered Jerusalem. He carried off to Egypt the immense treasures of Solomon's accumulation, and compelled the proud Rehoboam to acknowledge his supremacy. Shishak also ravaged considerable territory of the northern kingdom, including the capture of some of its prominent cities.

(3) Shishak's Inscription. On the southern wall of the court of the great temple of Amun at Karnak, Shishak has inscribed a sculpture representing this campaign. He enumerates 133 places, towns and fortresses that he captured, the northernmost being Megiddo. In this sculpture, the giant figure of Shishak is represented as holding in his left hand the ends of ropes which bind long rows of captives neck to neck. Their hands are tied behind them, and the victor's right hand holds over others a rod with which he threatens them. The names of the conquered cities are inscribed on ovals or shields that cover the lower part of the body of each prisoner. Some of the most familiar names in this list are: Gaza, Taanach, Abel, Adullam, Bethanath, Beth-horon, Aijalon, Gibeon, Shunem, and Judah-Melech, which the late Dr. Birch regarded as the name of the sacred city of Judah, Jerusalem. Prof. Sayce sees in the heads of the conquered those of Amorites, not of Jews. They are the fair-skinned, light-haired, blue-eyed, long-headed Amorites who are seen on the earlier monuments of Egypt. This seems to point to a general prevalence of Amorites among the Jews at this time.

Whether the resistance that Shishak met was so stubborn as to discourage further advances into Asia is unknown. Neither is there any evidence that he exercised continued authority over the people and territory captured. Whatever may have been the immediate results to Judah and Israel of this incursion and plunder, it is evident that within the next fifteen years the northern and southern kingdoms met in a mortal combat without interference from any outside power. (Price, *The Mon. and the O. T.*, 2d Ed., p. 142, *sq.*)

SHITRAI (shĭt'ra-ī), (Heb. שִׁטְרַי, *shit-rah'ee*), a Sharonite who had oversight of David's herds that fed in Sharon (1 Chron. xxvii:29), B. C. 1043.

SHITTAH (shĭt'tah), (Heb. שִׁטָּה, *shit-taw'*), **and SHITTIM** (shit'tim), (Heb. שִׁטִּים, *shit-teem'*).

(1) These words occur in several passages of Exodus, and indicate the kind of wood which was employed in making the various parts of the tabernacle while the Israelites were wandering in the wilderness. It is mentioned also as forming part of the offerings, as in Exod. xxv:5, 'rams' skins dyed red, and badgers' skins and *shittim* wood;' and in xxxv:7, 24. In Is. xli:19, it is mentioned as a tree worthy of planting, 'I will plant in the wilderness the cedar, the *shittah* tree, and the myrtle, and the oil tree,' etc. (2) It is exceedingly

Acacia Seyal.

probable that the tree referred to belongs to the *Acacia*, found both in Egypt and in the deserts of Arabia. 'The acacia tree,' says Dr. Shaw, 'being by much the largest and most common tree in these deserts (Arabia Petræa), we have some reason to conjecture that the *shittim* wood was the wood of the acacia, especially as its flowers are of an excellent smell, for the *shittim* tree is, in Is. xli:19, joined with the myrtle and other fragrant shrubs.' Mr. Kitto says: 'The required species is found in either the *Acacia gummifera*, or in the *A. Seyal*, or rather in both. They both grow abundantly in the valleys of that region in which the Israelites wandered for forty years, and both supply products which must have rendered them of much value to the Israelites. We think the probability is that the *A. Seyal* supplied the shittim wood, if, indeed, the name did not denote acacia wood in general. This tree grows from fifteen to twenty feet in height.' Robinson and Smith frequently mention the *Seyal* as occurring in the same situations. It is very probable therefore that it yielded the shittim wood of Scripture.

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SHITTIM (shĭt'tim). **1.** (Heb. שִׁטִּים, *shit-teem'*, acacia), a spot in the plain of Moab, east of the Dead Sea, where the Israelites formed their last encampment before passing the Jordan (Num. xxv:1; comp. Micah vi:5). (See WANDERING, THE.)

2. (Heb. see above.) The valley of Shittim, mentioned in Joel iii:18.

It must certainly have been west of the Jordan, and probably in the neighborhood of Jerusalem. The name is probably to be regarded as an appellative—'acacia vale' denoting, perhaps, as that tree delights in a dry soil, an arid, unfruitful vale. If a particular valley is meant it is the Arabah about the Dead Sea (comp. Ezek. xlvii:1-12).

SHIZA (shī'zà), (Heb. שִׁיזָא, *shee-zaw'*, splendor), a Reubenite, father of Adina, one of David's warriors (1 Chron. xi:42), B. C. before 1043.

SHOA (shō'à), (Heb. שׁוֹעַ, *sho'ah*, rich), a proper name occurring only in connection with the Babylonians, Chaldeans and Assyrians (Ezek. xxiii:23).

It was no doubt a province of the Chaldean empire, and probably the *Shutu* of the Assyrians, lying northwest of Babylon between the Tigris and the mountains of Elam and Media.

SHOBAB (shō'băb), (Heb. שׁוֹבָב, *sho-bawb'*, rebellious, erring).

1. Son of David and Bathsheba (2 Sam. v:14; 1 Chron. iii:5; xiv:4), B. C. after 1044.

2. Apparently the second son of Caleb the son of Hezron by his first wife Azubah (1 Chron. ii:18), B. C. after 1874.

SHOBACH (shō'băk), (Heb. שׁוֹבָךְ, *sho-bawk*, expansion), general of the army of Hadadezer, king of Syria, was defeated by David at Helam (2 Sam. x:16), B. C. 1034; called SHOPHACH (1 Chron. xix:16, 18).

SHOBAI (shō'ba-ī), (Heb. שֹׁבַי, *sho-bah'ee*, taking captive), the children of Shobai were doorkeepers of the Temple, who returned from captivity with Zerubbabel (Neh. vii:45; Ezra ii:42), B. C. much before 536.

SHOBAL (shō'bal), (Heb. שׁוֹבָל, *sho-bawl'*, flowering, or a shoot; Gr. Σωβάλ, *sobal*).

1. Son of Seir, a Horite, and one of the dukes of Edom (Gen. xxxvi:20, 29; 1 Chron. i:38), B. C. after 1963.

2. Son of Hur, the son of Caleb, and founder or prince of Kirjath-jearim (1 Chron. ii:50, 52), B. C. about 1612.

3. In 1 Chron. iv:1, 2, Shobal appears as a son of Judah, and father of Reaiah, but perhaps identical with 2.

SHOBEK (shō'bek), (Heb. שׁוֹבֵק, *sho-bake'*, perhaps forsaking), one of the chiefs of the people who signed the covenant with Nehemiah (Neh. x:24), B. C. 446.

SHOBI (shō'bī), (Heb. שֹׁבִי, *sho-bee'*, one who captures), son of Nahash, of Rabbah, of the children of Ammon (2 Sam. xvii:27), and one of those who met David at Mahanaim, when he fled from Absalom, B. C. 1023.

SHOCO (shō'ko), (Heb. שׁוֹכוֹ, *so-ko'*, branches), a variation of SOCOH, SHOCHO, SOCHOH, SOCHO, etc. (2 Chron. xxviii:18). See SOCHO.

SHOCHO (shō'ko), (1 Sam. xvii:1). See SOCHO.

SHOCK OF CORN (shŏk ŏv kôrn), (Heb. גָּדִישׁ *gaw-deesh'*, a heap), a small stack of cut grain (Judg. xv:5; Job v:26).

SHOE (shōō). For a literal treatment of this subject see SANDAL.

Figurative. (1) The Hebrews eating the first passover with their *shoes on, loins girded,* and *staff in their hand,* denoted that they were immediately after to begin their journey (Exod. xii:11). (2) *Putting off shoes,* implied reverence of the presence of God (Exod. iii:5; Josh. v:15). (3) *Want of shoes,* imported mourning, debasement, and slavery (2 Sam. xv:30; Ezek. xxiv:17; Is. xx:2, 4). (4) The *plucking off a shoe, and giving it to another,* imported resignation of right to him (Ruth iv:7). But a widow's loosing the shoe from the foot of a man who refused to marry her, and raise up children to his deceased brother, denoted that he deserved to be treated as a slave and base person (Deut. xxv:9). (5) To *bear* or *unloose one's shoes,* imports doing him the meanest offices (Matt. iii:11; Luke iii:16). (6) David *cast his shoe over Edom,* when he took possession of the country and used the people as slaves (Ps. lx:8, and cviii:9). (7) The saints have their feet *beautiful with shoes,* and are *shod with the preparation of the gospel of peace,* when by the truths of the gospel their souls are made free, are enabled and disposed to, and are ready in all holy obedience (Ezek. xvi:10; Eph. vi:15). (8) *"Thy shoes shall be iron and brass"* (Deut. xxxiii:25), meaning that God's people should be fully protected, even to their feet, the figure *shoes* probably referring to a sort of metallic greaves worn by the ancients.

SHOHAM (shō'hăm), (Heb. שֹׁהַם, *sho'ham*).

1. A precious stone mentioned in Gen. ii:12; Exod. xxviii:9; xxxv:9, 27; Job xxviii:16; Ezek. xxviii:13. That it is really unknown is evinced by the variety of opinions which have been hazarded concerning it. In the last two texts the Septuagint makes it the *beryl,* and is followed by the Vulgate. Josephus also gives it the same name (*Antiq.* iii. 7, 5). This is a great weight of authority; and whether the beryl be the *shoham* or not, it is a Scriptural stone by virtue of the mention of it in Rev. xxi:20. There is no doubt that the stone which we call beryl is the substance to which the ancients gave the same name. It is of a pale sea-green color, inclining sometimes to water-blue, and sometimes to yellow. In its crystallized form it exhibits sexagonal columns striped longitudinally. The *shoham* furnished the shoulder pieces in the breastplate of the high-priest, on each of which six names were engraven, and for this purpose the stalky beryl, consisting of long, stout, hexagonal pieces, was peculiarly suited. Beryls are found, but not often, in collections of ancient gems. In Gen. ii:12, the *shoham* is named as the product of Havilah; in Job xxviii:16, it is mentioned as a stone of great value, being classed with the sapphire and the gold of Ophir; in Ezek. xxviii:13, it appears as a valuable article of commerce. (See BERYL.)

2. Second son of Jaaziah, a Merarite Levite, who, with his brothers, was employed about the ark by David (1 Chron. xxiv:27), B. C. 1043.

SHOMER (shō'mer), (Heb. שׁוֹמֵר, *sho-mare'*, keeper). 1. Second son of Heber, of the tribe of Asher (1 Chron. vii:32); called SHAMER in 1 Chron. vii:34.

2. Father of Jehozabad, who slew King Joash (2 Kings xii:21); this name is converted into SHIMRITH for the feminine (2 Chron. xxiv:26).

SHOPHACH (shō'făk), (Heb. שׁוֹפָךְ, *sho-fawk'*, extension), a general of Hadarezer (1 Chron. xix:16, 18), called also SHOBACH (2 Sam. x:16).

SHOPHAN (shō'phan), (Heb. שׁוֹפָן, *sho-fawn'*, hidden or hollow). In the A. V. a fortified town of Gad, east of Jordan (Num. xxxii:35); but probably it should be read as an affix of the word before it, 'Atrothshophan.'

SHORE. The rendering of three Hebrew and two Greek words. 1. *Khofe* (Heb. חוֹף, *chafed* by waves, Gesenius, or *inclosed,* Fuerst; comp.

Eng. *cove*), a roadstead (Judg. v:17; Jer. xlvii: 7; "coast" in Josh. ix:1; Ezek. xxv:16; "haven" in Gen. xlix:13; "seaside" in Deut. i:7).

2. *Kaw-tseh'* (Heb. קָצֶה), *extremity* of the land (Josh. xv:2; elsewhere "brim" or "brink").

3. *Saw-faw'* (Heb. שָׂפָה, *lip*), used in our sense of seashore (Gen. xxii:17; Exod. xiv:30, etc.).

4. *Ahee-ghee-al-os'* (Gr. αἰγιαλός), the *beach*, on which the waves *dash* (Matt. xiii:2, 48; John xxi:4; Acts xxi:5; xxvii:39, 40).

5. *Khi'los* (Gr. χεῖλος, the *lip*), usually rendered the "lip" (Matt. xv:8; Mark vii:6; Rom. iii:13, etc.), once "shore" (Heb. xi:12), as the place upon or from which the waves pour. (Mc. & Str. *Cyc.*)

SHOSHANNIM (sho-shăn'nīm), (Heb. Ps. lxix, שׁוֹשַׁנִּים, and Ps. xlv, שֹׁשַׁנִּים, *sho-shan-neem'*, lily), a musical director to the leader of the choir, probably indicating the melody "after" or "in the manner of which" the psalms were to be sung.

SHOULDER is generally the rendering of Heb. שֶׁכֶם, *shek-em'*, the *neck*, as the place to receive a burden (Gen. xxi:14; xxiv:15, 45, etc.). Twice (Num. vi:19; Deut. xviii:3) it represents Heb. זְרוֹעַ, *zer-o'ah*, the *arm*, the fore shoulder offered in sacrifice. *Shoke* (Heb. שׁוֹק) is used especially of the right, or "heave" shoulder (Exod. xxix: 27; Lev. vii:32-34, etc.). *Kaw-thafe'* (Heb. כָּתֵף, *clothed*) is the *shoulder* properly so called, as the spot from which garments are suspended (Exod. xxviii:12; xxxix:7), especially of the "shoulder pieces" of the high-priest (see PRIEST, HEBREW PRIESTHOOD). In Is. xi:14 it is the peculiar name of Philistia's coast land; in Josh. xv:11, used figuratively of the shoulder of the nation. *O'mos* (Gr. ὦμος, Matt. xxiii:4; Luke xv:5) has a similar meaning with *shek-em'*, above.

The respect paid by offering the shoulder of animals to God, and to men of distinction, as the most delicate part, should not be overlooked. So the shoulder of the heave-offering, at the consecration of priests was to the sanctified as above referred to in Exod. xxix:27, and the shoulder of the Nazarite's offering was to be waved (Num. xvi: 19). So Samuel showed a mark of the greatest respect to Saul, by reserving the shoulder for his eating (1 Sam. ix:24), *i. e.*, he treated him as king elect. It is probable that the right shoulder had the pre-eminence; and this became the property of the priest who officiated. (Comp. Lev. vii:32, 34; viii:25; ix:21; x:14.)

Figurative. (1) *Burdens on the shoulder* denote labor, servitude, oppression (Gen. xlix:15; Is. ix:4, and x:27; Ps. lxxxi:6). (2) To serve with one *shoulder* is to do it with one consent (Zeph. iii:9). (3) To *pull away the shoulder* is rebelliously to refuse subjection to God's law as an unruly beast refuses to draw in a yoke (Neh. ix:29; Zech. vii:11). (4) To be *carried on the shoulder* is to be carried honorably, as royal persons (Is. xlix:22). (5) The government is on Christ's *shoulder;* the whole care and rule of the church is committed to his power, and wisdom, and love (Is. ix:6). (6) As badges of honor and rule were worn *on the shoulders,* keys on the shoulder denote the power of government (Job xxxi:36; Is. xxii:22). (7) The border of a country; as God dwelt between Benjamin's *shoulders* (Is. xi:14); *i. e.*, as his temple stood on Moriah, in their border.

SHOULDER BLADE (shōl'dĕr blād), (Heb. שִׁכְמָה, *shik-maw'*), properly the socket where the bone is attached (Job xxxi:22).

SHOULDER PIECE (shōl'dĕr pēs), (Heb. כָּתֵף, *kaw-thafe'*, clothed), an ornament on the ephod of the high-priest (Exod. xxviii:7, 25; xxxix:4; "shoulders," xxviii:12; xxxix:7; "sides," xxviii:27; xxxix: 20).

SHOVEL (shŭv''l), (Heb. רַחַת, *rakh'ath*), the implement with which the ashes were removed from the altar (Exod. xxvii:3). In Is. xxx:24, it is a "winnowing fork."

SHOWBREAD (shō'brĕd'). See SHEWBREAD; TABERNACLE; etc.

SHOWER (shou'ĕr), is the reading (Ezek. xiii: 11, 13; xxxiv:26) for 'a heavy rain'; (Job xxiv:8), 'a storm'; and (Deut. xxxii:2; Ps. lxv:10; lxxii:6; Jer. iii:3; xiv:22; Mic. v:7) of 'drops.' (See RAIN.)

SHRED (shrĕd), (Heb. פָּלַח, *paw-lakh'*, cut to pieces). And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and *shred them* into the pot of pottage; for they knew *them* not (2 Kings iv:39).

SHRINE (shrīn), (Gr. ναός, *nah-os'*, a temple), a miniature of the temple of Diana, with a statue of the goddess.

SHROUD (Heb. חֹרֶשׁ, *kho'resh*, thicket, Ezek. xxxi:3), elsewhere rendered "cover" or "shelter"; a wood.

SHRUB (shrŭb), (Heb. שִׂיחַ, *see'akh*), a 'bush' (Job xxx:4, 7); "plant" (Gen. ii:5).

SHUA (shu'á), (Heb. שׁוּעַ, *shoo'ah*, cry for help).

1. A Canaanite, father of Judah's wife (1 Chron. ii:3; Gen. xxxviii:12; A. V. *Shuah*), B. C. before 1895.

2. (Heb. *shoo'aw*, שׁוּעָא), daughter of Neber (1 Chron. vii:32), B. C. after 1874.

SHUAH (shu'ah), (Heb. שׁוּחַ, *shoo'akh*, pit).

1. Son of Abraham by Keturah, his wife (Gen. xxv:2; 1 Chron. i:32), B. C. before 1988.

2. (Heb. שׁוּחָה, *shoo-khaw'*, properly SHUCHAH), a descendant of Judah (1 Chron. iv:11), B. C. before 1612.

3. (Heb. שׁוּעַ, *shoo-ah'*), father of Judah's wife, the Canaanitess (Gen. xxxviii:2, 12). (See SHUA, 1.)

SHUAL (shu'al), (Heb. שׁוּעָל, *shoo-awl'*).

This word and the term in A. V. for jackal are both somewhat arbitrarily interpreted by the word 'fox;' although that denomination is not uniformly employed in different texts (Judg. xv: 4; Neh. iv:3; Ps. lxiii:10; Cant. ii:15; Lam. v: 18; Ezek. xiii:4). Fox is thus applied to two or more species, though only strictly applicable in a systematic view to *Taaleb,* which is the Arabic name of a wild canine, probably the Syrian fox, *Vulpes Thaleb,* or *Taaleb,* of modern zoologists, and the only genuine species indigenous in Palestine. Fox is again the translation of *alopax,* in Matt. viii:20; Luke ix:58; xiii:32; but here also the word in the original texts may apply generically to several species rather than to one only.

None of the explanations which we have seen of the controverted passage in Judg. xv:4, 5, relative to the *shoo-awl'-yim,* foxes, jackals, or other canines, which Samson employed to set fire to the corn of the Philistines, is altogether satisfactory.

First, taking Dr. Kennicott's proposed explanation of the case by reading 'foxes' instead of 'sheaves,' and 'ends' instead of 'tails,' the meaning then would be that Samson merely connected 300 shocks of corn, already reaped, by bands or ends, and thus burned the whole. We admit that this, at first view, appears a rational explanation; but it should be observed that three hundred shocks of corn would not make two stacks, and therefore the result would be quite inadequate, considered as a punishment or act of vengeance upon the Philistine population, then predominant over the greater part of Palestine; and if we take shocks to mean corn-stacks, then it may be asked how, and for what object, were three hundred corn-stacks brought together in one place? The task, in that hilly region, would have occupied all the cattle and vehicles for several months; and then the corn could not have been threshed out without making the whole population travel repeatedly, in order finally to reload the grain and take it to their threshing floors.

Commentators, following the reading of the Septuagint, have with common consent adopted the interpretation that two foxes were tied together by their tails with a firebrand between them. Now this does not appear to have been the practice of the Romans, nor does it occur in the fable of Apthonius. We understand the text to mean that each fox had a separate brand; and most naturally so; for it may be questioned whether two united would run in the same direction. They would assuredly pull counter to each other, and ultimately fight most fiercely; whereas, there can be no doubt that every canine would run, with fire attached to its tail, not from choice, but necessity, through standing corn, if the field lay in the direction of the animal's burrow; for foxes and jackals, when chased, run direct to their holes, and sportsmen well know the necessity of stopping up those of the fox while the animal is abroad, or there is no chance of a chase. We therefore submit that by the words rendered 'tail to tail' we should understand the end of the firebrand attached to the extremity of the tail. Finally, as the operation of tying three hundred brands to as many fierce and irascible animals could not be effected in one day by a single man, nor produce the result intended if done in one place, it seems more probable that the name of Samson, as the chief director of the act, is employed to represent the whole party who effected his intentions in different places at the same time, and thereby insured that general conflagration of the harvest which was the signal of open resistance on the part of Israel to the long-endured oppression of the Philistine people. (See Fox; Dog; Wolf; Samson.) C. H. S.

SHUAL (shu'al), (Heb. שׁוּעָל, *shoo-awl'*, jackal).

1. Third son of Zophah, an Asherite (1 Chron. vii:36), B. C. after 1612.

2. A place invaded by the Philistines, probably a little northeast of Bethel of Benjamin (1 Sam. xiii:17).

SHUBAEL (shu'bă-ĕl), (Heb. שׁוּבָאֵל, *shoo-baw-ale'*, captive of God). Two Levites (1 Chron. xxiv:20; xxv:20), elsewhere called Shebuel.

SHUHAM (shu'ham), (Heb. שׁוּחָם, *shoo-khawm'*, humility), son of Dan (Num. xxvi:42); called Hushim (Gen. xlvii:23).

SHUHAMITES (shu'ham-ītes), (Heb. שׁוּחָמִי, *shoo-khaw-mee*), descendants of Hushim or Shuham, numbering 4,460 when the Israelites entered Canaan (Num. xxvi:42, 43).

SHUHITE (shu'hīte), (Heb. שׁוּחִי, *shoo-khee'*), the Shuhites were descendants of Abraham by Keturah, through Shuah (Gen. xxv:2; 1 Chron. i:32). It is an epithet applied to Bildad (Job ii:11, xviii:1, etc.).

SHULAMITE (shu'lam-īte), (Heb. שׁוּלַמִּית, *shoo-lam-meeth'*), a person addressed in Solomon's Song (Cant vi:13).

SHUMATHITES (shu'math-ītes), (Heb. שׁוּמָתִי, *shoo-maw-thee'*), a family which sprang from Kirjath-jearim (1 Chron. ii:53).

SHUMIM (shu'mim), (Heb. שׁוּם, *shoom*, odor). Occurs only once in Scripture, and that in the passage which has already been quoted under Abattachim, etc., where the Israelites are described as murmuring, among other things, for the leeks, the onions, and the garlic (*shoom*) of Egypt. There can be no doubt of its being correctly so translated, as the Arabic *thom* still signifies a species of garlic, which is cultivated and esteemed throughout eastern countries. Ancient authors mention that garlic was cultivated in Egypt. (See Garlic.) J. F. R.

SHUNAMMITE (shu'nam-mīte), (Heb. שׁוּנַמִּית, *shoo-nam-meeth'*), *i. e.* the native of Shunem (2 Kings iv:8, 12). It is an epithet of Abishag (1 Kings i:3; ii:17; ii:22). See Woodward, *Lectures on the Shunammite.*

SHUNEM (shu'nem), (Heb. שׁוּנֵם, *shoo-name'*, Sept. Σουνάμ, *sunam*).

A town of the tribe of Issachar (Josh. xix:18), where the Philistines encamped before Saul's last battle (1 Sam. xxviii:4), and to which belonged Abishag, the last wife of David (1 Kings i:3), and 'the Shunamite woman,' with whom Elisha lodged (2 Kings iv:8-37; viii:1-6). Eusebius and Jerome describe it as, in their day, a village lying five Roman miles from Mount Tabor towards the south. They call it Sulem. It has of late years been recognized in a village called Solam, three miles and a half north of Zerin (Jezreel), which is a small place on the slope of a hill, where nothing occurs to denote an ancient site (Elliot, ii. 378; Schubert, iii. 165; Robinson, iii. 169, 170).

SHUNI (shu'ni), (Heb. שׁוּנִי, *shoo-nee'*, quiet), the son of Gad, and founder of the family of Shunites (Gen. xlvi.16; Num. xxvi:15), B. C. 1874.

SHUNITES (shu'nītes), (Heb. הַשּׁוּנִי, *shoo-nee'*), descendants of Shuni (Num. xxvi:15).

SHUPHAM (shu'pham), (Heb. שְׁפוּפָם, *shef-oo-fawm'*), the "son" of Benjamin, and head of a family of Shuphamites (Num. xxvi:39); called Shephuphan (1 Chron. viii:5). He was probably the *son* of Bela and grandson of Benjamin.

SHUPHAMITE (shu'pham-īte), (Heb. שׁוּפָמִי, *shoo-faw-mee'*), a descendant of Shupham (Num. xxvi:39), or Shephuphan (1 Chron. viii:5).

SHUPPIM (shŭp'pim), (Heb. שֻׁפִּים, *shoop-peem'*). 1. A descendant of Benjamin, and son of Ir (1 Chron. vii:12), B. C. 1856. He is also called Shupham, and Shephuphan (which see).

2. A Levite doorkeeper of the Temple (1 Chron. xxvi:16), B. C. 1013. Probably the word is not a proper name, but the last two syllables of the preceding word.

SHUR (shûr), (Heb. שׁוּר, *shoor'*; Sept. Σούρ, *sur*), a city on the confines of Egypt and Palestine (Gen. xvi:7; xx:1; xxv:18; 1 Sam. xv:7; xxvii:8). Josephus makes it the same as Pelusium (*Antiq.*

vi.7, 3; comp. 1 Sam. xv:7); but this city bore among the Hebrews the name of Sin.

More probably Shur was somewhere in the vicinity of the modern Suez. The desert extending from the borders of Palestine to Shur, is called in Exod. xv:22, the 'desert of Shur,' but in Num. xxxiii:8, the 'desert of Etham.'

SHUSHAN (shu'shan), (Heb. שׁוּשָׁן, *shoo-shan'*).

1. A word which occurs in several passages of the Old Testament and is translated *lily* in the Authorized Version. In the article KRINON we have mentioned that several plants have been adduced as the lily of the New Testament, such as *Amaryllis lutea, Ixiolirion montanum,* etc., but that *Lilium chalcedonicum,* or the scarlet martagon lily, appears to be the one alluded to by our Savior. Besides the above, there are no doubt several other plants indigenous in Syria, which might be grouped with them, and come under the denomination of lily, when that name is used in a general sense, as it often is by travelers and others. The term *shoo-shan'* seems also to have been employed in this sense.

Lotus (Water Lily).

The *shoo-shan'* of Scripture has been variously interpreted by translators, being by some thought to be the rose, by others the violet, or convallaria, a jasamine, or some one or more of the plants included under the general name of lily. But it appears to us that none but a plant which was well known and highly esteemed would be found occurring in so many different passages. Thus, in 1 Kings vii:19-26, and 2 Chron. iv:5, it is mentioned as forming the ornamental work of the pillars and of the brazen sea, made of molten brass, for the house of Solomon, by Hiram of Tyre. In Canticles the word is frequently mentioned; and it is curious that in five passages, Cant. ii:2 and 16; iv:5; vi:2 and 3, there is a reference to feeding among lilies; which appears unaccountable, when we consider that the allusion is made simply to an ornamental or sweet-smelling plant; and this the *shoo-shan'* appears to have been from other passages in which it is mentioned. Thus in Cant. ii:1, 'I am the rose of Sharon and the *lily* of the valleys;' verse 2, 'as the *lily* among thorns, so is my love among the daughters;' v:13, 'his lips like *lilies,* dropping sweet smelling myrrh;' vii:2, 'thy belly is like an heap of wheat set about with *lilies.*' If we consider that the book of Canticles is supposed to have been written on the occasion of the marriage of Solomon with a princess of Egypt, it is natural to suppose that some of the imagery may have been derived from her native country, and that the above lily may be a plant of Egypt, rather than of Palestine. And this appears to us to be the case, especially as the water lily or lotus of the Nile seems suitable to most of the above passages. (See LILY.)

2. *Shushan the Palace.* Shushan was the Elamite capital, Susa. It was the chief town and capital of Susiana, called Elam in the Scriptures, in which the kings had their winter residence (Dan. viii:2; Neh. i:1; Esther i:2, 5). It was situated upon the Euleus or Choaspes, on the spot now occupied by the village Schush (Rennel, *Geog. of Herodotus;* Kinneir, *Mem. Pers. Empire;* K. Porter, *Travels,* ii. 4, 11; Ritter, *Erdkunde Asien,* ix. 294; Kitto, *Pictorial Bible,* on Dan. viii:2). At this place there are extensive ruins, extending perhaps twelve miles from one extremity to the other, and consisting, like the other ruins of this region, of hillocks of earth and rubbish covered with broken pieces of brick and colored tile. At the foot of these mounds is the so-called tomb of Daniel, a small building erected on the spot where the remains of that prophet are locally believed to rest. It is apparently modern; nothing, however, but the belief that this was the site of the prophet's sepulcher could have led to its being built in the place where it stands (Malcolm, *Hist. of Persia,* i. 255, 256); and it may be added that such identifications are of far more value in these parts, where occasion for them is rare, than among the crowded 'holy places' of Palestine. The city of Schush is now a gloomy wilderness, infested by lions, hyenas and other beasts of prey. It is in N. lat. 31° 56′ and E. long. 48° 26′.

The term *palace* is used to translate a Hebrew word which means the fortress and indeed the whole capital city, as well as its chief palace or temple.

Elam was the southern kingdom, or afterward province, of what was later called Persia. The name Persia comes into use as the name Elam begins to be lost, when the successors of Cyrus preferred to call themselves kings of Persia rather than of Elam. So the word Elam points to a pre-exilic period, rather than post-exilic.

In the case of Susa, the city may well be called the Palace, as it was the palace that gave it its distinction and that has remained in splendid ruins to this day—first the old palace of Memnon, then that of Darius. We are indebted for our knowledge of Shushan chiefly to the recent excavations of M. Dieulafoy and his courageous wife, the fruits of which were only about three years ago put into the museum of the Louvre in Paris.

The city of Shushan is mentioned in the Bible, not only in the Book of Esther as the place where the events took place, but also in the first verse of Nehemiah as the capital from which the patriotic Hebrew governor started on his mission to rebuild Jerusalem. It is also mentioned in connection with one of Daniel's visions. Elam is much more frequently mentioned, first in the race table in Genesis x, and often afterwards in the Prophets. The word Elam simply means high land, as opposed to the low land about the Mesopotamian plains.

A very careful study of Shushan has appeared within a few months in Germany, by A. Billerbeck, entitled *Susa: a Study of the Ancient History of Western Asia.* This work gathers together the history of Elam, as far as is known to us, and of its famous and beautiful capital, as studied by

Loftus, Dieulafoy, and others. We first hear of this country about 3000 B. C., and it has even been supposed that the earliest population of Babylonia, called Accadim, or Sumerim, brought their first civilization out of the hill country of Elam.

But the earliest population of Babylonia and of the outlying districts of Elam were of a widely extended race who are called negritoes, to distinguish them from negroes. Their skin was dark brown to black, and their hair and eyes were black. They were evidently little mixed with Semitic blood, and their descendants are still found in the neighborhood; they are a timid and oppressed people who have not entirely lost their distinctive marks. The high lands were occupied from the earliest known times by a more vigorous race, and we may believe these whites to have been Mongolians which came from the north. A Semitic invasion starting from Arabia, before 3000 B. C., and which covered Assyria and Babylonia, must also have reached Elam. The Iranians, or true Persians, representing an Aryan stock and culture, came much later with the Persians from the north.

The old Mongolian name of Elam was Ansan, Elam being the Semitic designation. Our first knowledge of the country reaches back into legendary times. In what is called the Nimrod epic of ancient Babylonia we are told that the hero Gilgamesh (Izdubar, or Nimrod) delivered Babylonia from an Elamite tyrant Khumbaba, whether representing the original negrito population or the Mongol is not certain, but more probably the latter was the ruling class even in the earliest historical times.

About 2300 B. C. one of the great events in the world's history occurred, the irruption from the East of a vast horde of Mongolians over the western part of Asia. One branch of them crossed the northern Tigris and Euphrates, and did not stop until it entered Egypt, mixed with the Semites, whom they drove before them, and established the Hyksos dynasty. The other passed over Elam, and overran Babylonia to the Persian Gulf. This gave rise to the Elamite dynasty, which ruled Babylonia for perhaps a century, and which we know in the Biblical Chedorlaomer king of Elam, who made a raid nearly as far as Egypt in the time of Abraham. But the Semitic inhabitants of Babylonia drove them out, and established the purely Semitic dynasty of Hammurabi. The date of this conquest is fixed only by an Assyrian document which tells how King Assur-bani-pal recovered from Susa an image of Nana, the goddess of the morning, which had been carried off from Erech by the Elamites seventeen centuries before.

But the hill country is apt to dominate the inhabitants of the low lands, and about 1600 B. C. another Elamite invasion conquered Babylonia and ruled for about two centuries, being the prevailing power in the East, with its capital at Susa. The Assyrian power began to be developed about this time, and lived at peace with Elam until the ninth century B. C., after which there were recurring wars, until Assur-bani-pal utterly conquered Elam and destroyed Susa. Meanwhile an Aryan or Iranian race from the North and East was preparing to subdue the Mongolians; and Cyrus, himself, tracing his origin chiefly from Elam, but with some Aryan blood, was the founder of the kingdom of Persia, which overthrew Babylon, conquering Nabonidus and his son Belshazzar. (See BELSHAZZAR).

This was the beginning of the period of the glory of Shushan the palace, from which, once more, after nearly two thousand years, Asia was ruled to the shores of the Mediterranean, and even Egypt was subjugated, as in the time of the Hyksos invasion.

The monuments give us, not only the record of the kings who ruled in Susa, but actual portraits of Cyrus and Darius Hystaspis. The profile of Darius is purely Aryan, having no suggestion of Semitic or Mongolian stock, while the picture of Cyrus suggests rather Mongolian blood.

The great palace of Shushan described in the Book of Esther was built by Darius Hystaspis, but enlarged by Xerxes. It was to this palace, with its wonderful audience room, that Dieulafoy devoted the time allowed him for excavation. It was built on a platform 975 feet long by 650 wide. The audience room was 190 feet square and opening on the south. There were thirty-six marble columns at equal distances, six on a side, and sixty-eight feet high, including the capital. On each of the three closed sides was a veranda of two rows of six columns. The walls inside and out were decorated with richly colored glazed tiles. Inside and above was a succession of lions in a walking position. On the outside was a still more magnificent frieze representing the military guard of Darius, which consisted of ten thousand soldiers. These are represented as belonging to the negrito type; a succession of six of them has been carried to Paris and now forms a principal treasure of the Louvre.

In front of the Audience Hall, to the south was a beautiful garden or "paradise" from which visitors were admitted to an audience with the king. Through the garden the audience room was approached by a broad avenue, flanked with walls covered with glazed or colored tiles.

Still farther south and at a forty foot lower level, was another platform three hundred feet wide, which served as an outer court, with fountains and trees, from which the ascent was made by a flight of marble steps, the sides of the staircase being ornamented with rich tiles. Through this outer court, up this magnificent stairway flanked with its wall, and with flags and streamers flying from high poles, the ambassadors of other powers, and the princes with their retinues bearing their tribute, passed under the costly curtains that shaded the audience chamber, into the presence of the great king. Here, too, he held his public feasts, and here occurred the exciting events in the history of Ahasuerus, Haman, Esther, and Mordecai; except those more private interviews, which probably occurred in the later palace and seraglio built by Xerxes (Ahasuerus) just to the north of the great audience room. *Shushan the Palace,* by William Hayes Ward, D. D., *Homiletic Review,* June, 1894.

SHUSHAN-EDUTH (shu'shan-ē'duth), (Heb. שׁוֹשַׁן עֵדוּת, *shoo-shan'ay-dooth'*, Ps. lx, title), "Lily of testimony." This word doubtless indicates the song to the air of which Ps. lx is to be sung.

SHUTHALHITES (shu'thal-hītes), (Heb. שֻׁתַלְחִי, *shoo-thal-khee'*), the descendants of SHUTHELAH, son of Ephraim (Num. xxvi:35).

SHUTHELAH (shu'the-lah), (Heb. שׁוּתֶלַח, *shoo-theh'lakh*, noise of breaking).

1. First of the three sons of Ephraim, and head of the family of Shuthelah (1 Chron. vii:20-27; Num. xxvi:35, 36), B. C. between 1856 and 1802.

2. Son of Zabad, and sixth in descent from 1 (1 Chron. vii:21), B. C. after 1618.

SHUTTLE (shŭt't'l), (Heb. אֶרֶג, *eh'reg*, a weaving), used in Job vii:6 as a figure of the swiftness of life.

SIA (sī'à), (Heb. סִיעָא, *see-aw'*, congregation), a chief of the Nethinim whose descendants returned from captivity with Zerubbabel (Neh. vii:47); called SIAHA (Ezra ii:44), B. C. before 536.

SIAHA (si'a-hà), (Heb. סִיעֲהָא, *see-ah-haw'*). (Ezra ii:44). See SIA.

SIBBECAI (sĭb'be-kāi), (Heb. סִבְּכַי, *sib-bek-ah'ee*, thicket like), SIBBECHAI the Hushathite (2 Sam. xxi:18; 1 Chron. xxvii:11), probably so called from his birthplace (1 Chron. xi:29). He was captain of the twenty-four thousand men who served David in the eighth month. B. C. 1043.

SIBBECHAI (sĭb'be-kāi), (Heb. סִבְּכַי, *sib-bek-ah'ee*). See SIBBECAI.

SIBBOLETH (sĭb'bo-lĕth), another form of SHIBBOLETH (Judg. xii:6).

SIBMAH (sĭb'mah), (Heb. שִׂבְמָה, *sib-maw'*, balsam place), in Num. (xxxii:38) called SHIBMAH (which see).

SIBRAIM (sĭb'ra-ĭm), (Heb. סִבְרַיִם, *sib-rah'yim*, a twofold hope), a landmark of the northern boundary of the Holy Land (Ezek. xlvii:16); not identified.

SICHEM (sī'kem), (Heb. שֶׁכֶם, *sheh'kem*, shoulder, ridge), an incorrect rendering of SHECHEM (Gen. xii:6).

SICKLE (sĭk'k'l), (Heb. חֶרְמֵשׁ, *kher-mesh'*, a reaping hook, Deut. xvi:9; xxiii:25; מַגָּל, *mag-gawl'*, same meaning, Jer. l:16; Joel iii:13; Gr. δρέπανον, a sickle), an instrument for cutting grain.

SIDDIM, VALE OF (sĭd'dim), (Heb. עֵמֶק, *ay'mek*, הַשִּׂדִּים, *has-sid-deem*, the valley of the fields), a valley full of bitumen pits where the battle between the four kings and the five occurred. It was afterwards submerged under the waters of the Dead Sea (Gen. xiv:3, 8, 10).

SIDON (sī'don). See ZIDON.

SIDONIANS (sī-dō'ni-anz). See ZIDONIANS.

SIEVE (sĭv), (Heb. נְכָרָה, *keb-aw-raw'*, netted, Amos ix:9; נָפָה, *naw-faw'*, Is. xxx:28), they were often made of string, rushes, or reeds by the Egyptians.

SIGN (sīn), several Greek and Hebrew words are thus translated, and they all signify a token, or whatever serves to express or represent another thing.

Thus the Lord gave to Noah the rainbow, as a sign of his covenant (Gen. ix:12, 13) and for the same purpose he appointed circumcision to Abraham (Gen. xvii:11; see, also, Exod. iii:12; Judg. vi:17). In Is. vii:18, the word is used for a prophetic similitude, "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel." (See also Ezek. iv:3.)

SIGNET (sĭg'net). See ORNAMENTS; RING; SEAL.

SIHON (sī'hon), (Heb. סִיחֹן, *see-khone'*, sweeping away; *i. e.*, a warrior sweeping all before him), the king of the Amorites, reigning at Heshbon, who was destroyed, and his kingdom subjugated, in the attempt to resist the progress of the Israelites through his dominions (Num. xxi:21, 23, *sq.*; Deut. i:4; ii:24, 31, 32; iii:2, 6; iv:46; xxix:7; Josh. ii:10; Jer. xlviii:45). (See AMORITES.)

SIHOR (sī'hôr), more properly SHIHOR, (Heb. שִׁחוֹר, *shee-khore'*, black, turbid), the Hebrew proper name for the Nile (Is. xxiii;3; Jer. ii:18).

The word means 'black;' and a corresponding name or epithet (Μέλας, *black*) was by the Greeks applied to the same river (Serv. *ad. Virg. Georg.* iv. 291), on account of the black slime left after the subsidence of the inundation. In Josh. xiii:3; 1 Chron. xiii:5, Sihor is put as the southwestern limit of Palestine, where one would rather expect 'the torrent of Egypt.' Opinions vary as to the identity of Sihor (Josh. xiii:3) and Shihor (1 Chron. xiii:5) with the first two. Keil (*Com.*) thinks them to be the brook of Egypt, the modern *Wady el Arish*.

SIHOR-LIBNATH (sī'hôr-lĭb'nath). See SHIHOR-LIBNATH.

SILAS (sī'las), (Gr. Σίλας, *see'las*, a contraction of SILVANUS, *sil-oo-an-os'*, wooded), a distinguished Christian teacher in the church at Jerusalem, who, with Barnabas, was associated by that church with Paul (Acts xv:22, 32), and accompanied him in his second journey through Asia Minor to Macedonia (Acts xv:40; xvi:19, 25; xvii:4).

He remained behind at Berea for a short time, when Paul was obliged to flee from that place (Acts xvii:10, 14). They met again at Corinth (Acts xviii:5; comp. Thess. i:1), where Silas was active in the work of an evangelist (2 Cor. i:19). He is invariably called Silvanus in the Epistles, but the contraction Silas is always used in the Acts. Whether this Silvanus is the same person who was the bearer of St. Peter's epistle to the churches in Asia Minor (1 Pet. v:12) cannot be ascertained. The traditions (*cb. Dorothæum et Hippolytum*) regard Silas and Silvanus as different persons, making the former bishop of Corinth, and the latter bishop of Thessalonica.

SILENCE (sī'lens).

1. *Dem-aw-maw'* (Heb. דְּמָמָה, *stillness*) is used poetically by hendiadys (Job iv:16 דְּמָמָה וָקוֹל אֶשְׁמָע), *I hear stillness and a voice, i. e.*, a still voice, a light whisper.

2. *Khaw-rash'* (Heb. חָרַשׁ, *to be dumb*), is joined with deafness. Spoken of God as not listening to and answering the prayers of men (Ps. xxviii:1; xxxv:22; l:3, 21).

3. *See-gah'o* (Gr. σιγάω) is used in our sense of not speaking; of one wishing to speak in a tongue ("unknown"), in which case he is not to speak unless an interpreter is present (1 Cor. xiv:28). It relates to Corinthian women, who on account of the custom of the times were not permitted to speak in the church (1 Cor. xiv:34).

SILK (sĭlk), (Heb. שֵׁשׁ, *shesh-ee'*, or שֵׁשׁ, *shaysh*). The only undoubted mention of silk is that of Rev. xviii:12.

The material called silk in Prov. xxxi:22, was probably the *byssus;* while that of Ezek. xvi:10, 13, was understood to be the same by the rabbins. It is probable that the Jews were acquainted with silk from the time of the commercial relations with other nations initiated by Solomon.

SILLA (sĭl'la), (Heb. סִלָּא, *sil-law'*, twig, basket; Gr. Σελλά, *sella*).

The scene of the murder of King Joash (2 Kings xii:20). Whether it was a road extending from the Joppa gate to the Haram area, now called David's road, or a place in the valley below, is uncertain.

SILOAH (sĭ-lō'ah). See SILOAM.

SILOAM or SHILOAH (sĭ-lō'am), (Heb. שִׁלֹחַ, *she lo'akh*). It is also spelled Siloah.

The name Siloah or Siloam is found only three times in Scripture as applied to water; once in

Isaiah (viii:6), who speaks of it as running water; again, as a pool, in Neh. iii:15; and lastly, also a pool, in the account of our Lord's healing the man who had been born blind (John ix:7-11). None of these passages affords any clue to the situation of Siloam; but this silence is supplied by Josephus, who makes frequent mention of it as a fountain (*De Bell. Jud.* v, 4, sec. 1, 2), and indicates its situation at the mouth of the valley of Tyropœon, where the fountain, now and long since indicated as that of Siloam, is still found. The pool of Siloam is within and at the mouth of the valley of Tyropœon, and about eighty paces above its termination is that of Jehoshaphat. The water flows out of a small artificial basin under the cliff, the entrance to which is excavated in the form of an arch, and is immediately received into a larger reservoir, fifty-three feet in length by eighteen feet in width. The water passes out of this reservoir through a channel cut in the rock, which is covered for a short distance; but subsequently it opens and discloses a lively copious stream, which is conducted into an enclosed garden planted with fig-trees. It is afterwards subdivided, and seems to be exhausted in irrigating a number of gardens occupied with figs, apricots, olive and other trees, and some flourishing legumes. The small upper basin or fountain excavated in the rock is merely the entrance, or rather the termination of a long and narrow subterranean passage beyond, by which the water comes from the Fountain of the Virgin. This has been established beyond dispute by Dr. Robinson, who, with his companion, had the hardihood to crawl through the passage. They found it 1,750 feet in length, which, owing to its windings, is several hundred feet more than the direct distance above ground. It is thus proved that the water of both these fountains is the same, though some travelers have pronounced the water of Siloam to be bad, and that of the other fountain good. It has a peculiar taste, sweetish and very slightly brackish, but not at all disagreeable. Late in the season, when the water is low, it is said to become more

Pool of Siloam, Looking North.

brackish and unpleasant. The most remarkable circumstance is the ebb and flow of the waters, which, although often mentioned as a characteristic of Siloam, must belong equally to both fountains. This establishes the fact that the springs feeding the waters are intermittent. Dr. Robinson himself witnessed this phenomenon in the fountain of the Virgin, where the water rose in five minutes one foot in the reservoir, and in another five minutes sunk to its former level. The intervals and the extent of the flow and ebb in this and the fountain of Siloam, vary with the season; but the fact, though it has not yet been accounted for, is beyond dispute.

The following account of the channel and its inscription is from Major C. R. Conder (*Palestine*, p. 27, *sq.*). "The course of the channel is serpentine, and the farther end near the pool of Siloam enlarges into a passage of considerable height. Down this channel the waters of the spring rush to the pool whenever the sudden flow takes place. In autumn there is an interval of several days; in winter the sudden flow takes place sometimes twice a day. A natural siphon from an underground basin accounts for this flow, as also for that of the 'Sabbatic river' in North Syria. When it occurs the narrow parts of the passage are filled to the roof with water.

"This passage was explored by Dr. Robinson, Sir Charles Warren, and others; but the inscription on the rock close to the mouth of the tunnel was not seen, being then under water. When it was found in 1880 by a boy who entered from the Siloam end of the passage, it was almost obliterated by the deposit of lime crystals on the letters. Professor Sayce, then in Palestine, made a copy, and was able to find out the general meaning of the letters. In 1881 Dr. Guthe cleaned the text with a weak acid solution, and I was then able, with the aid of Lieutenant Mantell, R. E., to take a proper 'squeeze.' It was a work of labor and requiring patience, for on two occasions we sat for three or four hours cramped up in the water in order to obtain a perfect copy of every letter, and afterwards to verify the copies by examining each letter with the candle so placed as to throw the light from right, left, top, bottom. We were rewarded by sending home the first accurate copy published in Europe, and were able to settle many disputed points raised by the imperfect copy of the text before it was cleaned."

The inscription records only the making of the tunnel; that it began at both ends; that the workmen heard the sound of the picks of the other party, and thus guided they advanced, and when they broke through were only a few feet apart. The character of the letters seem to indicate that the scribes of Judah had been accustomed for a long time to write upon papyrus or parchment.

It was from Siloam that water was brought in a golden vessel to the Temple during the feast of Tabernacles (see p. 364, col. 2); to which our Lord probably pointed when he stood in the temple and cried, "If any man thirst, let him come unto me, and drink" (John vii:37).

SILOAM, TOWER OF (sĭ-lō'am, tow'ẽr ŏv), (Gr. ὁ πύργος ἐν τῷ Σιλωάμ).

A tower, probably on the Ophel ridge near Siloam, which fell and killed eighteen people (Luke xiii:4). It is supposed to have been in the village now called *Silwân* or *Kefr Silwân*, east of the valley of Kidron, and to the northeast of the pool. It stands on the west slope of the Mount of Olives. Edersheim (*Life of Jesus*, p. 222) locates the tower at the Siloam Pool, which "had fallen on eighteen persons and killed them," perhaps in connection with that construction of an aqueduct into Jerusalem by Pilate, which called forth, on the part of the Jews, the violent opposition which the Roman so terribly avenged.

SILVANUS (sil-vā'nus), (2 Cor. i:19; 1 Thess. i:1; 2 Thess. i:1; 1 Pet. v.12). See SILAS.

SILVER (sĭl'vẽr), (Heb. כֶּסֶף, *keh'sef*, white, or pale). There is no mention of this metal in Scripture until the time of Abraham. Before that time brass and iron appear to have been the only metals in use (Gen. iv:22). Abraham was rich in gold and silver, as well as in flocks and herds, and silver in his day was in general circulation as money. It was uncoined, and estimated always by weight, Coined money was not in use among the Israelites until an advanced period of their history. The Romans are said to have had only copper money until within five years of the first Punic war, when they began to coin silver (Pliny, *Hist. Nat.* xxx:3). Their coins were extensively introduced into Judæa after it became a Roman province.

Silver, as well as gold, is frequently mentioned in Scripture. They were both largely used by the Jews in the manufacture of articles of ornament, and of various vessels for domestic purposes, and also for the service of the Temple. Many of the idols, and other objects belonging to the idolatrous nations, are stated to have been of silver. This metal was so abundant as to be little thought of in the days of Solomon, although it was at that time, and both before and long afterwards, the principal medium of exchange among the Jews—the only recognized standard or measure of value. (See METALS.) G. M. B.

SILVERLING (sĭl'vẽr-lĭng), (Heb. כֶּסֶף, *keh'sef*, silver), a word used only once (Is. vii:23) for a piece of silver.

SILVERSMITH (sĭl'vẽr-smĭth), (Acts xix:24), a worker in silver. (See METALS.)

SIMEON (sĭm'e-on), (Heb. שִׁמְעוֹן, *shim-ōne'*, favorable hearing; Gr. Συμεών, *simeon*).

1. The second son of Jacob, born of Leah (Gen. xxix:33), and progenitor of the tribe of the same name (B. C. before 2000). He was the full brother of Levi (Gen. xxxiv:25; xxxv:23), with whom he took part in cruelly avenging upon the men of Shechem the injury which their sister Dinah had received from the son of Hamor (Gen. xxxiv:25, 30). (See DINAH.) The ferocity of character thus indicated probably furnishes the reason that Joseph singled Simeon out to remain behind in Egypt, when his other brethren were the first time dismissed (Gen. xlii:24); but when they returned he was restored safely to them (Gen. xliii:23). Nothing more of his personal history is known. The tribe descended from Simeon contained 59,300 able-bodied men at the time of the Exode (Num. i:23), but was reduced to 22,000 before entering Palestine (Num. xxvi:14). This immense decrease in the course of one generation was greater than that sustained by all the other tribes together, and reduced Simeon from third rank to the lowest of all in point of numbers. It cannot well be accounted for but by supposing that the tribe erred most conspicuously, and was punished most severely in those transactions which drew down judgments from God. As it appeared that Judah had received too large a territory in the first distribution of lands, a portion of it was afterwards assigned to Simeon. This portion lay in the southwest, towards the borders of Philistia and the southern desert, and contained seventeen towns (Josh. xix:1-9). However, the Judahites must afterwards have re-appropriated some of these towns; at least Beersheba (1 Kings

ix:3) and Ziklag (1 Sam. xxvii:6) appear at a subsequent period as belonging to the kingdom of Judah. The remarkable passage in 1 Chron. iv: 41-43 points to an emigration of or from this tribe, perhaps more extensive than the words would seem to indicate, and suggests that when they ceased to have common interests, this small tribe was obliged to give way before the greater power of Judah and the pressure of its population (comp. Gen. xlix:7). Nothing more of this tribe is recorded, although its name occurs in unhistorical intimations (Ezek. xlviii:24; Rev. vii:8).

2. The aged person who, when Jesus was presented by his mother at the Temple, recognized the infant as the expected Messiah, and took him in his arms, and blessed him, glorifying God (Luke ii:25-35). The circumstance is interesting, as evincing the expectations which were then entertained of the speedy advent of the Messiah; and important from the attestation which it conveyed in favor of Jesus from one who was known to have received the divine promise that he should 'not taste of death till he had seen the Lord's Christ.' It has been often supposed that this Simeon was the same with Rabban Simeon, the son of the famous Hillel, and father of Gamaliel; but this is merely a conjecture, founded on circumstances too weak to establish such a conclusion.

3. An Israelite of the family of Harim, who divorced his foreign wife after the captivity (Ezra x:31), B. C. 458.

4. A son of Judah, and father of Levi, in the genealogy of Christ (Luke iii:30), B. C. about 886.

5. A form of *Simon* Peter (Acts xv:14; 2 Pet. i:2) in certain MSS.

6. The proper name of NIGER, an eminent Christian at Antioch (Acts xiii:1).

SIMEONITE (sĭm'e-on-īte), (Heb., with the article הַשִּׁמְעֹנִי, *hash-shim-ō-nee'*), a patronymic applied to the descendants of SIMEON, 1 (Num. xxv:14; xxvi:14; 1 Chron. xxvii:16).

SIMILITUDE (sĭ-mĭl'ĭ-tūd). **1.** *Tem-oo-naw'* (Heb. תְּמוּנָה, or תְּמֻנָה, an appearance, shape, likeness). The *form* (A. V. similitude) of Jehovah (Num. xii:6-8; Deut. iv:12, 15, 16) was not the eternal God, for him no mortal man can see (Exod. xxxiii:18; John i:18; 1 John iv:12). It was probably the Angel of His Presence who was sent before the children of Israel (Exod. xxiii:20-22), for we are told that *"My name is in him."*

2. *Dem-ooth'* (Heb. דְּמוּת, model), a pattern (A. V. 2 Kings xvi:10) of an altar; an *image;* something cast, as of oxen (2 Chron. iv:3); a *likeness* (A. V. Gen. i:26, after our likeness); appearance (A. V. Ezek. i:16) as of the wheels, of a man (Dan. x:6). The verb *daw-maw* (*Heb.* דָּמָה, to *liken, compare*) is used (Hos. xii:10) in the sense of employing parables. (See PARABLE.)

3. *Tab-neeth'* (Heb תַּבְנִית, structure, model), a resemblance, as "they changed their glory (*i. e.,* God) into the similitude of an ox" (Ps. cvi·20).

4. The word in the New Testament is from the Gr. ὅμοιος (*hom'oy-os, similar*), and means that which is like, or similar (Rom. v:14; Heb. vii: 15), *likeness* as of man to God (James iii:9).

SIMON (sĭ'mon), (Σίμων, *see'mone*), the same name, in origin and signification, as SIMEON.

1. Simon Maccabæus. One of the Maccabean family. (See MACCABEES.)

2. The apostle, to whom Christ gave the name of Peter, after which he was rarely called by his former name alone, but usually by that of Peter, or else Simon Peter. (See PETER.)

3. Simon, surnamed ZELOTES (Σίμων ὁ Ζηλωτής *Simon the Zelot*), one of the twelve apostles (Luke vi:15; Acts i:13), and probably so named from having been one of the Zealots. (A. D. 27). He is (also called 'The Canaanite' (Σίμων ὁ Καναίτης in Matt. x:44; Mark iii:18). This, however, is not, as is usually the case, to be taken for a Gentile name, but is merely an Aramaic word signifying 'zeal,' and therefore of the same signification as Zelotes. Simon is the least known of all the apostles, not a single circumstance, beyond the fact of his apostleship, being recorded in the Scriptures. He is probably to be identified with Simon the son of Cleophas; and, if so, the traditions concerning that person, given by those who make them distinct, must be assigned to him. These traditions, however, assign a different destiny to this Simon, alleging that he preached the Gospel throughout North Africa, from Egypt to Mauritania, and that he even proceeded to the remote isles of Britain.

4. Son of Cleophas and Mary, brother of the apostles James and Jude, and a kinsman of Jesus (Matt. xiii:55; Mark vi:3). (A. D. 28.) He is probably the same with the Simon Zelotes above mentioned, and in that case we must regard the separate traditions respecting him as apocryphal, and take those assigned to the present Simon as proper to both. They amount to this, that after St. James had been slain by the Jews in A. D. 62, his brother Simon was appointed to succeed him in the government of the church at Jerusalem, and that forty-three years after, when Trajan caused search to be made for all those who claimed to be of the race of David, he was accused before Atticus, the governor of Palestine, and after enduring great torture, was crucified, being then 120 years of age (Epiphanius, *Hæres.* c. 14; Euseb. *Hist. Eccles.* iii, 32; Tillemont, *Hist. Eccles.* ii, 204).

5. The father of Judas Iscariot (John vi:71; xii:4; xiii:2, 26), A. D. before 27.

6. A Pharisee who invited Jesus to his house (Luke vii:40, 43, 44), A. D. 28.

7. Simon the Leper, so called from having formerly been afflicted with leprosy (Matt. xxvi:6; Mark xiv: 3), A. D. 29. He was of Bethany, and after the raising of Lazarus, gave a feast, probably in celebration of that event, at which both Jesus and Lazarus were present (comp. John xii:2). He was, therefore, probably a near friend or relation of Lazarus; some suppose that he was his brother; others that he was the husband of Mary, the sister of Lazarus, who at this feast anointed the Lord's feet, and that Lazarus abode with them. But all this is pure conjecture.

8. Simon the Cyrenian, who was compelled to aid in bearing the cross of Jesus (Matt. xxvii:32; Mark xv:21; Luke xxiii:26), A. D. 29. Whether this surname indicated that Simon was one of the many Jews from Cyrene who came to Jerusalem at the Passover, or that he was originally from Cyrene, although then settled at Jerusalem, is uncertain. The latter seems the more likely opinion, as Simon's two sons, Alexander and Rufus, were certainly disciples of Christ; and it was perhaps the knowledge of this fact which led the Jews to incite the soldiers to lay on him the burden of the cross. The family of Simon seems to have resided afterwards at Rome; for St. Paul, in his epistle to the church there, salutes the wife of Simon with tenderness and respect, calling her

his 'mother,' though he does not expressly name her: 'Salute Rufus, and his mother and mine' (Rom. xvi:13).

9. Simon the tanner, with whom St. Peter lodged at Joppa (Acts ix:43; x:6, 17, 32), A. D. 32. He was doubtless a disciple. His house was by the seaside, beyond the wall, as the trade of a tanner was one which the Jews did not allow to be carried on inside their towns.

10. Simon Magus. In the eighth chapter of the Acts we read that Philip the Evangelist, while preaching the Gospel in a city of Samaria, came in contact with a person of the name of Simon, who had formerly exercised immense power over the minds of the people by his skill in the resources of magic. So high were the pretensions of this impostor, and so profound the impression he had made on the minds of the multitude, that they not only received with readiness all he taught, but admitted his claim to be regarded as an incarnation of the demiurgic power of God.

(1) Preaching of Philip. The doctrines of Philip, however, concerning Christ as the true and only incarnation of Deity, supported by the unparalleled and beneficent miracles which he performed, had the effect of dispelling this delusion, and inducing the people to renounce their allegiance to Simon and receive baptism as the disciples of Christ. On the mind of Simon himself so deep an impression was also produced, that he professed himself a disciple of Jesus, and as such was baptized by Philip.

(2) Simon Desires to Purchase the Holy Spirit. On the news of Philip's success reaching Jerusalem, Peter and John went down to Samaria to confer upon the new converts the spiritual gifts which were vouchsafed to the primitive churches. During their visit Simon discovered that by means of prayer and the imposition of hands the Apostles were able to dispense the power of the Holy Ghost; and supposing probably that in this lay the much-prized secret of their superior power, he attempted to induce the Apostles to impart to him this power by offering them money. This, which for such a man was a very natural act, intimated to the Apostles at once his true character (or rather, to express more accurately our conviction, it enabled them to manifest to the people and publicly to act upon what their own power of discerning spirits must have already taught them of his true character); and accordingly Peter indignantly repudiated his offer, proclaimed his utter want of all true knowledge of Christian doctrine, and exhorted him to repentance and to prayer for forgiveness. The words of Peter on this occasion, it is justly remarked by Neander, 'present the doctrine of the Gospel, which so expressly intimates the absolute necessity of a right state of mind for the reception of all that Christianity conveys, in direct opposition to the Magianism, which denies all necessary connection between the state of mind and that which is divine and supernatural, brings down the divine and supernatural within the sphere of ordinary nature, and imagines that divine power may be appropriated by means of something else than that which is allied to it in man's nature, and which supplies the only point of union between the two' (*Apostol. Zeitalt.* i, 82). The solemn and threatening words of the Apostle struck dread into the bosom of the impostor, who besought the Apostle to pray for him that none of the things he had threatened might come upon him —an entreaty which shows that his mind still labored under what Neander above describes as the chief error of the Magian doctrine.

After this we read no more of Simon Magus in the New Testament.

(3) The Magian Philosophy. Simon's doctrines were substantially those of the Gnostics, and he is not without reason regarded as the first who attempted to engraft the theurgy and egotism of the Magian philosophy upon Christianity. He represented himself, according to Jerome (*In Matt.,* Opp. iv, 114), as the Word of God, the Perfection, the Paraclete, the Almighty, the All of Deity; and Irenæus (i, 20) tells us he carried with him a beautiful female named Helena, whom he set forth as the first *idea* of Deity. If this be not exaggerated fable on the part of his enemies, we must suppose that such modes of speech and representation were adopted by him as suited to the highly allegorical character of Orientalism in his day; for were we to suppose him to have meant such utterances to be taken literally, we should be constrained to look upon him in the light of a madman. (A. D. 30.)

(See Burton's *Heresies of the Apostolic Age,* Lect. iv; Milman, *Hist. of Christianity,* vol. ii, p. 96, *sq.,* etc.). W. L. A.

SIMPLE (sĭm'p'l), (Gr. ἀκέραιος, *ak-er'ah-yos*), guileless, innocent).

This word is sometimes taken in a bad sense in Scripture. Paul (Rom. xvi:19) would have the Romans "wise unto good, and simple concerning evil;" that is, discerning in their choice of good; but avoiding whatever has the appearance of evil, as children who, without much reasoning, fly from everything that does but seem hurtful to them. We read (Prov. xxii:3), "A wise man foreseeth the evil; but the simple [the unthinking, the heedless] pass on and are punished." Simple is sometimes opposed to deception; to an unjust, or a wicked person. It stands for sincerity, fidelity, innocence, candor. In this sense Jacob is called a plain, or simple man (Gen. xxv:27). Wisdom is given to the simple (Prov. i:4; xxi:11).

Simple is capable of a good, a bad, or an indifferent meaning. Simplicity of mind is integrity, innocence of intention, etc. (Rom. xvi:19), honesty, candor (xii:8). Weak simplicity, on the contrary, is credulous, easily imposed on, easily deluded (Prov. xix:25; xxii:3; ix:4. See also Ps. xix:7; cxvi:6; Ezek. xlv:20; 2 Cor. i:12; xi:3).

SIMPLICITY (sĭm-plĭs'ĭ-tў), (Heb. תֹם, *tome,* innocence, integrity), is predicated of the two hundred followers of Absalom in his conspiracy (2 Sam. xv:11), who "knew not anything," *i. e.,* of their leader's intention.

In Prov. i:22 *simplicity* is the rendering of פֶּתִי (*paw-thaw'*), to let oneself be enticed, seduced. In the New Testament *simplicity* stands for Gr. ἁπλότης (*hap-lot'ace*), free from pretense and dissimulation (Rom. xii:8; 2 Cor. i:12). The "simplicity that is in Christ" (2 Cor. xi:3) is that single-hearted faith in Christ which is opposed to a false philosophy in matters pertaining to Christianity (see Grimm, *Gr. and Eng. Lex.*).

SIMRI (sĭm'rī), (1 Chron. xxvi:10). See SHIMRI, 4.

SIN (sĭn), (Heb. חַטָּאָה, *khat-aw-aw';* Gr. ἁμαρτία, *ham-ar-tee'ah*), a falling away from or missing the right path. A transgression of the law, or want of conformity to the will of God (1 John iii:4).

(1) Original Sin, or native depravity, is that whereby our whole nature is disordered, and our inclinations rendered contrary to the law of God. This is sometimes called indwelling sin (Rom. vii). (See DEPRAVITY.) The imputation of the

sin of Adam to his posterity is also what some divines, with some latitude of expression, call original sin.

(2) Actual Sin. Actual sin is a direct violation of God's law, and generally applied to those who are capable of committing moral evil; as opposed to idiots, or children, who have not the right use of their powers. Actual sin may be divided into: (1) Sins of omission consist in the leaving those things undone which ought to be done. (2) Sins of commission are those which are committed against affirmative precepts, or doing what should not be done. (3) Sins of infirmity are those which arise from the infirmity of the flesh, ignorance, surprise, snares of the world, etc. (4) Secret sins are those committed in secret, or those which we, through blindness or prejudice, do not see the evil of (Ps. xix:12). (5) Presumptuous sins are those which are done boldly, and against light and conviction.

(3) The Unpardonable Sin. Unpardonable sin seems to consist in the malicious ascription of the dispensations, gifts and influences of the Spirit to the power of Satan. The reason why this sin is never forgiven, is not because of any want of sufficiency in the blood of Christ, nor in the pardoning mercy of God, but because such as commit it despise and reject the only remedy, *i. e.,* the power of the Holy Spirit, applying the redemption of the Gospel to the souls of men.

There is, however, another view of this unpardonable offense, which deserves consideration. It is plain, says Bishop Tomline, that this sin against the Holy Ghost could not be committed while our Savior was upon earth, since he always speaks of the Holy Ghost as not going to come till after his ascension into heaven. A few days after that great event, the descent of the Holy Ghost enabled the apostles to work miracles, and communicated to them a variety of other supernatural gifts. Hence it appears that the sin against the Holy Ghost consisted in finally rejecting the Gospel as preached by the apostles, who confirmed the truth of the doctrine which they taught "by signs and wonders and divers miracles, and gifts of the Holy Ghost" (Heb. ii:4). It was unpardonable, because this was the consummation of the proofs afforded to the men of that generation of the divine mission of Christ. This sin was manifestly distinct from all other sins; it indicated an invincible obstinacy of mind, an impious and unalterable determination to refuse the offered mercy of God. This view will serve to explain those passages in the epistle to the Hebrews, in which the hopeless case of Jewish apostates is described.

This sin, therefore, is unpardonable not because the grace of God is not sufficient for its forgiveness, but because it springs from a state of the soul in which there is left no disposition for repentance and faith in Jesus Christ. Thus they who are in anxiety lest they have committed this sin show in this very fact that such anxiety is groundless.

SIN (sĭn), (Heb. סִין, *seen,* clayey, muddy; Sept. Σαΐς, *saïs*).

1. A City of Egypt, which is mentioned in Ezek. xxx:15, 16, in connection with Thebes and Memphis, and is described as 'The strength of Egypt,' showing it to have been a fortified place.

The Sept. makes it to have been Saïs, but Jerome regards it as Pelusium. This latter identification has been generally adopted, and is scarcely open to dispute. Pelusium was anciently a place of great consequence. It was strongly fortified, being the bulwark of the Egyptian frontier on the eastern side, and was considered the 'key,' or, as the prophet terms it, 'the strength' of Egypt (*Hist. Bell. Alexand.* p. 20, 27; Liv. xlv:11; Joseph. *Antiq.* xiv:8, 1; *De Bell. Jud.* i:8, 7; i:9, 3). It was near this place that Pompey met his death, being murdered by order of Ptolemy, whose protection he had claimed. It lay among swamps and morasses on the most easterly estuary of the Nile (which received from it the name of Ostium Pelusiacum), and stood twenty stades from the Mediterranean (Strabo. xvi, p. 760; xvii, 801, 802; Plin. *Hist. Nat.* v, 11). The site is now only approachable by boats during a high Nile, or by land when the summer sun has dried the mud left by the inundation; the remains consist only of mounds and a few fallen columns. The climate is very unwholesome (Wilkinson's *Mod. Egypt,* i, 406, 444; Savary's *Letters on Egypt,* i let. 24; Henniker's *Travels*).

2. Desert of Sin or Wilderness of Sin (Heb. מִדְבַּר־סִין, *mid-bar'seen*), the desert which the Israelites entered on turning off from the Red Sea (Exod. xvi:1; xvii:1; Num. xxxiii:12).

It is thought to be the present plain of el-Kaa, which commences at the mouth of the Wady Taiyibeh, and extends along the whole southwestern side of the peninsula. It was the scene of the murmurings and the miracle of the quails and manna (Exod. xvi:1; xvii:1; Num. xxxiii: 11, 12). (See Deserts; Sinai.)

SIN OFFERING (sĭn ŏf'fẽr ĭng). See Offering.

SINA (sī'nà), (Acts vii:30, 38), the Greek form of Sinai.

SINAI (Heb. סִינַי, *sin-ah'ee;* Sept. Σινᾶ, *seenah'*). **(1) Name.** The Hebrew name, according to some, denotes a district of broken or cleft rocks, and is descriptive of the region to which it is applied. The name is a very ancient one, and its meaning not definitely fixed. If Semitic, it, perhaps, means *thorny, i. e.,* cleft with ravines, as above indicated. A. H. Sayce (*High. Crit.,* p. 263) says: "Sinai '(the mountain) which belongs to Sin,' took its name, like the desert which it overlooked, from the Babylonian moon god, Sin." A Himyaritic inscription informs us that the name and worship of Sin had made their way to Southern Arabia, and the name of Sinai makes it plain that such had also been the case in the north.

(2) Geography. That region, according to Exod. xix:1; Lev. vii:38; Num. i:1, 3, 4), is a wild, mountainous country in Arabia Petræa, whither the Israelites went from Rephidim, after they had been out of Egypt for the space of three months. Here the law was given to Moses, which fact renders this spot one of special and lasting interest. From the magnitude and prominence of the Sinaitic group of mountains, the entire district of which it forms a part has received the name of the peninsula of Sinai. This peninsula may be roughly described as formed by a line running from Suez to Ailah, all that lies on the south of this line falling within the peninsula. In the present day the name Sinai is given by Christians to the cluster of mountains to which we have referred; but the Arabs have no other name for this group than Jebel et-Tar, sometimes adding the distinctive epithet Sinai. In a stricter sense the name Sinai is applied to a very lofty ridge which lies between the two parallel valleys of Shu 'eib and el-Lega. Of this ridge the northern end is termed Horeb, the southern Sinai, now called Jebel Mûsa, or Moses' Mount. The entire district is a heap of lofty granite rocks, with steep gorges and deep valleys.

(3) Location. The Sinai ridge, including Ho-

reb, is at least three miles in length. It rises boldly and majestically from the southern end of the plain Rahah, which is two geographical miles

Mountains of Sinai.

long, and ranges in breadth from one-third to two-thirds of a mile, making at least one square mile. This space is nearly doubled by extensions of the valley on the west and east. 'The examination convinced us,' says Robinson (*Biblical Researches,* i, 141), 'that here was space enough to satisfy all the requisitions of the Scriptural narrative, so far as it relates to the assembling of the congregation to receive the law.' Water is abundant in this mountainous region, to which the Bedouins betake themselves when oppressed by drought in the lower lands. As there is water, so also is there in the valley great fruitfulness and sometimes luxuriance of vegetation, as well as beauty. What was the exact locality from which the law was given, it is not easy to ascertain. The book of Deuteronomy (i:6; iv:18, etc.) makes it to be Horeb, which seems most probable; for this, the north end of the range, rises immediately from the plain of which we have just spoken as the headquarters of the Israelites. Sinai is, indeed, generally reputed to be the spot, and, as we have seen, the southern extremity of the range is denominated Moses' Mount; but this may have arisen from confounding together two meanings of Sinai, inasmuch as it denotes (1) a district; (2) a particular part of that district. It was no doubt on Horeb, in the range of Sinai, that the law was promulgated. Robinson imputes the common error to tradition, and declares that 'there is not the slightest reason for supposing that Moses had anything to do with the summit which now bears his name. It is three miles distant from the plain on which the Israelites must have stood, and hidden from it by the intervening peaks of modern Horeb. No part of the plain is visible from the summit, nor are the bottoms of the adjacent valleys, nor is any spot to be seen around it where the people could have been assembled. Robinson also ascended the northern extremity of the ridge, and had there a prospect which he thus describes: 'The whole plain, er-Râhah, lay spread out beneath our feet with the adjacent wadies and mountains. Our conviction was strengthened that here, or on some one of the adjacent cliffs, was the spot where the Lord "descended in fire," and proclaimed the law. Here lay the plain where the whole congregation might be assembled; here was the mount that could be approached and touched, if not forbidden; and here the mountain brow where alone the lightnings and the thick cloud would be visible, and the thunders and the voice of the trump be heard when "the Lord came down in the sight of all the people upon Mount Sinai." We gave ourselves up to the impressions of the awful scene, and read with a feeling that will never be forgotten the sublime account of the transactions and the commandment there promulgated.'

Dr. Sayce (*Higher Crit.,* p. 268, *sq.*) argues that Sinai was "a mountain of Seir, and not in the so-called Sinaitic peninsula," but adds that "the exact site of 'the mount of God' must be left for further exploration to discover."

SINAPI (sĭn'ă-pī), (Gr. Σίναπι, *sin'a-pi,* mustard), translated 'mustard tree' in the Auth. Vers. of the New Testament, has engaged the attention of many commentators (Matt. xiii:31; xvii:20; Mark iv:31; Luke xiii:19; xvii:6).

The plant is *Salvadora Persica,* a large shrub, or tree of moderate size, a native of the hot and dry parts of India, of Persia, and of Arabia. Dr. Roxburgh describes the berries as much smaller than a grain of black pepper, having a strong aromatic smell, and a taste much like that of garden cresses. (See MUSTARD TREE.) J. F. R.

Mustard (*Sinapis nigra*).

SINCERE (sĭn-sēr'), (Gr ἄδολος, *ad'ol-os,* 1 Pet. ii:2, unadulterated, clear); *sine cera,* without wax, as honey.

SINCERITY (sĭn-sēr'ĭ-tў), (Heb. תֻּמִּים, *taw-meem',* without blemish), acting or speaking without hypocrisy (Josh. xxiv:14; Judg. ix:16, 19). The Gr. ἄδολος, *ad'ol-os,* means unadulterated, as "the sincere (pure) milk of the word" (1 Pet. ii:2).

Sincerity denotes truth and uprightness; an agreement of the heart and tongue. Sincerity is opposed to double-mindedness, or deceit, when the sentiments of the heart are contrary to the language of the lips. Paul desires the Philippians (i:10) to be pure, their behavior innocent, etc., that thus they may "be *sincere* (Gr. *hag-noce'*) and without offense till the day of Christ." Sincerity in Eph. vi:24 and Tit. ii:7 is the rendering of the Gr. *af-thar-see'-ah;* the meaning of the first passage being to "love our Lord Jesus Christ with never-diminishing (undecaying) love" (A. V. "love in uncorruptness"); while in Tit. ii:7 the A. V. renders "in thy doctrine *showing* uncorruptness, gravity." "The sincerity of your love" (2

Cor. viii:8) may properly be rendered that "your love is legitimate" (Gr. *gnay'see-os*); while *i-lik-ree'ni-ah* means *found pure* when tested by the sunlight, and so *pure, unsullied* (Phil. i:10; 1 Cor. v:8; 2 Cor. i:12; ii:17). (Mc. & Str. *Cyc.*, Barnes, *Bib. Cyc.*)

SINEW (sĭn'ū), (Heb. גִּיד הַנָּשֶׁה, *gheed hawn-naw-sheh'*, Gen. xxxii:32, and עָצַב, *aw-rak'*, to gnaw, Job xxx:17).

The thigh cord, *nervus ischiadicus*, in the hip, which may be injured by a violent strain (Gen. xxxii:32). In Job (xxx:17) it is uncertain whether the reference is to gnawing pains or the worms which were formed in his ulcers.

SINGING. Singing is figuratively used to denote joy (Neh. xii:27; Is. xxxv:2; xliv:23; li:11), and so the absence of it is expressed by the cessation of song (Is. xvi:10).

SINGLE EYE is the rendering in the A. V. of ὀφθαλμὸς ἁπλοῦς, *of-thal-mos' hap-looce'* (Matt. vi:22; Luke xi:34). *Hap-looce'* means simple, that in which there is nothing complicated or confused; and here denotes a healthy, unclouded vision.

SINIM (sī'nim), (Heb. סִינִים, *see-neem'*, land of the Persians).

A people whose country, 'land of Sinim,' is mentioned only in Is. xlix:12, where the context implies a remote region, situated in the eastern or southern extremity of the earth. Many Biblical geographers think this may possibly denote the Sinese or Chinese, whose country is Sina, China. This view is not void of probability, but objections to it are obvious and considerable. Some, therefore, think that by the Sinim the inhabitants of Pelusium (Sin) are, by synecdoche, denoted for the Egyptians (Bochart, *Phaleg* iv, 27). But as the text seems to point to a region more distant, others have upheld the claims of the people of Syene, taken to represent the Ethiopians (Michaelis, *Spicil.* ii, 32, *sq.*; *Suppl.* p. 1741, *sq.*).

SINITE (sĭn'īte), (Heb. סִינִי, *see-nee'*, *asennius*), a people probably near Mount Lebanon (Gen. x:17; 1 Chron. i:15).

"And Canaan begat Sidon, his firstborn, and Heth, and the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite." From its position in the list it is inferred that it lay toward the north, perhaps in the northern part of the Lebanon district. In that region were "*Sinna*, a mountain fortress mentioned by Strabo . . . *Sinum*, or *Sini*, the ruins of which existed in the time of Jerome," and others with somewhat similar names.

SINLESSNESS OF CHRIST (sĭn'lĕs-nĕs ŏv krīst), the perfect freedom of Christ from sin.

Scripture Statement. The Old Testament prophecies relating to Christ point to his perfect purity (Is. ix: 6. 7; ch. liii). The New Testament bears most emphatic testimony to the same fact (Matt. xi:29, 30; John iv:34; vi:38; viii:29, 46; xv:10; xvii:4; Acts iii:14; Rom. viii:3; 2 Cor. v:21; Heb. iv:15; vii:26, 27; 1 Pet. i:19; ii:22; 1 John ii:2; iii:5). It is distinctly stated that Christ was tempted, and if so we must admit the possibility of his sinning. Yet his temptations were in no case such as spring from a sinful nature, and the fact remains that he was absolutely without sin (See TEMPTATION OF CHRIST; also article on JESUS CHRIST).

SION, MOUNT (sī'on, mount), (Heb. הַר שִׂיאֹן, *har see-ohn'*).

1. A name given (Deut. iv:48) to one of the elevations of the mountain ridge called Hermon.

2. The name of one of the mountains on which the city of Jerusalem was built, and on which the citadel of the Jebusites stood when David took posession of it, and transferred his court thither from Hebron, whence it is frequently called the city of David; and from his having deposited the ark here, it is also frequently called "the holy hill" (Heb. xii:22; Rev. xiv:1).

SIPHMOTH (sĭph'moth), (Heb. שִׁפְמוֹת, *sif-moth'*, fruitful places, 1 Sam. xxx:28), a place where David entertained his friends during his early days in the south of Judah. Site unknown.

SIPPAI (sĭp'pāi), (Heb. סִפַּי, *sip-pah'ee*, threshold, bowl), a giant of Gezer, slain by Sibbechai (1 Chron. xx:4), called Saph (2 Sam. xxi:18).

SIRACH (sī'rak), (Gr. Σειράχ, *sei-rach'*, Sira), the father of Jesus (Joshua), who wrote the Hebrew original of the book of Ecclesiasticus.

SIRAH (sī'rah), (Heb. סִרָה, *see-raw'*, retreat, retired, departure, apostasy), a spring north of Hebron (2 Sam. iii:26), where Joab recalled Abner. It is probably 'ain Sareh, a mile and a half northwest of Hebron.

SIRION (sĭr'i-ŏn), (Heb. שִׂרְיֹן, *sir-yone'*, in Deut. iii:9; but in Ps. xxix:6, שִׂרְיֹן, *shir-yone'*), one of the names of Mount Hermon, by which it was known to the Zidonians.

SIRS (sērs), (Gr. ἀνήρ, *an-ayr'*), a form of address as we would say "Gentlemen," "Sirs" (Acts vii:26).

SISAMAI (sĭ-săm'a-ī), (Heb. סִסְמַי, *sis-mah'ee*, distinguished), the son of Eleasah, a descendant of Sheshan in the line of Jerahmeel (1 Chron ii:40), B. C. about 1618.

SISERA (sĭs'e-rà), (Heb. סִיסְרָא, *see-ser-aw'*, battle array).

1. The general in command of the mighty army of the Canaanitish king Jabin. As this is the only instance in those early times of armies being commanded by other than kings in person, the circumstance, taken in connection with others, intimates that Sisera was a general eminent for his abilities and success. He was, however, defeated by Barak, and slain (Judg. iv:2-22), under the circumstances which have been described in the article JAEL. (B. C. 1409.)

2. The name of Nethinim, who returned from captivity under Zerubabbel (Ezra ii:53; Neh. vii:55). They were probably Canaanite captives devoted to the lowest offices of the Temple.

SISTER (sĭs'tēr), (Heb. אָחוֹת, *aw-khōth'*; Gr. ἀδελφή, *ad-el-fay'*).

Among the Hebrews, sister has equal latitude with brother. It is used, not only for a sister by natural relation, from the same father and mother, but also for a sister by the same father only, or by the same mother only, or a near relation only (Matt. xiii:56; Mark vi:3). Sarah is called sister to Abraham (Gen. xii:13; xx:12) though only his niece, according to some, or sister by the father's side, according to others. In Leviticus (chap. xviii:18) it is forbidden to wed the sister of a wife; *i. e.* to marry two sisters, or, according to some interpreters, to marry a second wife, having one already. Literally, "Thou shalt not take a wife over her sister to afflict her;" as if to forbid polygamy.

Figurative. Jerusalem, Samaria, and Sodom are called "sisters," because the inhabitants of those places were so similar in wickedness (Jer. iii:8, 10; Ezek. xvi:46). The saints are called Christ's "sisters;" they possess the same human

nature; they are spiritually begotten by his Father, and made like him in grace; and dearly he loves, protects, and carefully provides for them (Matt. xii:50).

SISTER'S SON (Gr. *Ἀνέψιος, a-neps'ee-os*), translated Col. iv:10, A. V., should be rendered "cousin" in accordance with its use in the LXX and in classic Greek. Comp. Num. xxxvi:11, and LXX.

SIT, SITTING (sĭt, sĭt'tĭng), (Heb. יָשַׁב, *yaw-shab'*; Gr. *καθέζομαι, kath-ed'zom-ahee*), the favorite position of the Orientals, who sit upon the floor with their feet crossed under them.

"In Palestine people *sit* at all kinds of work; the carpenter saws, planes, and hews with his hand-adze sitting upon the ground or upon the plank he is planing. The washerwoman sits by the tub, and, in a word, no one stands where it is possible to sit" (Thomson, *Land and Book*, i, 191).

Figurative. (1) To *sit with one*, denotes intimate fellowship with him (Ps. xxvi:5). (2) To *sit* in dust or darkness, imports great poverty, contempt, ignorance, and trouble (Is. xlvii:1; Luke i:79; Mic. vii:8). (3) To *sit* on thrones, imports confirmed glory, and authority (Matt. xix:21). (4) *Sitting*, ascribed to God, or Christ as Mediator, imports their undisturbed rest and authority (Ps. xlvii:8 and xxix:10), or their judging and punishing of men (Dan. vii:9, 26; Joel iii:12; Matt. xxvi:64). (5) Christ's *sitting at God's right hand*, denotes his fixed and peaceful possession of the most intimate fellowship with God, and his continued power of governing the church and her concerns (Ps. cx:1; Eph. i:20). (6) The saints *sit together in heavenly places;* in Christ their head, they are already possessors of the celestial glories, and shall quickly enjoy them in their own person (Eph. ii:6). (7) Antichrist's *sitting in the temple of God*, imports his residence in the church, and his pretense to rule the conscience of her members (2 Thess. ii:4).

SITH (sĭth), (Heb. אִם, *eem*, Ezek. xxxv:6), since, corruption of Old English. Latimer has "sithens" and Shakespeare has "sithence."

SITNAH (sĭt'nah), (Heb. שִׂטְנָה; *sit-naw'*; accusation, strife), a well dug by Isaac where there was a conflict with the Philistines (Gen. xxvi:21). The modern *shutneh*.

SIVAN (sī'van), (Heb. סִיוָן, *see-vawn'*; Sept. Νισάν, *nisan*), the third month of the Hebrew year, from the new moon of June to the new moon of July. The name admits of a Hebrew etymology; but as it occurs only in Esth. viii:9, it is better to regard it as of Persian origin, like the other names of months; the corresponding Persian month being called *Sefendarmed;* Zend, *Cpenti Armaiti;* Pehlv. *Sapandomad* (Benfey, *Monatsnamen*, pp. 13, 41, *sq.;* 122, *sq.;* Gesen. *Thesaur.* p. 946).

SKIN (skĭn), (Heb. עוֹר, *ore, naked*, Lev. iv:11; vii:8; *leather*, Lev. xi:32; xiii:48; Num. xxxi:20), the skin of a man or animal. In Ps. cii:5 the word translated skin properly means flesh.

The word in Job xvi:15 rendered skin means 'polished' or 'smooth.' "Skin for skin" (Job ii:4) seems to mean one endures disease on one portion of the skin to save the whole.

Figurative. (1) To *flay off the skin, pluck off skin*, or *flesh*, imports, to oppress men till nothing but their mere life is left (Mic. iii:2, 3). (2) To *escape with the skin of one's teeth*, is to escape with nothing but life, having, as it were, the very teeth dashed out, and scarcely a mouth left to complain (Job xix:20). (3) *Skin for skin* was an ancient proverb, importing, that a man will gladly save his own life at the expense of the death of relations, or any other outward loss (Job ii:4); also used figuratively in Jer. xiii:23.

SKIRT (skĕrt), (Heb. שׁוּל, *shool*, train), (Jer. xiii:26; Lam. i:9; Nah. iii:5); or כָּנָף, *kaw-nawf'*, wing (Deut. xxii:30; Ruth iii:9).

Figurative. (1) To raise the skirts of a woman was a symbol of insult. (2) A man's *spreading his skirt over a woman*, denoted his taking her under his care and protection, and to be his wife (Ruth iii:9). (3) God's *spreading his skirt* over the Hebrews, signified his taking them into a special church relation to himself, and giving them his gracious and honorable protection: his *spreading his skirt* over his elect, denotes his uniting them to Christ, clothing them with his righteousness, and granting them his spiritual protection and comfort (Ezek. xvi:8). (4) Jerusalem had filthiness and blood in *her skirts;* her shameless sinning was marked in her disgraceful afflictions (Lam. i:9; Jer. ii:34). (5) The Lord *discovered the Jews' skirts* on their faces, when he removed every covering of their sin, and reduced them for it to a most debased and shameful condition (Jer. xiii:26). (6) A man's *uncovering of his father's skirt*, imported carnal intimacy with his stepmother (Deut. xxii:30).

SKULL (skŭl). See GOLGOTHA.

SKY (skī), (Heb. שַׁחַק, *shah'khak*, vapor.) This word may mean the firmament or the clouds, Deut. xxxiii:26; 2 Sam. xxii:12; Job xxxvii:18.

SLACK (slăk), (Heb. רָפָה, *raw-faw'*, Josh. x:6, to slacken or relax). "Slack their duties."—Shakespeare.

SLANDER (slăn'dēr), (Heb. דִּבָּה, *dib-baw'*, an evil report), (Num. xiv:36; Ps. xxxi:13; Prov. x:18).

SLAVE (slāv), (Heb. עֶבֶד, *eh'bed;* Vulg. *servus;* A. V. servant and bondman).

It is difficult to trace the origin of slavery. It may have existed before the deluge, when violence filled the earth, and drew upon it the vengeance of God. But the first direct reference to slavery, or rather slave-trading, in the Bible, is found in the history of Joseph, who was sold by his brethren to the Ishmaelites (Gen. xxxvii:27, 28). In Ezek. xxvii:12, 13, we find a reference to the slave-trade carried on with Tyre by Javan, Tubal, and Meshech. And in the Apocalypse we find enumerated in the merchandise of pagan Rome (the mystic Babylon) *slaves* (σωμάτα) and the souls of men (Rev. xviii:13).

The sacred historians refer to various kinds of bondage:—

(1) Patriarchal Servitude. The exact nature of this service cannot be defined: there can be no doubt, however, that it was regulated by principles of justice, equity, and kindness. The servants of the patriarchs were of two kinds, those 'born in the house,' and those 'bought with money' (Gen. xvii:13). Abraham appears to have had a large number of servants. At one time he armed three hundred and eighteen young men, 'born in his own house,' with whom he pursued the kings who had taken 'Lot and his goods, and the women also, and the people,' and recaptured them (Gen. xiv:1-16). The servants born in the house were perhaps entitled to greater privileges than the others. Eliezer of Damascus, a home-born servant, was Abraham's steward, and, in default of issue, would

have been his heir (Gen. xv:2-4). This class of servants was honored with the most intimate confidence of their masters, and was employed in the most important services. An instance of this kind will be found in Gen. xxiv:1-9, where the eldest or chief servant of Abraham's house, who ruled over all that he had, was sent to Mesopotamia to select a wife for Isaac, though then forty years of age. The servants of Abraham were admitted into the same religious privileges with their master, and received the seal of the covenant (Gen. xvii:9, 14, 24, 27).

There is a clear distinction made between the 'servants' of Abraham and the things which constituted his property or wealth. Abraham was very rich in cattle, in silver, and in gold (Gen. xiii:2, 5). But when the patriarch's power or greatness is spoken of, then servants are spoken of as well as the objects which constituted his riches (Gen. xxiv:34, 35). A similar distinction is made in the case of Isaac and of Jacob. In no single instance do we find that the patriarchs either gave away or sold their servants, or purchased them of *third* persons. Abraham had servants 'bought with money.' It has been assumed that they were bought of third parties, whereas there is no proof that this was the case. The probability is that they sold themselves to the patriarch for an equivalent; that is to say, they entered into voluntary engagements to serve him for a longer or shorter period of time, in return for the money advanced them. It is a fallacy to suppose that whatever *costs* money *is* money or property. The children of Israel were required to purchase their firstborn (Num. xviii:15, 16; iii:45-51; Exod. xiii:13; xxxiv:20). They were, moreover, required to pay money for their own souls; and when they set themselves or their children apart by vow unto the Lord, the price of release was fixed by statute (Lev. xxvii:2-8). Boaz bought Ruth (Ruth iv:10). Hosea bought his wife (Hos. iii:2). Jacob bought his wives Rachel and Leah; and not having money, paid for them in labor, seven years apiece (Gen. xxix:16-23). That the purchase of wives, either with money or by service, was the general practice, is plain from such passages as Exod. xxii:17, and 1 Sam. xviii:25. But the idea of property does not appear in any of these purchases. For the various ways in which the terms 'bought,' 'buy,' and 'bought with money,' are used, consult Neh. v:8; Gen. xlvii:18-26, etc. In Lev. xxv:47, will be found the case of the Israelite who became the servant of the stranger. The words are, 'If he *sell himself* unto the stranger.' Yet the 51st verse says that this servant was 'bought,' and that the price of the purchase was paid to *himself*. For a further clue to Scripture usage, the reader is referred to 1 Kings xxi:20, 25; 2 Kings xvii:17; Is. lv:1; lii:3; see also Jer. xxxiv:14; Rom. vi:16; vii:14; John viii:34. Probably Job had more servants that either of the patriarchs to whom reference has been made (Job i:2, 3). In what light he regarded, and how he treated, his servants, may be gathered from Job xxxi:13-23. And that Abraham acted in the same spirit we have the divine testimony in Jer. xxii:15, 16, 17, where his conduct is placed in direct contrast with that of some of his descendants, who used their neighbor's service without wages, and gave him not for his work (verse 13).

(2) Egyptian Bondage. The Israelites were frequently reminded, after their exode from Egypt, of the oppressions they endured in that 'house of bondage,' from which they had been delivered by the direct interposition of God. The design of these admonitions was to teach them justice and kindness towards their servants when they should become settled in Canaan (Deut. v:15; viii:14; x:19; xv:15; xxiii:7, etc.), as well as to impress them with gratitude towards their great deliverer. The Egyptians had domestic servants, who may have been slaves (Exod. ix:14, 20, 21; xi:5). But the Israelites were not dispersed among the families of Egypt; they formed a special community (Gen. xlvi:34; Exod. viii:22, 24; ix:26; x:23; xi:7; iv:29; ii:9; xvi:22; xvii:5; vi:14). They had exclusive possession of the land of Goshen, 'the best part of the land of Egypt.' They lived in permanent dwellings, their own houses, and not in tents (Exod. xii:22). Each family seeems to have had its own house (Exod. xii:4; comp. Acts vii:20); and judging from the regulations about eating the Passover, they could scarcely have been small ones (Exod. xii, etc.). They appear to have been well clothed (Exod. xii:11). They owned 'flocks and herds, and very much cattle' (Exod. xii:4, 6, 32, 37, 38). They had their own form of government; and although occupying a province of Egypt, and *tributary* to it, they preserved their tribes and family divisions, and their internal organization throughout (Exod. ii:1; xii:19, 21; vi:14, 25; v:19; iii:16, 18). They had to a considerable degree the disposal of their own time (Exod. iii:16, 18; xii:6; ii:9; iv:27, 29, 31). They were not unacquainted with the fine arts (Exod. xxxii:4; xxxv:22, 35). They were all armed (Exod. xxxii:27). The women seem to have known something of domestic refinement. They were familiar with instruments of music, and skilled in the working of fine fabrics (Exod. xv:20; xxxv:25, 26); and both males and females were able to read and write (Deut. xi:18, 20; xvii:19; xxvii:3). Their food was abundant and of great variety (Exod. xvi:3; Num. xi:4, 5; xx:5). The service required from the Israelites by their task-masters seems to have been exacted from males only, and probably a portion only of the people were compelled to labor at any one time. As tributaries, they probably supplied levies of men, from which the wealthy appear to have been exempted (Exod. iii:16; iv:29; v:20). The poor were the oppressed; 'and all the service wherewith they made them serve was with rigor' (Exod. i:11-14). But Jehovah saw their 'afflictions and heard their groanings,' and delivered them after having inflicted the most terrible plagues on their oppressors.

(3) Jewish Servitude. Whatever difficulties may be found in indicating the precise nature of patriarchal servitude, none exists in reference to that which was sanctioned and regulated by the Mosaic institutes.

The moral law is a revelation of great principles. It requires supreme love to God and universal love among men, and whatever is incompatible with the exercise of that love is strictly forbidden and condemned. Hence immediately after the giving of the law at Sinai, as if to guard against all slavery and slave-trading on the part of the Israelites, God promulgated this ordinance: 'He that stealeth a man and selleth him, or if he be found in his hands, he shall surely be put to death' (Exod. xxi:16; Deut:xxiv:7). The crime is stated in its threefold form, man-*stealing, selling,* and *holding;* the penalty for either of which was DEATH. The law punished the stealing of mere property by enforcing restitution, in some cases twofold, in others fivefold (Exod. xxii:14). When property was stolen, the legal penalty was compensation to the person injured; but when a man was stolen, no property compensation was allowed; death was inflicted, and the guilty of-

fender paid the forfeit of his life for his transgression. Such was the operation of this law, and the obedience paid to it, that we have not the remotest hint that the sale and purchase of slaves ever occurred among the Israelites. The cities of Judæa were not, like the cities of Greece and Rome, slave-markets, nor were there found throughout all its coasts either helots or slaves. With the Israelites service was either voluntary, or judicially imposed by the law of God (Lev. xxv:39, 47; Exod. xxi:7; xxii:3, 4; Deut. xx:14). Strangers only, or the descendants of strangers, became their possession by purchase (Lev. xxv: 44-46), but, however acquired, the law gave the Jewish servants many rights and privileges: they were admitted into covenant with God (Deut. xxix:10, 13); they were guests at all the national and family festivals (Exod. xii:43, 44; Deut. xii: 18; xvi:10-16); they were statedly instructed in morals and religion (Deut. xxxi:10-13; Josh. viii: 33-35; 2 Chron. xvii:8, 9; xxxv:3; xxxiv:30; Neh. viii:7, 8); they were released from their regular labor nearly one-half of their term of servitude, viz., every seventh year (Lev. xxv:3-6); every seventh day (Exod. xx); at the three annual festivals (Exod. xxiii:17; xxxiv:23), viz., the Passover and Feast of Weeks, which lasted each seven days, and the Feast of Tabernacles, which lasted eight. Also on the new moons, the Feast of Trumpets, and the Day of Atonement. Besides these were the local festivals (Judg. xxi:19; 1 Sam. ix:12, 22, etc.), and the various family feasts, as the weaning of children, marriages, sheep-shearing, and circumcisions; the making of covenants, etc. (1 Sam. xx:6, 28, 29). To these must be added the Feast of Purim, which lasted three days, and the Dedication, which lasted eight. The servants of the Israelites were protected by the law equally with their masters (Deut. i:16, 17; xxvii:19; Lev. xix:15; xxiv:22; Num. xv:29); and their civil and religious rights were the same (Num. xv:15, 16, 29; ix:14; Deut. i:16, 17; Lev. xxiv:22). To these might be added numerous passages which represent the Deity as regarding alike the natural rights of all, and making for all an equal provision (2 Chron. xix:7; Prov. xxiv: 23; xxviii:21; Job xxxiv:19; 2 Sam. xiv:14; Ephes. vi:9). Finally, these servants had the power of changing their masters, and of seeking protection where they pleased (Deut. xxiii:15, 16); and should their masters by any act of violence injure their persons, they were released from their engagements (Exod. xxi:26, 27). The term of Hebrew servitude was six years, beyond which they could not be held unless they entered into new engagements (Exod. xxi:1-11; Deut. xv:12); while that of strangers, over whom the rights of the master were comparatively absolute (Lev. xxv:44-46), terminated in every case on the return of the jubilee, when liberty was proclaimed to all (Lev. xxv:8, 10, 54). On one occasion the state of the sexennial slavery was violated, and the result was fearful (Jer. xxxiv:8-22). See also Exod. xxi:20; Lev. xix:20-22; Tobit x:10 (σώματα); Ecclus. vii:20, 21; x:25; xxxiii:24-31.

(4) Gibeonitish Servitude. The condition of the inhabitants of Gibeon, Chephirah, Beeroth, and Kirjath-jearim, under the Hebrew commonwealth, was not that of slavery. It was voluntary (Josh. ix:8-11). They were not employed in the families of the Israelites, but resided in their own cities, tended their own flocks and herds, and exercised the functions of a distinct though not independent community (Josh. x: 6-18). The injuries inflicted on them by Saul were avenged by the Almighty on his descendants (2 Sam. xxi:1-9). They appear to have been devoted exclusively to the service of the 'house of God' or the Tabernacles, and only a few of them comparatively could have been engaged at any one time. The rest dwelt in their cities, one of which was a great city, as one of the royal cities. The service they rendered may be regarded as a natural tribute for the privilege of protection. No service seems to have been required of their wives and daughters. On the return from the Babylonish captivity they dwelt at Ophel (Neh. iii:26). See also 1 Chron. ix:2; Ezra ii:43; Neh. vii:24; viii:17; x:28; xi:21. (See NETHINIM.)

(5) Roman Slavery. Our limits will not allow us to enter into detail on the only kind of slavery referred to in the New Testament, for there is no indication that the Jews possessed any slaves in the time of Christ. Suffice it therefore to say that, in addition to the fact that Roman slavery was perpetual and hereditary, the slave had no protection whatever against the avarice, rage, or lust of his master. The bondsman was viewed less as a human being, subject to arbitrary dominion, than as an inferior animal, dependent wholly on the will of his owner. The master possessed the uncontrolled power of life and death over his slave,—a power which continued at least to the time of the Emperor Hadrian. He might, and frequently did, kill, mutilate, and torture his slaves, for any or for no offense, so that slaves were sometimes crucified from mere caprice. He might force them to become prostitutes or gladiators: and, instead of the perpetual obligation of the marriage tie, their temporary unions (*contubernia*) were formed and dissolved at his command, families and friends were separated, and no obligation existed to provide for their wants in sickness or in health. But, notwithstanding all the barbarous cruelties of Roman slavery, it had one decided advantage over that which was introduced in modern times into European colonies, both law and custom being decidedly favorable to the freedom of the slave (*Inquiry into the State of Slavery among the Romans*, by W. Blair, Esq., 1833). The Mahommedan law also, in this respect, contrasts favorably with those of the European settlements.

(6) Christian Principles. Although the condition of the Roman slaves was no doubt improved under the emperors, the early effects of Christian principles were manifest in mitigating the horrors, and bringing about the gradual abolition of slavery.

The laws which the great Deliverer and Redeemer of mankind gave for the government of his kingdom, were those of universal justice and benevolence, and as such were subversive of every system of tyranny and oppression. To suppose, therefore, as has been rashly asserted, that Jesus or his apostles gave their sanction to the existing systems of slavery among the Greeks and Romans, is to dishonor them. That the reciprocal duties of masters and servants (δοῦλοι) were inculcated, admits, indeed, of no doubt (Col. iii:22; iv:1; Tit. ii:9; 1 Pet. ii:18; Eph. vi:5-9). But the performance of these duties on the part of the masters, supposing them to have been slave-masters, would have been tantamount to the utter subversion of the relation. There can be no doubt either that 'servants under the yoke,' or the slaves of heathens, are exhorted to yield obedience to their masters (1 Tim. vi:1). But this argues no approval of the relation; for (1), Jesus, in an analogous case, appeals to the paramount law of nature as superseding such temporary regulations as the 'hardness of men's hearts' had rendered necessary (see *Slavery at the Cape of Good Hope*, by the Rev. W. Wright, M. A., 1831, p. 58); and

(2), St. Paul, while counseling the duties of contentment and submission under inevitable bondage, inculcates at the same time on the slave the duty of adopting all legitimate means of obtaining his freedom (1 Cor. vii:18-20).

'It is not,' says Robertson, 'the authority of any single detached precept in the Gospel, but the spirit and genius of the Christian religion, more powerful than any particular command, which has abolished the practice of slavery throughout the world.' Although, even in the most corrupt times of the church, the operation of Christian principles tended to this benevolent object, they unfortunately did not prevent the revival of slavery in the European settlements in the sixteenth and seventeenth centuries, together with that nefarious traffic, the suppression of which has rendered the name of Wilberforce forever illustrious. Modern servitude had all the characteristic evils of the Roman, except, perhaps, the uncontrolled power of life and death, while it was destitute of that redeeming quality to which we have referred, its tendency being to perpetuate the condition of slavery. It has also been supposed to have introduced the unfortunate prejudice of color, which was unknown to the ancients (Linstant's *Essai,* 1841). It was the benevolent wish of the philosophic Herder (*History of Man,* 1788) that the time might come 'when we shall look back with as much compassion on our inhuman traffic in negroes, as on the ancient Roman slavery or Spartan helots.' This is now no longer a hope, so far as the United States is concerned, as she not only set the example of abolishing the traffic, but evinced the soundness of her Christian principles by the greatest national act of justice which history has yet recorded, in the total abolition of slavery throughout all her borders. (See SERVANT.)

W. W.

SLEEP (slēp), a number of Hebrew and Greek words are translated in the sense of repose (Ps. iv: 8; cxxi:4; Jonah i:5, 6).

Figurative. (1) The *sleep* of death, in which the soul being separated from the body, the body becomes quite insensible (Jer. li:39; Dan. xii: 2; John xi:11; 1 Cor. xv:51). (2) God's *sleeping* imports his seeming unconcern and inactivity to deliver his people, or punish their enemies (Ps. xliv:23 and lxxviii:65). (3) *Sleeping* also denotes *supineness,* indolence, or stupid inactivity of the wicked (Rom. xiii:11, 12; Eph. v:14; 1 Cor. xi: 30).

SLEIGHT (slīt), (Gr. κυβεία, *koo-bi'ah,* Eph. iv: 14).

1. Artifice, fraud, gambling. The word means literally dice playing or throwing, from κύβος a cube or die.

2. Dextrous practice, dexterity, skill, *chances,* "the juggler's *sleight.*"

SLIME (slīm). See ASPHALTUM.

SLIME PITS (slīm pĭts). See SIDDIM.

SLING (slĭng), (Heb. קֶלַע, *keh'lah*; Gr. σφενδόνη; *funda*). The sling has always been the favorite weapon of the shepherds of Syria (1 Sam. xvii: 40; Burckhardt's *Notes,* i:57).

SLIP (slĭp), (Heb. זְמֹרָה, *zem-o-raw'*, pruned), a layer of a vine.

It is used (Is. xvii:10) as figurative of strange alliances.

SLOTHFUL (slōth'fŭl). In Prov. xii:24, "the slothful shall be under tribute," the Heb. רְמִיָּה, *rem-ee-yaw'*, means remiss, treacherous.

In verse 27 we have an expression which means that such a man does not improve his opportunities. The Heb. עָצַל, *aw-tsal'*, has the usual meaning of to be *slack, indolent,* and is generally used in the Old Testament.

SLOW (slō). 1. *Kaw-bade'* (Heb. כָּבֵד), means heavy (Exod. iv:10); a difficulty in speaking, though not exactly stammering.

2. *Aw-rake'* (Heb. אָרַךְ, to make long), is used in the frequent expression, "slow to anger" (Neh. ix:17; Ps. ciii:8; Prov. xvi:32, etc.).

3. A peculiar expression is found in Tit. i:12, "slow bellies" (Gr. γαστέρες ἀργαί, *gas-ter'es ar-gah'ee*), to describe the Cretians. The one word is used to indicate their sensuality, the other their sloth (R. V. "idle gluttons").

Men are *slow of heart to believe* when averse to do it without uncommon or even improper evidence (Luke xxiv:25).

SLUGGARD (slŭg'gērd), another rendering in the A. V. of the Hebrew, rendered SLOTHFUL (which see).

SLUICE (slūs). The word so translated (Heb. שֶׁכֶר, *seh'ker,* Is. xix:10), seems to have been entirely misapprehended by translators of the A. V.

It means *hire, wages,* and the last clause of the verse should be rendered, "and all those who work for wages shall be of a sad heart" (Is. xix: 10), or as in R. V., "All they that work for hire shall be grieved in soul."

SMITH (smĭth), (Heb. חָרַשׁ, *khaw-rash'*). A workman in stone, wood or metal, like the Latin *faber,* but sometimes more accurately defined by what follows, as a workman in iron, a smith (1 Sam. xiii:19; Is. xliv:12; liv:16; 2 Kings xxiv:14; Jer. xxiv:1; xxix:2).

In 2 Chron. xxiv: 12, 'workers in iron and brass are mentioned. The first smith mentioned in Scripture is Tubal-Cain, whom some writers, arguing from the similarity of the names, identify with Vulcan (Gerh. Vossius, *De Orig. Idolol,* i. 16). He is said to have been 'an instructor of every artificer in brass and iron' (Gen. iv:22), or perhaps more properly, a whetter or sharpener of every instrument of copper or iron.

As the art of the smith is one of the first essentials to civilization, the mention of its founder was worthy of a place among the other fathers of inventions. So requisite was the trade of a smith in ancient warfare that conquerors removed these artisans from a vanquished nation, in order the more effectually to disable it. Thus the Philistines deprived the Hebrews of their smiths (1 Sam. xiii:19; comp. Judg. v:8). So Nebuchadnezzar, king of Babylon, treated them in later times (2 Kings xxiv:14; Jer. xxiv:1; xxix:2). With these instances the commentators compare the stipulation of Porsenna with the Roman people, after the expulsion of their kings: '*Ne ferro, nisi in agricultura, uterentur*' (Pliny, *Hist. Nat.* xxxi:14). Cyrus treated the Lydians in the same manner (Herodotus, a. 142). *Smith,* occurs in 2 Kings xxiv:14, 16; Jer. xxiv:1; xxix: 2; Vulg. '*clusor,*' or '*inclusor.*' Buxtorf gives '*claustrarius, faber ferrarius.*' The root, *to close,* indicates artisans 'with busy hammers closing rivets up;' which suits the context better than other renderings, as setters of precious stones, seal-engravers, etc. In the New Testament we meet with Demetrius, 'the silversmith,' at Ephesus, *argurokopos,* 'a worker in silver,' Vulg. *argentarius;* but the commentators are not agreed whether he was a manufacturer of small silver

models of the Temple of Diana, or at least of the chapel which contained the famous statue of the goddess, to be sold to foreigners, or used in private devotion, or taken with them by travelers as a safeguard; or whether he made large *coins* representing the temple and image. A *coppersmith* named Alexander is mentioned as an opponent of St. Paul (2 Tim. iv:14). (See ALEXANDER; COAL; IRON; METALS.) J. F. D.

SMYRNA (smyr'nȧ), (Gr. Σμύρνα, *smoor'nah*, myrrh). A celebrated commercial city of Ionia (Ptolem. v. 2), situated near the bottom of that gulf of the Ægean Sea which received its name from it (Mela, i. 17, 3), at the mouth of the small river Meles, and 320 stades north of Ephesus (Strabo, xv. p. 632). It is in north latitude 38° 26′, east longitude 27° 7′. Smyrna was a very ancient city, but having been destroyed by the Lydians, it lay waste 400 years, to the time of Alexander the Great (Pliny v. 29; Pausan, vii. 5); or, according to Strabo, to that of Antigonus. It was rebuilt at the distance of twenty stades from the ancient city (Strabo, xiv. p. 646), and we soon find it flourishing greatly; and in the time of the first Roman emperors it was one of the finest cities of Asia (Strabo, iv. 9). It was at this period that it became the seat of a Christian church, which is noticed in the Apocalypse, as one of 'the seven churches of Asia' (Rev. i:11; ii:8-11). It was destroyed by an earthquake in A. D. 177; but the emperor Marcus Aurelius caused it to be rebuilt with even more than its former splendor. It afterwards, however, suffered greatly from earthquakes and conflagrations, and must be regarded as having declined much from its ancient importance, although from the convenience of its situation it has still maintained its rank as a great city and the central emporium of the Levantine trade. The Turks call it Izmir. It is a better built town than Constantinople, and in proportion to its size there are few places in the Turkish dominions which have so large a population. It is computed at 130,000, of which the Franks compose a far greater proportion than in any other town of Turkey; and they are generally in good circumstances. Next to the Turks the Greeks form the most numerous class of inhabitants, and they have a bishop and two churches. The unusually large proportion of Christians in the town renders it peculiarly unclean in the eyes of strict Moslems, whence it has acquired among them the name of Giaour Izmir, or Infidel Smyrna. There are in it 20,000 Greeks, 8,000 Armenians, 1,000 Europeans, and 9,000 Jews; the rest are Moslems.

The prosperity of Smyrna is now rather on the increase than the decline.

It stands at the foot of a range of mountains, which enclose it on three sides. The only ancient ruins are upon the mountains behind the town, and to the south. But nearly the whole of the relics of antiquity have been carried away. Of the stadium the ground plot only remains, it being stripped of its seats and marble decorations.

Smyrna.

It is supposed to be the place where Polycarp, the disciple of St. John, and probably 'the angel of the church of Smyrna' (Rev. ii:8), to whom the Apocalyptic message was addressed, suffered martyrdom. The Christians of Smyrna hold the memory of this venerable person in high honor, and go annually in procession to his supposed tomb, which is at a short distance from the place of martyrdom.

SNAIL (snāl), (Heb. שַׁבְלוּל, *shab-lool'*).

Snails and slugs are not very common in countries so dry in summer as Palestine. Hence, perhaps, the fact that there is only one allusion to them in Scripture. This occurs in Psalm lviii:8, where the figure seems to be more significant, if understood of snails without shells, *i. e.*, slugs, rather than shell-snails, though true of both.

SNARE (snâre), (usually some form of the Heb. יָקֹשׁ, *yaw-koshe'* to ensnare, or of פַּח, *pakh*, a spring net), a net or trap for catching birds (Is. viii:14; Amos iii:5), or beasts (Job xviii:10; Jer. xviii:22). They were set on paths or concealed in the ground (Ps. cxl:5; cxix:110; Prov. vii:23; xxii:5; Jer. xviii:22). It is used symbolically of anything that injures (Josh. xxiii:13; Judg. ii:3; 1 Kings xi:4; Ps. cvi:36, etc.).

SNARES OF DEATH (snârs ŏv dĕth), used symbolically of anything that may kill (2 Sam. xxii:6; Ps. xviii:5).

SNOUT (snout), (Heb. אַף, *af*, nostril, or face), the nose (Prov. xi:22).

SNOW (snō), (Heb. שֶׁלֶג, *sheh'leg*, white; Gr. χιών, *khee-one'*).

In the historical books of Scripture snow is twice mentioned as actually falling (2 Sam. xxiii: 20; 1 Chron. xi:22; comp. 1 Macc. xiii:22). In the poetical books the allusions are so frequent as to make it probable that snow was an ordinary occurrence in Palestine. "During most winters both hail and snow fall on the hills. On the Central Range snow has been known to reach a depth of nearly two feet, and to lie for five days, or even more. . . . This explains the feat of Benaiah, who *went down and slew a lion in the midst of a cistern in the day of the snow* (2 Sam. xxiii:20)." (Smith, *Hist. Geog.*, p. 64, *sq.*).

Figurative. (1) The whiteness and purity of snow are emblematical of freedom from guilt and corruption (Is. i:18; Ps. li:7); and of glory and excellency (Lam. iv:7). (2) God's scattering of the Canaanitish kings, and their armies, was *white as snow* in Salmon; the providence was very just and glorious; and the carcasses lay deep on the surface of the ground (Ps. lxviii:15). (3) Sometimes God has made snow an instrument of his judgments, burying towns and armies amidst it (Job xxxviii:22, 23). (4) *Snow-water* is reckoned excellent for washing (Job ix:30); and for refreshing the earth, and rendering it fruitful (Is. lv:10); at least that of the snow of Lebanon was esteemed an excellent and refreshing drink. (5) God is compared to the *snow of Lebanon*, and the *cold flowing waters* that proceed from it, so useful to refresh men in those hot countries. How delightful, how refreshing, his goodness, and grace! and how foolish to forsake him for other enjoyments! Or the words might be translated, *Will a man leave pure waters*, springing *from a rock*, for the melted *snow of Lebanon*, all mixed with mud? *Will they ever dig up the dirty waters of an inundation, rather than waters flowing from a fountain? i. e.*, will men ever forsake the true God for mere faith and vanity? (Jer. xviii:14, 15).

SNUFF (snŭf), (Heb. שָׁאַף, *shaw-af'*, to inhale eagerly), as Jer. xiv:6, where the wild asses, tormented by burning thirst, pant for wind like jackals (comp. ii:24). "Snuff" (Heb. נָפַח, *naw-fakh'*, to blow at), means to express scorn or contempt, as of God's altar (Mal. i:13).

SNUFF DISH (snŭf'dĭsh), an article used in the tabernacle for catching the snuff of the lamps of the golden candlesticks (Lev. xvi:12; Exod. xxv:38; xxxvii:23; Num. xvi:6; 1 Kings vii:50).

SNUFFER (snŭf'ẽr), a pair of tongs for removing the snuff from the lamp (1 Kings vii:50; 2 Chron. iv:22; Jer. lii:18).

SO (sō), (Heb. סוֹא, *sō'*; Sept. Σηγώρ, *say-gore'*, Segor), a king of Egypt, whom Hoshea, the last king of Israel, called to his help against the Assyrians under Shalmaneser (2 Kings xvii:4).

It has been questioned whether this So was the same with Sahaco, the first king of the Ethiopian dynasty in Upper Egypt, or his son and successor Sevechus, the second king of the same dynasty, and the immediate predecessor of Tirhakah. Winer hesitates between them, and Gesenius concludes for the latter. Sevechus reigned twelve years, according to Manetho, fourteen according to Syncellus. This name, in Egyptian Sevech, is also that of the god Saturn (Champollion, *Panth. Egypt.* No. 21, 22; Winer, *Real-Wörterb.* s. v.; Gesenius, *Comment. in Jes.* i. 696).

SOAP (sōp), See BORITH; NETER.

SOBER, SOBERLY, SOBRIETY (sō'bẽr, sō'bẽr-lỹ, sō-brī'ĕ-ty).

1. (Gr. νήφω, *nay'fo*), temperate (1 Thess. v:6, 8; 2 Tim. iv:5; A. V. "watch;" 1 Pet. i:13).

2. (Gr. σωφρονέω, *so-fron-eh'o*), of a sound mind, as of one who has ceased to be under the power of an evil one (Mark v:15; Luke viii:35); the opposite of ἐκστῆναι, to be beside one's self (2 Cor. v:13); to (*a*) place a moderate estimate upon one's self (Rom. xii:3), (*b*) to curb one's passion (Tit. ii:6).

The following reasons for sobriety may be remarked: (1) In our inquiries after truth, as opposed to presumption; (2) in our pursuit of this world, as opposed to covetousness; (3) in the use and estimate of the things of this world, as opposed to excess; (4) in trials and afflictions, as opposed to impatience; (5) in forming our judgment of others, as opposed to censoriousness; (6) in speaking of one's self, as opposed to egotism.

Many motives might be urged to this exercise, as (1) the general language of Scripture (1 Pet. v:8; Phil. iv:5; Tit. ii:12; 1 Pet. iv:7); (2) our profession as Christians; (3) the example of Jesus Christ; and (4) the near approach of death and judgment.

SOCHO (sō'ko), (Heb. שׂוֹכוֹ, *so-ko'* branches; Gr. Σωχώ, *Socho*, 1 Chron. iv:18), a city in the low country of Judah (Josh. xv:35).

Between Socho and Azekah (1 Sam. xvii:1), the Philistines took up their position for the memorable engagement in which their champion was slain (verse 52). It was among the cities in Judah which Rehoboam fortified after the revolt of the northern tribes (2 Chron. xi:7); it is mentioned with others as being taken by the Philistines in the reign of Ahaz (2 Chron. xxviii:18). Elsewhere called SOCHOH (1 Kings iv:10); SHOCHOH (1 Sam. xvii:1); SHOCO (2 Chron. xi:7); SHOCHO (2 Chron. xxviii:18); SOCHO (Josh. xv:35).

SOCHOH (sō'koh), (1 Kings iv:10). See SOCHO.

SOCIETY OF FRIENDS, THE.

The Society of Friends arose in England about the middle of the seventeenth century. Though none of its doctrines can be called original, some of them had been almost lost sight of, some had been practically rejected by many branches of the Christian church, and they had not been proclaimed as a whole, since apostolic days, until George Fox set them forth. He is therefore rightly called the founder of the society.

The early Friends accepted the fundamental doctrines as held by the great body of Christians, but dwelt, far more than others, on the priesthood of all believers; on the direct communication of the will of God to the individual; and on the immediate guidance of the Holy Spirit. It is upon these doctrines that most of the distinctive features of the Society depend. Fox placed the whole life upon one plane—the loftiest aspirations and the humblest duties to be alike governed by the same divine law.

(1) Has No Creed. The Society has at different times issued "declarations of faith," but has never adopted a creed.

The Friends hold that spiritual baptism and spiritual communion are alone essential, and that no rites were instituted by Christ; that true worship is of the spirit, and that no ritual can take the place of the reality; that by meeting in silence for the purpose of worship, the Spirit has op-

portunity to speak directly to the heart without human mediation, and to call upon whom he will to speak, or to pray vocally. Ministers are called and qualified of God irrespective of sex, and the exercise of their gifts should be independent of education or special training, though the former is not to be undervalued in itself. A minister is "recorded" as having, in the judgment of the church, "received a gift in the ministry," but there is no ordination or necessary relinquishment of other occupations. There may be, therefore, more than one minister in a congregation.

The Friends believe that oaths of any kind are contrary to the direct command of Christ, and that war is wholly opposed to the spirit of the Gospel. Simplicity in dress, and strict truthfulness in language, are deemed religious duties. Uniformity in dress, not thought of by the early Friends, was the product of a later age, and is now practically abandoned.

(2) Democratic. The organization is democratic; there is no division into clergy and laity. The executive body is the "monthly meeting;" several of these form a "quarterly meeting," and several of these latter constitute a "yearly meeting," which is the legislative body, from which there is no appeal. The bounds of a "yearly meeting" are generally determined by geographical considerations. "Yearly meetings" are independent, though there is at present a movement looking towards some sort of a union with limited legislative powers. There are also in many places some modifications in the manner of holding meetings for worship.

(3) Missionary Attempts. The early Friends were full of missionary zeal, and Europe, Asia, Africa, and America were visited by them, George Fox himself coming to America in 1672. The first recorded visit to America was that of Ann Austin and Mary Fisher, who came from Barbadoes to Boston in 1656. The Puritans treated these women shamefully, imprisoned them for five weeks, and sent them back. In spite of persecution and the death of four on the scaffold, on Boston Common, Friends kept coming to Massachusetts, until their endurance and persistent faithfulness to what they believed to be their duty, won, not only in Massachusetts, but elsewhere in America, religious liberty for themselves and for all others. Of all the colonies, except the Jerseys and Pennsylvania, which were settled by William Penn and other Friends, Rhode Island alone at all times offered them a safe place of residence. Besides in New England, communities sprang up in Virginia, Maryland, North Carolina, and New York.

When persecution ceased, the ardor of the Society somewhat cooled. Attention was paid more to the enforcement of church discipline, and to work within the membership, than to evangelistic labor; and the Society soon began to decline in numbers. During the past thirty years or more, with renewed activity in missionary and evangelistic work, the Society has grown steadily in membership.

(4) Attitude Towards General Reforms. The Friends were among the very first to urge prison reform. It was the first denomination as a whole to see the iniquity of slavery, and before the end of the eighteenth century, not a Friend in America owned a slave. The Friends became the most earnest advocates of the general abolition of slavery, and, owing to this, three-fourths of their membership in the southern states emigrated to the then western states of Ohio and Indiana. Two-thirds of the entire membership to-day are west of the Alleghanies. A lamentable division on doctrinal grounds took place in 1827-28; much the larger part held to evangelical views, though each body claims the name of Friends.

(5) Vitality. The existence of the Society for over two hundred and fifty years is the strongest proof of the vitality and practicability of its principles. It is true that all which the early Friends hoped for has not been realized, but much of what was first reaffirmed or proclaimed by them has become common property; as, for instance, the privilege of affirmation in the place of judicial oaths; the equality of woman in the church; religious liberty, not simply toleration; a practical belief in the immediate guidance of the Holy Spirit.

(6) Denominational Independence. Friends have from their very constitution been unable to unite with others, except on the broadest grounds. It is difficult to see how a federal union with other bodies could be made, except upon a basis which would allow baptism and the supper to be reckoned as non-essential; which would recognize the "recording" of ministers (both men and women) as equivalent to ordination; and which would dispense with a formal creed. A. C. T.

SOCKET (sŏk'ĕt), used of the base of the Tabernacle (Exod. xxvi:19); of a pillar (Exod. xxxviii:10 and Cant. v:15); or of a building (Job xxxviii:6).

SOCOH (sō'koh).

1. (Josh. xv:35). See Socho.

2. Also a city of Judah, but in the mountain district (Josh. xv:48). It is named in company with Anab, Jattir, Eshtemoh, and others. It has been discovered by Dr. Robinson (*Bib. Res.* i, 494) in the *Wady el-Khalîl*, about 10 miles southwest of Hebron; having, like the other Socoh, the name of *esh-Shuweikeh.*

SOD (sŏd), preterite of *seethe;* "and Jacob sod pottage" (Gen. xxv:29; see also 2 Chron. xxxv:13).

SODDEN (sŏd'd'n), the past participle of *seethe* (Exod. xii:9). See Sod.

SODI (sō'dī), (Heb. סוֹדִי, *so-dee'*, a confidant, favorite). The father of Gaddiel, the spy appointed from Zebulun to report on the promised land (Num. xiii:10), B. C. before 1657.

SODOM (sŏd'om), (Heb. סְדֹם, *sed-ome'*, burnt), a city in the vale of Siddim, where Lot settled after his separation from Abraham (Gen. xiii:12; xiv:12; xix:1). It had its own chief or 'king,' as had the other four cities of the plain (Gen. xiv:2, 8, 10), and was along with them, Zoar only excepted, destroyed by fire from heaven, on account of the gross wickedness of the inhabitants; the memory of which event has been perpetuated in a name of infamy to all generations (Gen. xix). The destruction of Sodom claims attention from the solemnity with which it is introduced (Gen. xviii: 20-22); from the circumstances which preceded and followed—the intercession of Abraham, the preservation of Lot, and the judgment which overtook his lingering wife (Gen. xviii:25-33; xix); and from the nature of the physical agencies through which the overthrow was effected. It has usually been assumed that the vale of Siddim occupied the basin of what is now the Dead Sea, which did not previously exist, but was one of the results of this catastrophe. It has now, however, been established by Dr Robinson, that a lake to receive the Jordan and other waters must have occupied this basin long before the catastrophe of Sodom; but of much less extent than the present Dead Sea.

It is extremely probable that its southern extremity covers the more fertile vale of Siddim, and the site of Sodom and the other cities which the Lord destroyed: and that, in the words of Dr. Robinson—'by some convulsion or catastrophe of nature, connected with the miraculous destruction of the cities, either the surface of this plain was scooped out, or the bottom of the sea was heaved up, so as to cause the waters to overflow, and cover permanently a larger tract than formerly. The country is, as we know, subject to earthquakes, and exhibits also frequent traces of volcanic action. It would have been no uncommon effect of either of these causes, to heave up the bottom of the ancient lake, and thus produce the phenomenon in question. But the historical account of the destruction of the cities implies also the agency of fire. Perhaps both causes were therefore at work; for volcanic action and earthquakes go hand in hand; and the accompanying electric discharges usually cause lightnings to play and thunders to roll. In this way we have all the phenomena which the most literal interpretation of the sacred records can demand.'

SODOMA (sŏd'o-mà), (Gr. Σόδομα, *sod'om-ah*), the Greek form of Sodom (Rom. ix:29).

SODOMITE (sŏd'om-īte), (Heb. קָדֵשׁ, *kaw-dashe'*, devoted, consecrated), not inhabitants of Sodom, but men devoted to the unnatural vice of Sodom (Gen. xix:5).

Sodomites of Hebrew descent were found in Judah in the reign of Rehoboam (1 Kings xiv: 24); but they were removed by Asa and Jehoshaphat (1 Kings xv:12; xxii:46), and Josiah broke down their houses at a later time (2 Kings xxiii:7).

"The price of a dog" is a figurative expression used to denote the gains of a *kaw-dashe'* (Sodomite), who was called *kin'-ahee-dos*, by the Greeks, from the doglike manner in which he debased himself (see Rev. xxii:15, where the unclean are distinctly called "dogs").

SODOMY (sŏd'ŭm-ў), a common vice among many heathen nations (Rom. i:27). See SODOMITE.

SOHERETH (sō he'reth), (Heb. סֹחֶרֶת, *so-hereth'*), a kind of costly stone, used for tesselated pavements (Esth. i:6).

It seems to have been either a species of black marble, as a similar word in Syriac would suggest; or else marble marked with round spots like shields, *i. e., spotted* or *shielded* marble. This interpretation finds the meaning in the Hebrew word *soherah*, which is the name for a shield. It is, however, easier to discover the meaning of the name than the application of it. We do not feel satisfied with that which has been given; and still less with that of Hartmann (*Hebruerin*, iii. 363), who supposes the *sohereth* to have been *tortoise shell*, consisting as it were of shields; for tortoise shell would hardly be interspersed in a pavement with various kinds of marble.

SOLDER (sŏd'ĕr), (Heb. דֶּבֶק, *deh'bek*, joint), the welding of metals (Is. xli:7), also used of the joints in a coat of mail (1 Kings xii:34; 2 Chron. xviii:33).

SOLDIER (sŏl jēr). See ARMS, ARMOR.

SOLOMON (sŏl'o-mon), (Heb. שְׁלֹמֹה, *shel-o-mo'*, pacific), a son of King David by Bath-sheba (2 Sam. xii:24; 1 Chron. iii:5).

The reign of Solomon over all Israel, although second in importance only to that of David, has so little variety of incident as to occupy a far less space in the Bible narrative. In the declining age of David, his eldest surviving son, Adonijah, endeavored to place himself on the throne, by the aid of Joab, the chief captain, and Abiathar, one of the chief priests, both of whom had been associated with David's early sufferings under the persecution of Saul. The aged monarch did not for a moment give way to the formidable usurpation, but at the remonstrance of his favorite, Bath-sheba, resolved forthwith to raise Solomon to the throne. To Joab he was able to oppose the celebrated name of Benaiah; to Abiathar, his colleague Zadok and the aged prophet Nathan. The plot of Adonijah was at once defeated by this decisive measure; and Solomon, being anointed by Nathan, was solemnly acknowledged as king. The date of this event is, as nearly as can be ascertained, B. C. 1015.

The death of David would seem to have followed very quickly upon these transactions. At least, no public measures in the interval are recorded, except Solomon's verbal forgiveness of Adonijah. But after the removal of David, the first events of which we hear are the destruction of Adonijah, Joab, and Shimei, son of Gera, with the degradation of Abiathar.

1. Personal History. After this, the history enters upon a general narrative of the reign of Solomon; but we have very few notices of time, and cannot attempt to fix the order of any of the events. All the information, however, which we have concerning him, may be consolidated under the following heads: (1) His traffic and wealth; (2) his buildings; (3) his ecclesiastical arrangements; (4) his general administration; (5) his seraglio; (6) his enemies.

(1) Wealth. The overflowing wealth in which he is so vividly depicted is not easy to reduce to a modern financial estimate; partly because the numbers are so often misunderstood, and partly because it is uncertain what items of expenditure fell on the general funds of the government. But abandoning all attempt at numerical estimates, it cannot be doubted that the wealth of Solomon was very great; and it remains for us to consider from what sources it was supplied.

The profound peace which the nation enjoyed as a fruit of David's victories, stimulated the industry of all Israel. The tribes beyond the Jordan had become rich by the plunder of the Hagarenes, and had a wide district where their cattle might multiply to an indefinite extent. The agricultural tribes enjoyed a soil and climate in some parts eminently fruitful, and in all richly rewarding the toil of irrigation; so that, in the security of peace, nothing more was wanted to develop the resources of the nation than markets for its various produce. In food for men and cattle, in timber and fruit trees, in stone, and probably in the useful metals, the land supplied of itself all the first wants of its people in abundance. For exportation, it is distinctly stated, that wheat, barley, oil, and wine, were in chief demand; to which we may conjecturally add, wool, hides, and other raw materials. The king undoubtedly had large districts and extensive herds of his own; but besides this, he received presents *in kind* from his own people and from the subject nations; and it was possible in this way to make demands upon them, without severe oppression, to an extent that is unbearable where taxes must be paid in gold or silver. He was himself at once monarch and merchant. By his intimate commercial union with the Tyrians he was put into the most favorable of all positions for disposing of his goods; and by the aid of their enterprise and experience carried on a lucrative trade with various countries.

(2) The Visit of the Queen of Sheba to Solomon, although not strictly commercial, rose out of commercial intercourse, and may perhaps be here noticed. The territory of Sheba, according to Strabo, reached so far north as to meet that of the Nabathæans, although its proper seat was at the southernmost angle of Arabia (see SHEBA). The very rich presents made by the queen show the extreme value of her commerce with the Hebrew monarch; and this early interchange of hospitality derives a peculiar interest from the fact, that in much later ages—those of the Maccabees and downwards—the intercourse of the Jews with Sheba became so intimate, and their influence, and even power, so great. Jewish circumcision took root there, and princes held sway who were called Jewish.

(3) His Buildings. Besides the great work which has rendered the name of Solomon so famous—the Temple at Jerusalem—we are informed of the palaces which he built, *viz.,* his own palace, the queen's palace, and the house of the forest of Lebanon, his porch (or piazza), for no specified object, and his porch of judgment, or law court. He also added to the walls of Jerusalem, and fortified Millo ('in the city of David,' 2 Chron. xxxii:5), and many other strongholds. In all these works he had the aid of the Tyrians, whose skill in hewing timber and in carrying stone, and in the application of machines for conveying heavy masses, was of the first importance.

(4) Ecclesiastical Arrangements. After the death of Nathan and Zadok, those faithful friends of David, although Solomon continued to celebrate with the same splendor all the exterior ceremonies of worship, it is hard to believe that much of that spirit of God which was in his father animated his ecclesiastical proceedings. Side by side with the worship of Jehovah foreign idolatries were established; and the disgust which this inspired in the prophets of Jehovah is clearly seen in the address of Ahijah the Shilonite to Jeroboam, so manifestly exciting him to rebel against the son of David (1 Kings xi:29-39).

(5) General Administration. Concerning his general administration little is recorded beyond the names of various high officers. Yet it is probable that Solomon's peculiar talents and taste led him to perform one function which is always looked for in Oriental royalty, *viz.,* to act personally as *Judge* in cases of oppression. His award between the two contending mothers cannot be regarded as an isolated fact; and 'the porch of judgment' which he built for himself may imply that he devoted fixed portions of time to the judicial duties (see 2 Kings xv:5 of Jotham). The celebrity which Solomon gained for wisdom, although founded mainly perhaps on his political and commercial sagacity, must have received great popular impetus from his administration of law, and from his readiness in seeing through the entanglements of affairs which arise in commercial transactions.

(6) His Seraglio. For the harem of Solomon —consisting of 700 wives and 300 concubines—no other apology can be made than the fact that in countries where polygamy is not disreputable, an unlimited indulgence as to the number of wives is looked upon as the chief luxury of wealth, and the most appropriate appendage to royalty.

(7) Friendship with Pharaoh. The commercial union of Tyre with Egypt, in spite of the vast diversity of genius between the two nations, was in those days very close; and it appears highly probable that the affinity to Pharaoh was sought by Solomon as a means of aiding his commercial projects. Although his possession of the Edomite ports on the gulf of Akaba made him to a certain extent independent of Egypt, the friendship of that power must have been of extreme importance to him in the dangerous navigation of the Red Sea; and was perhaps a chief cause of his brilliant success in so new an enterprise. That Pharaoh continued for some time on good terms with him, appears from a singular present which the Egyptian king made him (1 Kings ix:16): 'Pharaoh had gone up and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife;' in consequence of which, Solomon rebuilt and fortified the town. In his declining years, a very different spirit is manifested towards him by Shishak, the new Egyptian king; whether after the death of the princess who had been the link between the two kingdoms, or from a new view of policy in the new king, is unknown.

(8) His Enemies. The enemies especially named as rising against him in his later years, are Jeroboam, Hadad the Edomite, and Rezon of Damascus. The first is described as having had no treasonable intentions, until Solomon sought to kill him, on learning the prophecy made to him by Ahijah. Jeroboam was received and fostered by Shishak, king of Egypt, and ultimately became the providential instrument of punishing Solomon's iniquity, though not without heavy guilt of his own.

As for Hadad, his enmity to Israel began from the times of David, and is ascribed to the savage butchery perpetrated by Joab on his people. He also, when a mere child, was warmly received in Egypt, apparently by the father-in-law of Solomon; but this does not seem to have been prompted by hostility to David. Having married the sister of Pharaoh's queen, he must have been in very high station in Egypt; still, upon the death of David, he begged leave to depart into Edom, and during the earlier part of Solomon's reign was probably forming his party in secret, and preparing for that dangerous border warfare which he carried on somewhat later.

Rezon, on the contrary, seems to have had no personal cause against the Hebrew monarchy; but having become powerful at Damascus and on its frontier, sought, not in vain, to aggrandize himself at its expense. In the long continuance of peace David's veterans had died, and no successors to them could have been trained; and, considering the other great expenses of the court, it may be confidently inferred that the standing army had not been kept up in any efficiency. The revenues which would have maintained it were spent on a thousand royal wives; the king himself was unwarlike; and a petty foe, if energetic, was very formidable. Such were the vexations which darkened the setting splendors of the greatest Israelitish king. But from within also his prosperity was unsound. Deep discontent pervaded his own people, when the dazzle of his grandeur had become familiar; when it had become clear that the royal wealth, instead of denoting national well-being, was really sucked out of the nation's vitals. Having no constitutional organ to express their discontent, they waited sullenly, until the recognition of a successor to the crown should give them the opportunity of extorting a removal of burdens which could not permanently be endured.

(9) Close of His Life. Amid such beginnings of impending trouble Solomon approached the end

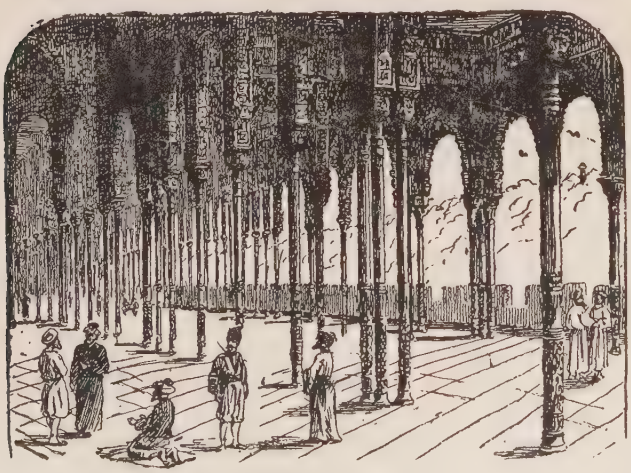
of his course. He died after a reign of forty years, and was buried in the royal sepulcher in the city of David, B. C. about 920. Sayce (*High. Crit.* p. 320) thinks that "forty" is used as an Hebrew idiom for an indefinite period, and that Solomon's reign was about thirty-two years long. Notwithstanding his immense harem we read of his having only one son, Rehoboam (1 Kings xi:41-43). It may be that the historian mentions only Rehoboam because he was the successor to the throne.

2. Character. He was "full of sublime devotion, equally full of practical sagacity; the extemporizer of the loftiest litany in existence, withal the author of the pungent Proverbs; able to mount up on rapture's ethereal pinion to the region of the seraphim, but keenly alive to all the details of business, and shrewd in all human intercourse; zealous in collecting gold, yet lavish in expending it; sumptuous in his tastes, and splendid in costume; the patriot intense, the Israelite indeed" (Hamilton, *The Royal Preacher*).

Wise, Solomon doubtless was; but to me he seems to have been so only in a very limited sense, for that is surely far from true wisdom which aggrandizes the throne at the cost of the nation, and, after creating an ephemeral and artificial glory, leaves to the next heir only the wreck of a miserable and exploded failure (Geikie, *Hours with the Bible*).

SOLOMON'S PORCH (sŏl'o-mon's pōrch). A splendid colonnade on the east side of the Temple area (John x:23; Acts iii:11; v:12).

SOLOMON'S SONG (sŏl'o-mon's sŏng). See CANTICLES.



Solomon's Porch.

SOLOMON, WISDOM OF (sŏl'o-mon, wĭz'dŭm ŏv). See WISDOM OF SOLOMON.

SOMETIMES (sŭm'tīms), (Gr. *ποτέ, pot-eh'*), (Eph. ii:13; v:8; Col. i:21; Tit. iii:3), once, once upon a time, in reference to the past.

SON (sŭn), (Heb. בֵּן, *bane;* Gr. *υἱός, hwee-os'*, son), a word used in several senses, both in the Old and New Testaments. It denotes:

1. The immediate offspring.

2. Grandson: so Laban is called son of Nahor (Gen. xxix:5), whereas he was his grandson, being the son of Bethuel (Gen. xxiv:29): Mephibosheth is called son of Saul, though he was the son of Jonathan, son of Saul (2 Sam. xix:24).

3. Remote descendants: so we have the sons of Israel, many ages after the primitive ancestor.

4. Son-in-law:—There is a son born to Naomi (Ruth iv:17).

5. Son by adoption, as Ephraim and Manasseh, to Jacob (Gen. xlviii).

6. Son by nation; sons of the East (1 Kings iv:30; Job i:3).

7. Son by education; that is, a disciple; Eli calls Samuel his son (1 Sam. iii:6). Solomon calls his disciple his son, in the Proverbs, often; and we read of the sons of the prophets (1 Kings xx:35, *et al.*), that is, those under a course of instruction for ministerial service. In nearly the same sense a convert is called son (1 Tim. i:2; Titus i:4; Philem. 10; 1 Cor. iv:15; 1 Pet. v:13).

8. Son by disposition and conduct, as sons of Belial (Judg. xix:22; 1 Sam. ii:12), unrestrainable persons; sons of the mighty (Ps. xxix:1, marg.); sons of the band (2 Chron. xxv:13), soldiers rank and file; sons of the sorceress, who study or practice sorcery (Is. lvii:3).

9. Son in reference to age; son of one year (Exod. xii:5), that is, one year old; son of sixty years, etc. The same in reference to a beast (Micah vi:6, see marg.).

10. A production, or offspring, as it were, from any parent; sons of the burning coal, that is, sparks, which issue from burning wood (Job v:7). Son of the bow, that is, an arrow (Job iv:19), because an arrow issues from a bow; but an arrow may also issue from a quiver, therefore son of the quiver (Lam. iii:13). Son of the floor, thrashed corn (Is. xxi:10). Sons of oil (Zech. iv:14), the branches of the olive tree.

11. Son of beating, that is, deserving beating (Deut. xxv:3). Son of death; that is, deserving death (2 Sam. xii:3). Son of perdition; that is, deserving perdition (John xvii:12).

12. Son of God, by excellence above all; Jesus the Son of God (Mark i:1; Luke i:35; John i:34; Rom. i:4; Heb. iv:14; Rev. ii:18). The only-begotten; and in this he differs from Adam, who was the son of God, by immediate creation (Luke iii:18).

13. Sons of God, the angels (Job i:6; xxxviii:7), perhaps so called in respect to their possessing power delegated from God; his deputies, his vicegerents, and in that sense among others his offspring.

14. Genuine Christians, truly pious persons; perhaps also so called in reference to their possession of principles communicated from God by the Holy Spirit, which, correcting every evil bias, and subduing every perverse propensity, gradually assimilates the party to the temper, disposition and conduct, called the image, likeness or resemblance of God. Believers are sons of God. (See John i:12; Phil. ii:15; Rom. viii:14; 1 John iii:1.)

15. Sons of this world (Luke xvi:8) are those who by their overweening attention to the things of this world, demonstrate their principles to be derived from the world; that is, worldly-minded persons. Sons of disobedience (Eph. ii:2; v:6) are persons whose conduct proves that they are sons of Belial, of unrestrainableness, sons of libertinism. Sons of hell (Matt. xxiii:5). Sons of the devil (Acts xiii:10).

SONG (sŏng), (Heb. שִׁיר, *sheer;* Gr. ᾠδή, *o-day'*). Songs were used on occasions of thanksgiving and triumph, as the song of Moses at the deliver-

ance from Pharaoh (Exod. xv:1); the song of Israel at the well of Beer (Num. xxi:17); the song of Moses in Deuteronomy (ch. xxxii); of Deborah (Judg. v:12); of David on bringing the ark to Jerusalem (1 Chron. xiii:8); of Hannah (1 Sam., ch. ii); of the Virgin Mary (Luke i:46); the songs in heaven (Rev. v:9, *sq.;* xiv:3; xv:3, *sq.;* xix:4, *sq.*).

Figurative. (1) God is the *song* of his people; his excellencies and favors are the subject matter of it (Exod. xv:2). (2) Job and David were the *song* of their enemies; *i. e.,* were the object of their mockery and derision (Job xxx:9; Ps. lxix:12). (3) *New songs,* are such as are newly made, or for new mercies, and are ever sweet and delightful (Ps. xxxiii:3 and xl:3). (4) *Spiritual songs,* are those whose subject-matter is spiritual and divine, in opposition to empty, false, fulsome, and impure songs, called the *song of fools* (Eph. v:19; Col. iii:16; Eccles. vii:5). They are called the *Lord's* song, or the *song of the Lamb,* because God and his Christ form the subject-matter of them, and to his honor they are sung (Ps. xlii:8 and cxxxvii:3; Rev. xv:3). (5) The Jews had songs sung almost the whole night of their more solemn feasts, especially on the first night of the Passover (Is. xxx:29).

SON OF GOD (sŭn ŏv gŏd), a term applied in the Scriptures not only to magistrates and saints, but more particularly to Jesus Christ.

Christ, says Bishop Pearson, has a fourfold right to this title. (1) By generation, as begotten of God (Luke i:35). (2) By commission, as sent by him (John x:34, 36). (3) By resurrection, as the firstborn (Acts xiii:32, 33). (4) By actual possession, as heir of all (Heb. i:2, 5).

But, besides these four, many think that he is called the Son of God in such a way and manner as never any other was, is, or can be, because of his own divine nature, he being the true, proper, and natural son of God, begotten by him before all worlds (John iii:16; Rom. viii:3; 1 John iv:9). (See article on Jesus Christ.)

SON OF MAN (sŭn ŏv măn), (Heb. בֶּן־אָדָם, *ben-aw-dawm';* Gr. *υἱὸς τοῦ ἀνθρώπου, hwee-os'too anthrō' poo*), a human being (Num. xxiii:19).

A peculiarity of expression of the prophet Ezekiel (Ezek. ii:1), found in some eighty-nine places; it is applied once to Daniel (Dan. viii:17). It is applied more than eighty times to Christ in the New Testament, and once, perhaps, in Daniel, vii:13, where it is *Bar Enosh,* not *Ben Adam,* it seems to indicate the essential humanity of Christ, as Son of God denotes his divinity: he is very God and very man. (See article on Jesus Christ.)

SONSHIP OF BELIEVERS. See Adoption.

SONSHIP OF CHRIST (sŭn-shĭp 'ŏv krīst), a matter of doctrine with reference to the divine nature of Christ.

Jesus Christ is the Son, the only begotten Son of God, *his holy Child;* begotten by eternal, necessary, and natural generation. In respect of his *Sonship,* he was equal with God (Ps. ii:7; Acts iv:27; John v:17, 19). His Sonship was not founded in, but manifested by, his miraculous birth, in our nature, his resurrection, his high office, and glorious heirship of all things (Luke i:35; Acts xiii:33; John x:35, 36; Heb. i:4, 5). (See article on Jesus Christ.)

SONS OF GOD.

A variety of opinions has been held regarding the passage in Gen. vi:2,

'The sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.'

(a) Perhaps the most ancient opinion was that the sons of God were the young men of high rank (as in Ps. lxxxii:6, "I have said, Ye are gods, and ye are all the sons of the most High"), whilst the daughters of men were the maidens of low birth and humble condition; the word for *men* in this passage being a word used at times to signify men of low estate (comp. Is. ii:9; v:15). According to this interpretation the sin lay in the unbridled passions of the higher ranks of society, their corrupting the wives and daughters of their servants and dependents, and the consequent spread of universal licentiousness. This seems to have been the earliest interpretation among the Jews. It is adopted by the Targums of Onkelos and Jonathan, by Symmachus, Aben Ezra, Rashi, Kimchi, and by some moderns, Selden, Vorstius, and others.

(b) A second interpretation, also of great antiquity, is that the sons of God were the angels, who, moved to envy by the connubial happiness of the human race, took to themselves human bodies, and married the fair daughters of men. This interpretation is supposed to have the support of some ancient MSS. of the LXX (as mentioned by August. *'De Civ. Dei,'* xv, 23). It is argued that St. Jude (6, 7) evidently so understood it, as he likens the sin of the angels to the sin of the cities of the plain, "the going after strange flesh." The same is thought to be alluded to in 2 Pet. ii:4. Philo (*De Gigant.* vol. i, p. 262); Josephus (*Antiq.* bk. i, chap. 4, sec. 1); and the most ancient of the Christian fathers, as Justin Martyr, Tatian, Athenagoras, Clement of Alexandria, Tertullian, Cyprian, Lactantius, moved probably by their reading of the LXX and being ignorant of Hebrew, adopted this interpretation. The rationalistic interpreters (Gesenius, Ewald, Kalisch, Davidson, etc.) prefer it as favoring their belief that the first chapters of Genesis exhibit merely the Hebrew mythology. But it is also adopted by several of the more orthodox German commentators, as Hofmann, Baumgarten, Delitzsch and Kurtz.

(c) It was suggested, by Ilgen, that the Cainites were called "sons of the gods" because of their ingenuity and inventions, and that their intermingling themselves with the other races of men caused the general corruption of mankind.

(d) The author of *The Genesis of the Earth and of Man* suggests that "the sons of the gods" (so he would render it) may mean the worshipers of false gods. These he looks on as a pre-Adamite race, and would render, not "daughters of men," but "daughters of Adam." The pre-Adamite worshipers of the false gods intermarried with the daughters of Adam.

(e) The interpretation which is the most probable is that "the sons of God" were the descendants of Seth, who adhered to the worship and service of the true God, and who, according to some interpretations of ch. iv:26, were from the time of Enos called by the name of the Lord, and that "the daughters of men" were of the race of the ungodly Cain. This was the belief of the eminent Church fathers, Chrysostom, Cyril of Alexandria, Theodoret, Augustine, and Jerome. It was adopted by Luther, Calvin, and most of the reformers, and has been the opinion of a great majority of modern commentators (see Speakers' *Commentary* on Genesis).

(f) Angels are called *Sons of God* (Job i:6; ii:1; xxxviii:7; Ps. xxix:1,—R. V. Marg.). In Dan. iii:25 we find *a Son of the gods,* R. V.

(g) Magistrates, rulers or men of the highest rank, are called *sons of the Most High* (Ps. lxxxii:6). Believers are *sons of God* (John i:12; Phil. ii:15, etc.). (See SON.)

SOOTHSAYER (sōōth'sā'ĕr). See DIVINATION.

SOP (sŏp), (Gr. ψωμιον, *pso-mee'on,* fragment), a piece of bread dipped into the sauce (John xiii: 26-30).

The handing of the "sop" to Judas would indicate that his place at the table must have been near to our Lord.

SOPATER (sŏp'a-ter), (Gr. Σώπατρος, *so'pat-ros,* savior of the father), a Christian at Berea, and one of the party of brethren who accompanied Paul into Asia Minor from Greece (Acts xx:4). He is supposed to be the same with the Sosipater (Σωσίπατρος) named in Rom. xvi:21; and, if so, was a kinsman of St. Paul. (A. D. 55.)

SOPHERETH (sŏph'e-rĕth), (Heb. סֹפֶרֶת, *so-feh'reth,* writer, scribe, Ezra ii:55; Neh. vii:57).

A family among the descendants of Solomon's servants who returned from captivity with Zerubbabel (B. C. before 536).

SORCERER (sôr'cēr-ēr). See DIVINATION.

SOREK (sō'rek), (Heb. שֹׂרֵק, *so-rake',* red, vine).

1. A vine of the finest and noblest kind. See Is. v:2; comp. Gen. xlix:11, where *sorekah,* is translated a 'choice vine;' and Jer. ii:21, where שׂרק, *so-rake',* is rendered 'noble vine'. (See VINE.)

2. A valley, probably so called from its vineyards (Judg. xvi:4). It is probably the wady *es-Surâr,* thirteen miles southwest of Jerusalem.

SORROW, the rendering of a number of Hebrew and Greek words, representing mental pain or grief, arising from the privation of some good we actually possessed. It contracts the heart, sinks the spirits, and often mars the health of the body. It is:

1. Natural, occasioned by the death or departure of friends, or any other sore trouble (Acts xx:38; Job ii:13). We are to beware of an immoderate degree of it; and are not to mourn hopelessly, since there is a future resurrection of the dead to eternal life (1 Thess. iv:13); nor must we express it in a superstitious manner by cutting our flesh, or the like (Deut. xiv:1).

2. Godly, when one affected with the love of God shed abroad in his heart is sensibly pained in soul for sin, as offensive to God, or with God's withdrawment of his influence and presence (2 Cor. vii:9, 10).

3. A legal sorrow, such as is found on account of sin in the heart of unregenerate men, called the *sorrow of the world,* which worketh death (2 Cor. vii:10, 11).

Figurative. (1) The young offspring of hinds are called their *sorrows,* because they give them much pain in bringing them forth (Job xxxix:3). (2) Often it signifies both the passion of grief, and the cause of it (Matt. xxiv:8; 1 Tim. vi:10). (3) *Sorrows of hell,* or *death,* are great troubles, causing the most painful grief (Ps. xviii:4, 5 and cxvi:3).

SOSIPATER (so-sĭp'a-ter). See SOPATER.

SOSTHENES (sŏs'the-nēz), (Gr. Σωσθένης, *soce-then'ace,* of sound strength).

The chief of the synagogue at Corinth, when Paul was in that city on his second journey into Greece (Acts xviii:17). He was seized and beaten by the people, before the judgment-seat of Gallio, on account of the tumult raised by the Jews against Paul, of which he seems to have been one of the leaders. He is supposed to have been afterwards converted to Christianity, as a Sosthenes is mentioned by Paul as 'a brother,' and coupled with himself in 1 Cor. i:1. This identity is, however, a pure conjecture, and not remarkably probable. Apart from it, however, we know nothing of this second Sosthenes. Eusebius makes him one of the seventy disciples, and later tradition describes him as bishop of Kolophon.

SOTAI (sō'ta-ī), (Heb. סוֹטַי, *so-tah'ee,* one who turns aside).

The children of Sotai were a family of the descendants of Solomon's servants, who returned from Babylon with Zerubbabel (Ezra ii:55; Neh. vii:57), B. C. before 536.

SOTTISH (sŏt'tĭsh), (Heb. סָכָל, *saw-kawl',* very ignorant, stupid, and foolish, Jer. iv:22).

SOUL (sōl), (generally the rendering of Heb. נֶפֶשׁ, *neh'fesh,* a breathing creature; Gr. ψυχή, *psoo-khay',* breath, etc., the equivalent of *neh'fesh*).

The Hebrew term "may indicate not only the entire inner nature of man, but also his entire personality, *i. e.,* all that pertains to the person of man;" "in the sense of persons: somebody, everybody (Deut. xxvi:16; Josh. x:39; xi:11, 14); and numbers are reckoned, as well in the New Testament as in the Old, by souls (1 Pet. iii:20). It would thence be wrongly concluded that the soul is what constitutes the person of man; for the brute is also called נֶפֶשׁ (*neh'fesh*). In נֶפֶשׁ (*neh'fesh*) in itself is not involved the conception of the personal living, but only of the self-living (the individual). In such cases נֶפֶשׁ (*neh'-fesh*) indicates the person of the man, but not the man as a person. The beast is נֶפֶשׁ (*neh'fesh*), as a self-living nature by the power of the Spirit that proceeds from God and pervades entire nature, the individual constitution of which spirit is the soul of the brute; but man is נֶפֶשׁ (*neh'fesh*), as a self-living nature by the power of the Spirit that proceeds from God, and is in the form of God, and is therefore personal, the operation of which spirit is his endowment with soul." (Delitzsch, *Bib. Psych.,* pp. 181, 182.)

Another philosopher, German, says: "The soul is the principle of the unity of our spiritual bodily organism, the internal central unity of the functions of life. It is related to the body as form to matter. It can as little exist without body as form can exist separate from matter. Nor can the body exist without the soul; both develop and involve each other. The soul permeates the entire body; is omnipresent in every molecule of it. The substratum of the psychical, however, is one which is extended through the entire world, and linked into one system by universal force."

It is that vital, active principle in man, which perceives, remembers, reasons, loves, hopes, fears, compares, desires, resolves, adores, imagines and aspires after immortality.

The Greek term ψυχή (*psoo-khay'*), has the simple meaning of *life* (Matt. vi:25; Luke xii: 22); that in which there is life, a *living being* (1 Cor. xv:45); every soul, *i. e., every one* (Acts ii:43; iii:23; Rom. xiii:1).

It is used of the *affections* (Acts iv:32; xiv:22; comp. Matt. xxii:37; 1 Thess. v:23), where the soul is distinguished from the mind, heart and

spirit; of the *spiritual essence*, as distinct from the body (Matt. x:28). (See SPIRIT.)

SOUR (sour), (Heb. בֹּסֶר, *bo'ser*, immature, Jer. xxxi:29, 30; Ezek. xviii:2, and Hos. iv:18).

SOUTH (south), the country, or quarter of the heavens, which the Semite, standing with his face to the east, supposes to be on his right hand. An important use of the word is as the name or designation of the desert regions lying at the south of Judea, consisting of the deserts of Shur, Zin, and Paran, the mountainous country of Edom or Idumea, and part of Arabia Petrea (comp. Mal. i:3; Shaw's *Travels*, p. 438; Gen. xii:9; xiii:1). In this region the Amalekites are said to have dwelt, 'in the land of the south,' when Moses sent the spies to view the land of Canaan (Num. xiii:29), *viz.*, the locality between Idumea and Egypt, and to the east of the Dead Sea and Mount Seir. (See AMALEKITES.) The inhabitants of this region were included in the conquests of Joshua (x:40). Whenever the Septuagint gives the Hebrew word in the Greek letters, Νάγεβ, it always relates to this particular district. To the same region belongs the passage, 'Turn our captivity *as the streams in the south*' (Ps. cxxvi:4); Septuagint, *"hos keimaddous en to Noto," 'as winter torrents* in the south' (Vulg., *'sicut torrens in Austro'*); which suddenly fill the wadys or valleys during the season of rain (comp. Ezek. vi:3 xxxiv:13; xxxv:8; xxxvi:4, 6). These are dry in summer (Job vi:15, 18). The Jews had, by their captivity, left their country empty and desolate, but by their return would 'flow again into it.' Through part of this sterile region the Israelites must repass in their vain application to Egypt (Is. xxx:6; comp. Deut. viii:15). It is called the Wilderness of Judea (Matt. iii:1; Josh. xv:61; comp. Ps. lxxv:6, Hebrew or margin; see also Jer. xvii:26; xxxii:44; xxxiii:14; Ezra xx:46, 47; xxi:4; comp. Obad. xix:20. Through part of this region lay the road from Jerusalem to Gaza, 'which is desert' (Acts viii:26).

SOUTH, QUEEN OF THE (sōuth, kwēn ŏv thē), See SHEBA.

SOUTH RAMOTH (south rā'moth), (Heb. רָמוֹת נֶגֶב, *neh'geb raw-moth'*), a town where David invited his friends; probably identical with Ramoth of the South (1 Sam. xxx:27).

SOVEREIGNTY OF GOD (sŭv'ĕr-ĭn-tў ŏv gŏd), a term by which is expressed the supreme rulership of God. This is rightly held to be not an attribute of God, but a prerogative based upon the perfections of the living Being.

SOWER, SOWING (sō'ĕr, sō'ĭng), See AGRICULTURE.

SPAIN (spān), (Gr. Σπανία, *span-ee'ah*; Rom. xv:24, 28; Ἱσπανία, *Hispania*, 1 Macc. viii:3).

This name was anciently applied to the whole peninsula which now comprises Spain and Portugal (Cellar, *Notit.* i, 51, *sq.*). In the time of Paul, Spain was a Roman province, and many Jews appear to have settled there. It seems clear from Rom. xv:24, 28, that Paul formed the design of proceeding to preach the Gospel in Spain; that he ever executed this intention is necessarily denied by those who hold that the apostle sustained but one imprisonment at Rome—namely, that in which the Acts of the Apostles leave him; and even those who hold that he was released from this imprisonment can only conjecture that, in the interval between it and the second, he fulfilled his intention. There is, in fact, during the first three centuries, no evidence on the subject beyond a vague intimation by Clement, which is open to different explanations (see PAUL); and later traditions are of small value.

SPAN (spăn). See WEIGHTS AND MEASURES.

SPARK (spärk), (Heb. שָׁבִיב, *shaw-beeb'*, flame), probably means a lamp in Job xviii:5. In Job xli:19, reference is perhaps made to thick vapor that arises from the nostrils of an alligator. The "sparks" (Heb. זִיקָה, *zee-kaw'*, to let fly) are *burning arrows* (Is. l:11).

SPARROW (spăr'rō), (Heb. צִפּוֹר, *tsip-pore'*), occurs in Gen. vii:14; Lev. xiv: 4; Ps. lxxxiv:3; cii:7; στρουθίον, Matt. x:29; Luke xii:6, 7.

The Hebrew word includes not only the sparrow, but also the whole family of small birds not exclusively feeding on grain, but denominated clean, or those that might be eaten according to the law; hence the same word is also, in many instances, translated 'bird,' the Hebrew name itself being evidently an imitation of the voice of small birds, synonymous with the English 'chirrup.' *Tsip-pore'* includes many insectivorous and frugivorous species, all the thrushes found in Europe, and the rose-colored ousel or locust-bird, rare with us, but numerous and cherished in the East, solely for the havoc it makes among locusts, and named *Smurmur* by the Arabs, in imitation of its voice. It also includes perhaps the starlings (not *Zarzir*), the nightingale, all the European larks, the wagtails, and all the tribe of finches; but not fly-catchers, nor indeed swallows, which, there is reason to believe, were reckoned, along with night-hawks or goatsuckers, and crows, among the unclean and prohibited species. In Syria the sparrow is the same vivacious, familiar bird as is found in Europe, and equally frequents the residence of man. C. H. S.

Sparrow (*Petrocossyphus cyaneus*).

SPEAR. See ARMS, ARMOR.

SPEARMEN (spēr'men), light armed soldiers, having a weapon in the right hand (Acts xxiii:23). (See ARMS, ARMOR.)

SPECKLED (spĕk'k'ld). **1.** *Naw-kode'* (Heb. נָקֹד, *marked*), spotted (Gen. xxx:32, 33, 35, 39; xxxi:8, 10, 12).

2. *Tsaw-ḥoo'ah* (Heb. צָבוּעַ, *dyed*), colored, mottled (Jer. xii:9) elsewhere in modern Hebrew,

the *hyena*, but in the above passage a *many-colored bird of prey*.

3. *Saw-roke'* (Heb. שָׂרֹק), *red* in color, as the horses (Zech. i:8).

SPECTACLE (spĕk-tá-k'l); (Gr, *θέατρον, theh' at-ron*), a man who is exhibited to be gazed at and made sport of (1 Cor. iv:9).

SPELL (spĕl). See RYE; KUSSEMETH.

SPICERY (spī'sēr-ў), (Heb. נְכֹאת, *nek-ohth*, Gen. xxxvii:25), aromatics.

SPICES (spī'sĕz). This word, which occurs very frequently in our translation of the Scriptures, has usually been considered to indicate several of the aromatic substances to which the same general name is applied in the present day. We have, therefore, as much assurance as is possible in such cases, that the majority of the substances mentioned by the ancients have been identified; and that among the spices of early times were included many of those which now form articles of commerce from India to Europe.

SPIDER (spī'dēr), (Heb. עַכָּבִישׁ, *ak-kaw-beesh'*; Sept. *ἀράχνη, spider*), occurs in Job viii:14; Is. lix:5. In the other instance in which the word is used in our version (Prov. xxx:28), and where the Hebrew has *sem-aw-meeth'*, שְׁמָמִית, the Sept. *Kal-a-bo'tas, spotted lizard*, and the Vulg. *stellio*, there is most probably a mistranslation. In the first of these passages, the reference seems clear to the spider's web, or literally, house, whose fragility is alluded to as a fit representation of the hope of a *profane, ungodly*, or *profligate* person; for so the Heb. word really means, and not 'hypocrite,' as in our version. The object of such a person's trust or confidence, who is always really in imminent danger of ruin, may be compared for its uncertainty to the spider's web. 'He shall lean upon *his* house (*i. e.* to keep it steady when it is shaken); he shall hold it fast (*i. e.* when it is about to be destroyed); nevertheless it shall not endure (verse 15). In the second passage (Is. lix:5) it is said, 'The wicked weave the spider's web,' literally, 'thin threads'; but it is added 'their thin threads shall not become garments, neither shall they cover themselves with their works;' that is, their artifices shall neither succeed, nor conceal themselves, as does the spider's web. This allusion intimates no *antipathy* to the spider itself, or to its habits when directed towards its own purpose; but simply to the adoption of those habits by man towards his fellow-creatures. There has long been a popular prejudice against spiders, and the poets have too often contributed to the popular prejudices against insects. Thomson stigmatizes spiders as

> 'Cunning and fierce—
> Mixture abhorred;'

but these epithets are in reality as unjustly applied to them (at least with reference to the mode by which they procure necessary subsistence), as to the patient sportsman, who lays snares for the birds that are to serve for the dinner of his family; while it can be further pleaded in behalf of spiders, that they are actively serviceable to the human race, in checking the superfecundity of other insects, and afford in their various procedures the most astonishing displays of that Supreme Intelligence by which they are directed.

J. F. D.

SPIKENARD (spīk-närd), See NERD.

SPIN (spĭn), (Heb. טָוָה, *taw-vaw'*; Gr. *νήθω, nay'tho*, Exod. xxxv:25, 26; Matt. vi:28; Prov. xxxi:19).

SPINDLE (spĭn'd'l), (Heb. כִּישׁוֹר, *kee-shore'*, director), an instrument used in spinning. It is held in one hand while the other draws out the thread (Prov. xxxi:19).

SPINNING (spĭn'nĭng), (Exod. xxxv:25, 26; Matt. vi:28; Prov. xxxi:19). The wheel was unknown and the work was done by hand, with the spindle and distaff.

SPIRIT (spĭr'ĭt), (Heb. רוּחַ, *roo'akh*, breath, wind; Gr. *πνεῦμα, pnyoo'mah*, wind, breath, the vital principle, etc.). The leading significations of the original words thus rendered may be classified as follows:

1. The primary sense of the term is *wind*. 'He that formeth the mountains and createth the wind,' *roo'akh* (Amos iv:13; Is. xxvii:8). 'The wind (*πνεῦμα, pneuma*) bloweth where it listeth' (John iii:8). This is the ground idea of the term 'spirit'—air—ether; air refined, sublimated or vitalized; hence it denotes—

2. *Breath*, as of the mouth. 'At the blast of the breath of his nostrils are they consumed' (Job iv:9). 'The Lord shall consume that wicked one with *the breath of his mouth*' (*to pneumati tou stomatos*, 2 Thess. ii:8).

3. The *vital* principle which resides in and animates the body. In the Hebrew, נֶפֶשׁ, *nek-fesh* is the main specific term for this. In the Greek it is *psoo-khay'*, and in the Latin, *anima*. 'No man hath power over the spirit to retain the spirit' (Eccles. viii:8; Gen. vi:17; vii:15).

4. In close connection with the uses of the word last explained is another, in which it has the sense of *apparition—specter*. They supposed that they had seen a spirit,' *i. e.*, specter (Luke xxiv:37). 'A spirit hath not flesh and bones, as ye see me have' (verse 39; Matt. xiv:26).

5. The *soul*—the rational immortal principle, by which man is distinguished from the brute creation (Luke xxiii:46; Acts vii:59; 1 Cor. v:5; vi:20; vii:34; Heb. xii:9).

6. The race of superhuman created intelligences. Such beings are denominated spiritual beings because they have no bodies like ours. To both the holy and the sinning angels the term is applied. In their original constitution their natures were alike pure spirit. The apostasy occasioned no change in the *nature* of the fallen angels as spiritual beings.

In the New Testament demonology, *diamon, diamonion, pneuma akatharton, pneuma ponaron*, are the distinctive epithets for a fallen spirit. Christ gave to his disciples power over unclean spirits, *pneuma akatharon* (Matt. x:1; Mark i:23; Luke iv:36; Acts v:16). The holy angels are termed spirits—'Are they not all ministering spirits' (Heb. i:14)? 'And from the seven spirits which are before his throne' (Rev. i:4).

7. The term spirit is applied to the *various emotions and dispositions of the soul*, 'Into thy hands I commend my spirit' (*τὸ πνεῦμά μου*), (Luke xxiii:46; Acts vii:59; 1 Cor. v:5, vi:20; vii:34; Heb. xii:9). 'My spirit hath rejoiced in God my Savior' (Luke i:47). 'Poor in spirit' denotes humility (Matt. v:3). 'Ye know not what manner of spirit ye are of' (Luke ix:55), where *pneuma* denotes *disposition* or *temper*. 'He that hath no rule over his own spirit' (Prov. xxv:28; xvi:32; Eccles. vii:9). The moral affections are denominated 'the spirit of meekness' (Gal. vi:1); 'of bondage' (Rom. viii:15); 'of jealousy' (Num. v:14); 'of

fear' (2 Tim. i:7); 'of slumber' (Rom. xi:8). In the same way also the intellectual qualities of the soul are denominated 'the spirit of counsel' (Is. xi:2); 'the spirit of knowledge' (Is. xi:2); 'the spirit of wisdom' (Eph. i:17); 'the spirit of truth and of error' (1 John iv:6).

8. "*The spirit* is something higher than *the soul.* In the spirit is the unity of our being, our true Ego. The soul is but an element in its service. At death the soul passes away, the spirit ripens to a new existence." (Lotze.)

9. *Spirit, Mind and Soul.* "The *first* denotes the animating faculty, the breath of intelligence, the inspiring principle, the spring of energy and the prompter of exertion; the *second* is the recording power, the preserver of impressions, the storer of deductions, the nurse of knowledge, and the parent of thought; the *last* is the disembodied, ethereal, self-conscious being, concentrating in itself all the purest and most refined of human excellences, every generous affection, every benevolent disposition, every intellectual attainment, every ennobling virtue, and every exalting aspiration." Dr. Reid.

SPIRIT, HOLY. The term Spirit is applied to the Deity, as the sole, absolute, and uncreated Spirit. 'God is a Spirit.' This, as a predicate, belongs to the divine nature, irrespective of the distinction of persons in that nature. But its characteristic application is to the third person in the Divinity, who is called the 'Holy Spirit' ('*pneuma hagion*'), because of his essential holiness, and because in the Christian scheme it is his peculiar work to sanctify the people of God. He is denominated *The Spirit,* by way of eminence, as the immediate author of spiritual life in the hearts of Christians.

The words Spirit, and Holy Spirit, frequently occur in the New Testament, by metonymy, for the influence or effects of his agency.

a. As a procreative power—'the power of the Highest' (Luke i:35).

b. As an influence, with which Jesus was enduced (Luke iv:4).

c. As a divine inspiration or *afflatus,* by which the prophets and holy men wrote and spoke (*in the spirit, through the spirit, by the spirit*). 'Holy men of God spake as they were moved by the Holy Ghost' (2 Pet. i:21; Num. xi:26; Neh. ix:30; Ezek. iii:12, 14). John in Patmos was wrapped in prophetic vision — was ἐν πνεύματι (Rev. i:10; iv:2; xvii:3).

d. As miraculous gifts and powers, with which the Apostles were endowed, to qualify them for the work to which they were called. 'Jesus breathed on them, and said unto them, Receive ye the Holy Ghost' (John xx:22). 'And they were filled with the Holy Ghost,' etc. (Acts ii:4). 'They were baptized with the Holy Ghost (with the Holy Spirit—Acts i:5; comp. Joel ii:28 with Acts ii:16-18, where the *ruach* of the prophet is translated *pneuma, spirit,* by the Apostle).

But the phrase, Holy Spirit, is specially used to denote a *divine personal agent.* The Holy Spirit is associated, as a distinct person, with the Father and the Son, in the baptismal formula and the apostolical benediction. The Father and Son are real persons. It is reasonable to think that the spirit which is joined with them in this solemn form of induction into the Christian church is also a personal agent, and not an abstraction—a mere power or influence. The subject is baptized into the belief of three personal agents. To suppose that, in this solemn profession of faith, he avows his belief in the Father and the Son, and *the power* or *influence* of God, is forced and frigid.

He is baptized into the *name* of each of the three—*into the name of the Father, and of the Son, and of the Holy Ghost* (Matt. xxviii:19). The word *onoma* is the appellation of a person. And when used tropically, as in Acts i:5, it stands for persons, and not for their influence, or virtue, or power. So in the formula *name,* onoma—the Holy Ghost—by the *usus loquendi,* is required to be the designation of a personal agent. We are not baptized into the name of an influence or a power, but into the name of a person—of three real and distinct subjects, the Father, the Son, and the Holy Ghost.

In the apostolical benedictions, the Spirit, as a person, is associated in the same way with the Father and Son. 'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all' (2 Cor. xiii:13). In this uniting of the three there is the recognition of the distinct personality of each, in the separate *charisma* which is appropriated to each.

Distinct personal acts and attributes are ascribed to the Holy Spirit too frequently and fully to admit of explanation by the prosopopœia.

The Holy Ghost *speaks;* by Esaias the prophet (Acts xxviii:25), expressly (1 Tim. iv:1). He teaches (Luke xii:12). He *reproves* the world of sin (John xvi:8). The Spirit helpeth our infirmities, and maketh intercession for the saints (Rom. viii:26, 27). He is *grieved* (Eph. iv:30).

Apostles are set apart to him in the work of the ministry, and he appoints them to that work (Acts xiii:2; xv:28).

These are all acts which imply a personal agent; and these acts and attributes distinguish the Spirit from the person of the Father on the one hand, and from the personal subjects upon which he acts on the other.

The Spirit, as a personal agent, comes from the Father, is sent by the Father, and of course cannot be the Father. As sent by the Father, he maketh intercession for the saints, *according to the will of God, i. e.,* the Father from whom he came. The Spirit searcheth all things, yea, the deep things of God (1 Cor. ii:10). If there be no distinct personality of the Spirit separate from that of the Father, the real import of these passages must be, that the Father comes from himself, is sent by himself, makes intercession to himself, according to the will of himself, and that he searches the deep things of himself—which is a style of writing not to be ascribed to any rational man, and certainly not to inspired apostles.

The Spirit of God (1 Cor. ii:11) is not a created spirit; and if uncreated, it must be divine in the highest sense; but this Spirit is the Holy Spirit, and a proper person; hence he is God.

As the author of regeneration, or of the new spiritual and incorruptible life in the heart of the believer, he must be divine. This change, the Scriptures abundantly declare, is wrought by the Spirit and power of God

Blasphemy against the Holy Ghost is the only sin for which there is no remission (Matt. xii:31). This sin against the Holy Spirit, in whatever it may consist, is distinguished from all other sins by a degree of guilt which renders it unpardonable. If he be not in his nature truly God, there is nothing in him to give to sin against him such a peculiar aggravation. Although it is not simply because the Spirit is God that blasphemy against him is unpardonable—for then would blasphemy against the Father and the Son also be unpardonable—yet it is a sin against God, and, as being against the third person of the Godhead, it is aggravated to a degree of enormity which it could

not receive if committed against any other being than God. (See SIN.)

The divine and incommunicable attributes of the Deity are ascribed to the Spirit. These attributes belong exclusively to the divine nature; he who possesses them must have the divine nature and honor as God (for proof texts, see TRINITY).

Works truly divine are attributable to the Holy Spirit, as creation and preservation, and especially the work of sanctification.

Of the office of the Holy Spirit, it is only necessary to say, that it is not ministerial, like that of the angels and apostles, but it is the peculiar work in the salvation of man which he performs, as sent by the Father and the Son. E. A. L.

SPIRITS, DISCERNING OF (spĭr'ĭts, dĭz-zẽrn'ĭng ŏv). This was a gift of God, which consisted in discerning whether a man were really inspired by the Spirit of God, or was a false prophet, an impostor, who only followed the impulse of his own spirit, or of Satan (1 Cor. xii:10). John exhorts believers not to believe every spirit, but to try the spirits, whether they were of God; because many false prophets had gone out into the world (1 John iv:1). (See DISCERNING OF SPIRITS.)

SPIRITUAL GIFTS (spĭr'ĭt-ū-*al* gĭfts), (Gr. *τά πνευματικά, tah pnyoo-mat-ee-kah'*, the spiritual supply; *χαρίσματα, khar-is'mat-ah*, gifts), a phrase to denote the endowments bestowed by the Holy Spirit in the primitive church (1 Cor. xii:1), and the same as "gifts" (verse 4).

These gifts embraced: *Words of wisdom, knowledge; faith; healing; working of miracles; prophecy; discerning of spirits; tongues* and their *interpretation* (vers. 8-10). See under various heads.

SPIRITUALITY (spĭr'ĭt-ū-ăl'ĭ-tў), the quality of being spiritual, as opposed to material. Thus theology predicates spirituality of God (see SPIRIT). The spirituality of man refers to the immaterial part of his nature. . . . To be *spiritually* minded, is, under the influence of the Holy Ghost, to have all the powers of our soul concurring in spiritual thoughts, desires, and delights, in divine and eternal things (Rom. viii:6). The things of the Spirit of God (*i. e.* things relative to Christ, and the method of our redemption), are *spiritually* discerned; are known, not by philosophical reason, but by the peculiar assistance of the Holy Ghost (1 Cor. ii:14).

SPIT, SPITTLE (spĭt, spĭt't'l), (Heb. רָקַק, *raw-kak'*, and יָרַק, *yaw-rak'*; Gr. *πτύσμα, ptoos'mah*), was regarded by the Hebrews as a source of legal defilement (Lev. xv:8), and to spit in one's face was a base insult (Num. xii:14; Deut. xxv:9; Is. l:6; Matt. xxvi:67; xxvii:30). Spittle was employed by Christ in his cure of the blind man (John ix:6).

SPOIL (spoil), is to despoil or plunder (Gen. xxxiv:27, 29; Exod. iii:22; Col. ii:8).

SPOIL (spoil), the translation of a number of Hebrew and Greek words, consisted of captives of both sexes, cattle, and whatever a captured city might contain, especially treasures of gold, silver, etc.

Within the limits of Canaan no captives were to be made (Deut. xx:14, 16); beyond those limits, in case of warlike resistance, all the women and children were to be made captives, and the men put to death.

Of the booty taken from the Midianites, the warriors had the one-half, and God a five-hundredth part of it; the congregation of Israel had the other half, and the Lord a fiftieth part of it; but this appears to have been no standing law (Num. xxxi). David enacted a law that the troops who guarded the baggage should share equally of the booty, as those engaged in battle (1 Sam. xxx:24, 25). The Jews affirm that their kings had the whole spoil of the conquered king and half of the rest. It is certain, Abraham gave Melchizedek a tenth part of the spoil which his troops took from Chedorlaomer (Gen. xiv:20). A portion of the spoil was assigned to the oppressed, the aged, widows, and orphans (2 Macc. viii:28, 30). The division of the spoil was a joyous occasion for the people (Is. ix:2).

Figurative. (1) The *spoil of the poor* is what is violently forced from them (Is. iii:14). (2) The *spoil of beasts* covered Babylon, when their brutal ravages and murder of the Jewish nation were returned on their head (Hab. ii:17). (3) Christ *spoiled* principalities and powers when by his death he removed the guilt of sin and the curse of the law; and so deprived Satan and his agents of power to hurt his people (Col. ii:15).

SPOILER (spoil'ẽr), a plunderer (Judg. ii:14; Jer. vi:26; vii:12).

SPOKE (spōk), (Heb. חִשֹּׁר, *khish-shoor'*), this would better be translated *hub*, where the spokes join (1 Kings vii:33).

SPONGE (spŭnj), (Gr. *σπόγγος, spong'gos*, a porous body, Matt. xxvii:48; Mark xv:36; John xix:29). The commercial value of the sponge was known from very early times.

SPOON (spōōn), (Heb. כַּף, *kap-poth*), a hollow pan, with a handle, used as a censer in the Tabernacle and Temple (Exod. xxv:29; Num. iv:7; vii:14; 1 Kings vii:50; 2 Kings xxv:14; 2 Chron. xxiv:14; Jer. lii:18, 19).

SPORT (spōrt). See GAMES.

SPOT (spŏt). **1.** *Moom* (Heb. מוּם), a blemish, and usually so rendered; either *physical* (Lev. xxi:17, *sq.*; xxii:20; xxiv:19, 20, etc; 2 Sam. xiv:25; Cant. iv:7) or *moral* (Deut. xxxii:5; Job xi:15; xxxi:7; Prov. ix:7).

2. *Bo-heh'reth* (Heb. בֹּהֶרֶת), a *whitish* spot on the skin, the "bright spot" of incipient leprosy (Lev. xiii:2–39; xiv:56).

3. *Bo'hak* (Heb. בֹּהַק, to be *pale*), the "freckled spot" of pronounced leprosy (Lev. xiii:39).

4. *Khab-ar-boo-raw'* (Heb. חַבַּרְבֻּרָה, a *streak*), according to Gesenius, the stripes of the tiger (Jer. xiii:23), used as an illustration of the inability of men to rid themselves of evil character.

5. *Taw-law'* (Heb. טָלָא, to cover with *pieces*), spotted, variegated; as "sheep or goats" (Gen. xxx:32–39; Ezek. xvi:16, A. V. "divers colors").

6. Christ offered himself to God without spot (ἄμωμος, *am'o-mos*). The Greek word ἄσπιλος, *has'-pee-los*, means *spotless*, free from *censure* (1 Tim. vi:14), from *vice*, and so *unsullied* (2 Pet. iii-14). (Mc. & Str. *Cyc.*; Barnes, *Bib. Cyc.*)

SPOUSE (spouz). See MARRIAGE.

SPREADINGS (sprĕd'ĭngs), (Heb. מִפְרָשׂ, *mif-rawce'*, an expansion).

"Also can any understand the spreading of the clouds?" (Job xxxvi:29). Here *spreading* does not mean bursting, but spreadings (comp. Ezek. xxvii:7). 'It is the growth of the storm clouds, which collect often from a beginning 'small as a man's hand' (1 Kings xviii:44), that is intended.

SPRIG (sprĭg), (Heb. זַלְזַל, *zal-zal'*, tremulous Is. xviii:5; פְּאֵרָה, *peh-o-raw'*, ornamentation or foliage), a branch (Ezek. xvii:6), or a twig (Is. xviii:5).

SPRING (sprĭng). See PALESTINE.

SPRINKLING (sprĭnk'lĭng). Instances of sprinkling are given in the Scriptures, viz., with *blood* (Exod. xxix:16, 20, 21; Lev. i:5, 11, etc.; see SACRIFICE); with *water* (Lev. xiv:51; Num. viii:7; xix:13, 20, etc.); with *oil* (Lev. xiv:16). (See ANOINTING.)

Figurative. The sprinkling of the blood, oil, and water of separation, under the law, shadowed forth God's cleansing of sinners from their sin (Lev. xiv:7, 16; Heb. ix:13; Is. lii:15; Ezek. xxxvi:25; 1 Pet. i:2; Heb. x:22, and xii:24). The *sprinkling* of blood, water, or oil on the tip of the right ear, thumb, and toe, in the consecration of priests, or cleansing of lepers, denoted a preparation to hear holy words, touch holy things, and walk in holy places; and signified a purification of the whole man, soul and body, and a consecration thereof to the service of God (Exod. xxix:20; Lev. viii:23; xiv:14, 17.)

Having our hearts cleansed from an evil conscience" (Heb. x:22) stands over by contrast with mere physical cleansing (Heb. ix:13, 19; comp. Exod. xxiv:8; Lev. viii:11).

"So shall he sprinkle many nations" (Is. lii:15), would seem to be a figure setting forth the expiation and purifying of many nations.

STACHYS (stā'kis), (Gr. Στάχυς, *stakh'oos*, an ear of grain), an unknown person; from his name apparently a Greek, a disciple at Rome, and a friend of Paul (Rom. xvi:9), A. D. 55.

STACK (stăk), a heap of grain (Exod. xxii:6).

STACTE (stăk'tē). See NATAF.

STAFF (stâf). See SCEPTER.

STAIR (stâr), (Heb. usually מַעֲלֶה, *mah-al-eh'*, or מַעֲלָה, *mah-al-aw'*, an *ascent;* once מַדְרֵגָה, *mad-ray-gaw'*, Cant. ii:14, a *precipice*, "steep place," Ezek. xxxviii:20; לוּל, *lool*, a winding stair, 1 Kings vi:8; see also Neh. iii:15; 1 Kings vi:8). These probably ran around the inside of the quadrangle of the house. (See HOUSE).

STAKE (stāk), (Heb. יָתֵד, *yaw-thade'*, a nail, peg), a tent pin (Is. xxxiii:20; liv:2).

STALL (stal), a stable for cattle where they were often fattened (Prov. xv:17). It often means a *pair* (1 Kings iv:26; 2 Chron. ix:25; xxxii:28).

STAMMERER (stăm'mĕr-ēr), (Heb. עִלֵּג, *il-layg'*, a stutterer, Is. xxxii:4; לָעַג, *law-ag'*, to speak unintelligibly, Is. xxviii:11; xxxiii:19). To mock or to deride.

STANDARD BEARER (stănd'ērd bâr'ēr), (Heb. נָסַס, *naw-sas'*, one who is sick). "And they shall be as when a standard bearer fainteth" (Is. x:18).

STANDARDS (stănd'ērds). (Heb. דֶּגֶל, *deh'gel*).

Standards and ensigns are to be regarded as efficient instruments for maintaining the ranks and files of bodies of troops; and in Num. ii:2 they are particularly noticed, the Israelites being not only enjoined to encamp 'each by the standard of his tribe and the ensign of his father's house,' but, as the sense evidently implies, in orders or lines. It is clear, when this verse is considered in connection with the religious, military, and battle pictures on Egyptian monuments, that the Hebrews had ensigns of at least three kinds, namely:

(1) Standards of the Tribes, etc. The great standards of the tribes, serving as rallying signals for marching, forming in battle array, and for encamping.

(2) Divisional. The divisional standards (*mishpachoth*) of clans, and those of houses or families (*beth aboth*); which after the occupation of the Promised Land may gradually have been

Egyptian Standards.

applied more immediately to corps and companies, when the tribes, as such, no longer regularly took the field.

(3) Varied Forms. What the form, colors, materials and symbols of the Hebrew ensigns were it is more difficult to determine, but we may be certain that they could not have resembled modern banners, as has been generally supposed. We know that as early as the days of the exode of Israel the Egyptians had ensigns of different

Egyptian Standards.

kinds, and it is very likely that the standards in use among that people were, under proper modifications, adopted by the Israelites when they were about to become wanderers over the desert regions, where order and discipline, directing signals, telegraphs, and indications of water would be most useful. C. H. S.

STAR (stär), (Heb. כּוֹכָב, *ko-kawb'*, round or shining; Gr. ἀστήρ, *as-tare'*).

"And he made the stars also" (Gen. i:16). Over the finished work of creation "the morning stars sang together" (Job xxxviii:7). "The music of the spheres" is more than poetry, though it has taken many centuries for science to learn that the planets move in rhythmic harmony through the realms of space.

"The heavens declare the glory of God" (Ps. xix:1), but "his glory is above the heavens" (Ps. cxiii:4).

When and by whom the constellations were named is one of the many unsolved problems of history. Among many peoples the signs of the Zodiac and the names of the constellations reach backward into the dim and unknown past. Josephus and the Jewish rabbis claim that the science of astronomy originated with the immediate descendants of Seth, who was the son of Adam (Josephus, *Ant.*, bk. i. chap. ii. 3).

Prof. O. M. Mitchel, the soldier and scientist, asserts that in looking for the earliest students of astronomical lore, "we must pass beyond the epoch of the Deluge, and seek our first discoverers among those sages whom God permitted to count their age by centuries" (*Planetary and Stellar Worlds,* p. 43).

Many critics claim that Job is the oldest book of the Bible, and yet we here read of the "Mazzaroth," or the twelve signs of the Zodiac; of "the sweet influences of the Pleiades;" of "the bands of Orion," and of "Arcturus with his seasons" (Job xxxviii:31, 32).

In Jeremiah, as well as Job, we read of "the ordinances of the moon and the stars" (Jer. xxxi:35; Job xxxviii:33).

And hence we seem to be thrown back upon the simple Biblical statement: "He telleth the number of the stars. He calleth them all by their names" (Ps. cxlvii:4; Is. xl:26).

Figurative. As a symbol of the purity of God: *"Even the stars are not pure* in his sight" (Job xxv:5). As a symbol of the exaltation of his children: "They shall shine as *the stars* forever and ever" (Dan. xii:3).

The word *stars* was sometimes used to denote the patriarchs or princes of the earth (Gen. xxxvii:9; Dan. viii:10; Rev. vi:13; viii:10-12; ix:1).

Christ is called *"the bright and the Morning Star"* (Rev. xxii:16), and as the supreme reward of redeemed humanity, it is said: "I will give him the *Morning Star"* (Rev. ii:28).

Ministers are called *stars in Christ's right hand;* upheld by him, and directed in their course, they, in their high stations, convey light, knowledge, and comfort to men (Rev. i:20). When they apostatize from the truth and fall into error and wickedness, and lead others into it, they are represented as *wandering, smitten,* and *fallen stars* (Jude 13; Rev. viii:10-12, and xii:4).

Saints are called *stars,* to denote their glory and usefulness, and their diversity of appearance (Dan. xii:3); and the *day-star* which rises in their heart, is either the more clear discoveries of divine things now under the gospel, or the full vision of God in heaven (2 Pet. i:19).

STAR GAZER (stär gāz'ẽr). See MAGIC.

STAR IN THE EAST (stär ĭn thē ēst), (Gr. ἀστέρα ἐν τῇ ἀνατολῇ), Matthew (ch. ii:2, *sq.*) relates that at the time of the birth of our Lord there came wise men (magi) from the East to Jerusalem, to inquire after the newly-born King of the Jews, in order that they might offer him presents and worship him. A star, which they had seen in the East, guided them to the house where the infant Messiah was. Having come into his presence, they presented unto him gifts—gold, and frankincense and myrrh.

The solid learning and free conjecture of Christian divines have combined with the unfriendly daring of infidelity to render imperceptible and obscure the particulars involved in this passage of Holy Writ. Our space will not allow us to review and examine what has been written by friends and enemies (last of all, by Strauss, *Leben Jesu,* i, 249, 4th edit.) on the subject. We must content ourselves with a brief statement of the theory of the distinguished astronomer Kepler, which appears to us the right view of the case:

"These wise men were Chaldæan magi. A conviction had long been spread throughout the East, that about the commencement of our era a great and victorious prince, or the Messiah, was to be born. His birth was, in consequence of words of sacred Scripture (Num. xxiv:17), connected with the appearance of a star. Calculations seem to have led the astrological astronomers of Mesopotamia to fix the time for the advent of this King in the latter days of Herod, and the place in the land of Judæa. Accordingly, at the appointed time, two planets, Jupiter and Saturn, were in conjunction under such circumstances as to appear one resplendent heavenly body, and to marshal the way for the magi from their own homes to Jerusalem, Bethlehem, and the inn."

Kepler made his calculations, and found that Jupiter and Saturn were in conjunction in the constellation of the Fishes (a fish is the astrological symbol of Judæa) in the latter half of the year of Rome 747, and were joined by Mars in 748. The two planets went past each other three times, came very near together, and showed themselves all night long for months in conjunction with each other, as if they would never separate again. Their first union in the East awoke the attention of the magi, told them the expected time had come, and bade them set off without delay towards Judæa (the fish land). When they reached Jerusalem the two planets were once more blended together. Then, in the evening, they stood in the southern part of the sky, pointing with their united rays to Bethlehem, where prophecy declared the Messiah was to be born. The magi followed the finger of heavenly light, and were brought to the child Jesus. The conclusion, in regard to the time of the advent, is, that our Lord was born in the latter part of the year of Rome 747, or six years before the common era. The literature connected with the subject is abundant, but appears to the writer to have lost much of its interest since Kepler's views have found acceptance. Those, however, who wish to ascertain what works have been written on the subject are referred to Walch, *Bibliotheca Theol.* ii. 422, *sq.;* Thiess, *Krit. Comment,* ii. 350, *sq.;* Trench, *Star of the Wise Men.* L. R. B.

STATELY (stāt'lў), (Heb. גְּבוּהָה, *keb-ood-daw'*, magnificent, Ezek. xxiii:41).

STATER (stā'tẽr), a piece of money (Matt. xvii: 24, 27). See MONEY.

STATISTICS. An early Mosaic law required that when the people were numbered the firstborn of man and of beast should be set apart, the first to be redeemed, and the others, with one exception (Exod. xiii:12, 13; xxii:29), offered to God. A later enactment (Exod. xxx:12, 13) required that whenever the census was taken an offering of a half-shekel should be made by every man above twenty years of age. The instances of numbering the people which are mentioned in the Old Testament are as follows:

(1) During the encampment at Sinai in the third or fourth month after the Exodus (Exod. xxxviii:26). This was done largely for the purpose of raising money for the Tabernacle. The result of the census was 603,550 men. This was the exact figure, which is sometimes alluded to in round numbers as the 600,000 who left Egypt (Exod. xii:27).

(2) Apparently somewhat later a census was taken for the purpose of ascertaining the number

of fighting men between the ages of twenty and fifty, and also to determine the amount of the redemption offering due on account of the firstborn, both of men and of animals. On this occasion the numbers were taken of all the firstborn males of the whole people over a month old. This included also those of the same age in the tribe of Levi.

The Levites, whose numbers amounted to 22,000, were taken in lieu of the firstborn males of the rest of Israel, whose numbers were 22,273, and for the number over 22,000 a money payment of five shekels each was made to Aaron and his sons (Num. iii:39, 51). The results were the same as at first, and this circumstance has led some critics to suppose that the two accounts pertain to the same census, the first showing one object of the numbering, while the second relates to the other purpose.

(3) Another census was taken thirty-eight years afterwards, before the entrance into Canaan, and this time the total number of males, with the exception of the Levites, amounted to 601,730 showing a decrease of 1,870. Most of the tribes had shown an increase, but the greatest loss was in the tribe of Simeon; and this may probably be accounted for by the plague which followed the crimes of Zimri and others (Num. xxv:1, 9). None were numbered in this census who were included in the first, except Caleb and Joshua, the others having died in the wilderness (Num. xxvi: 64, 65).

(4) The next regular census was taken during the reign of David, who presumptuously ordered the people to be numbered without requiring the legal offering of the half shekel. The number of Israel was found to be 1,100,000, and of Judah, 470,000, making a total of 1,570,000, besides the tribes of Levi and of Benjamin, which were not numbered (1 Chron. xxi:5, 6), the census not being completed because "there fell wrath for it against Israel. Neither was the [total] number put in the account of the Chronicles of King David" (1 Chron. xxvii:24).

(5) The census which was begun under David was completed by Solomon, who caused all captives and foreigners also to be numbered. These classes amounted to 153,600, and they were employed in the work of construction (Josh. ix:27; 1 Kings v:15; ix:20, 21; 1 Chron. xxii:2; 2 Chron. ii:17, 18).

In noting the somewhat varying accounts of Josephus and others, we must consider the different times of the taking of the census, and also the fact that sometimes the whole number of the people is given, sometimes all of the men over twenty years of age, and sometimes only the adult males, exclusive of the tribe of Levi, or the priesthood. (See DISCREPANCIES, BIBLICAL.) E. A. R.

STATURE (stăt-ūr), (Gr. *ἡλίκος, hay-lee'kos*, literally how much?)

1. The height of one's body (Matt. vi:27).

2. A suitable age in which to receive the fullness of Christ (Eph. iv:13).

STAVES (stāvz), the plural of staff. See SCEPTER; TABERNACLE.

STAY (stā), (Heb. סָמַךְ, *saw-mak'*, Is. xxvi:3), to support. In the A. V. of Is. xix:13, "even they that are the stay of the tribes thereof," is the rendering of the Heb. פִּנָּה, *pin-naw'*, an angle; in Is. xxxi:1, "stay" is used in the sense of *rely* (comp. xlviii:2). In the description of Solomon's throne (1 Kings x:19; 2 Chron. ix:18), "stays" is the rendering of the Heb. יָד, (*yawd, hand*), *i. e.*, arms on both sides of the seat.

Figurative. God is the *stay* of his people; he preserves and upholds them amidst distress, and comforts them when under grief (Ps. xviii:18). Magistrates and great men are the *stay* of a nation, which preserves them in order, and from ruin (Is. xix:13). The means by which man's life is preserved, and nations supported, is called a *stay* and *staff* (Is. iii:1).

STEADFASTNESS (stĕd'fâst-nĕs).

1. *Ster-eh'o-mah* (Gr. *στερέωμα*) is that upon which a thing can rest; in Col. ii:5, "steadfastness of faith," the term is used figuratively in a military sense, *solid front.*

2. *Stay-rig-mos'* (Gr. *στηριγμός*, 2 Pet. iii:17), in the usual sense of firmness, stability.

STEEL (stēl), (2 Sam. xxii:35; Job xx:24; Ps. xviii:34, 35; Jer. xv:12; Ezra viii:27). The ancient Hebrews were probably not acquainted with steel, and the words so translated should be rendered *copper* or *brass.* (See METALS.)

STEPHANAS (stĕph'a-năs), (Gr. *Στεφανᾶς, stef-an-as'*, crowned), a disciple at Corinth, whose household Paul baptized (1 Cor. i:16), being the first converted to Christianity in Achaia (1 Cor. xvi:15). A. D. 54.

STEPHEN (stē'v'n), (Gr. *Στέφανος, stef'an-os*, crown), one of the seven first deacons, and the proto-martyr of the Christian church. There have been various conjectures respecting his early history, but the first authentic notice we find of him is in Acts vi:5. In the distribution of the common fund that was intrusted to the apostles (Acts iv:35-37) for the support of the poorer brethren (see Mosheim, *De Rebus Christ. ante Const.* p. 118, and *Dissert. ad Hist. Eccles. pertin.*), the Hellenistic Jews complained that a partiality was shown to the natives of Palestine, and that the poor and sick among their widows were neglected.

(1) First Deacon. The complaint of the Hellenists having reached the ears of the Apostles, immediate directions were given by them with a view to remove the cause of it. Unwilling themselves to be called away from their proper employment of extending the bounds of the Christian community, they told the assembled multitude of believers to select seven men of their own number, in whose faith and integrity they might repose entire confidence, for the superintendence of everything connected with the relief of the poor. The proposal of the Apostles met with the approbation of the brethren, who proceeded at once with the choice of the prescribed number of individuals, among whom Stephen is first mentioned, hence the title of first deacon, or first of the deacons, is given to him by Irenæus (Iren. i. 12).

(2) Full of Faith. He is distinguished in Scripture as a man 'full of faith and of the Holy Ghost' (Acts vi:5). The newly elected individuals were brought to the Apostles, who ordained them to their office, and they entered upon their duties with extraordinary zeal and success. The number of the disciples was greatly increased, and many priests were among the converts. In this work Stephen greatly distinguished himself by the miracles he performed before the people, and by the arguments he advanced in support of the Christian cause.

(3) Addressed Himself to Hellenists. From his foreign descent and education he was naturally led to address himself to the Hellenists, and in his disputation with Jews of the Synagogue of the Libertines and Cyrenians, etc. (see SYNAGOGUE; LIBERTINES), he brought forward views of the Christian scheme that could not be relished by the bigots of the ancient faith. As they were unable to withstand his powers of reasoning, their

malice was excited; they suborned false witnesses against him, and dragged him before the Sanhedrim as a blasphemer.

(4) His Defense. The speech which Stephen made in defending himself against this accusation is well deserving of the most careful study. He first enters upon a historical statement involving a refutation of the charges which had been made against him of hostility to the Old Testament institutions, but at the same time showing that acceptance with God does not depend upon outward relations. Under the same form he illustrates the providential care exercised by the Almighty in regard to the Jewish people, along with the opposition exhibited by the Jews towards those sent to them by God. And he points the application of his whole discourse by charging his carnal-minded hearers with resisting, like their fathers, the Holy Ghost.

(5) Cruel Death. The effect upon his auditors was terrible. Conscience smitten, they united in wreaking their vengeance on the faithful denouncer of their guilt. They drowned his voice with their clamorous outcries, they stopped their ears against him, they rushed on him with one accord in a tumultuary manner, they carried him forth, and, without waiting for the authority of law, they stoned him to death as a blasphemer (see STONING). The frantic violence of his persecutors did not disturb the tranquillity of the martyr, and he died praying that his murderers might be forgiven (Acts vii:60).

The only other particular connected with Stephen mentioned in Scripture is, that 'devout men carried him to his burial, and made great lamentation over him' (Acts viii:2).

STEWARD (stū'ērd), (usually Heb. שַׂר, *sar*, *head* person; Gr. ἐπίτροπος, *epi'tro-pos*, manager; οἰκονόμος, *oyk-o-no'mos*, overseer), one who manages or superintends the affairs of another.

Thus Eliezer was the steward of Abraham's house (Gen. xv:2); Christian ministers are the stewards of God over his church or family (Tit. i:7; 1 Cor. iv:1, 2), and believers are stewards of his gifts and graces; to dispense the benefits of them to the world (1 Pet. iv:10).

On reading the parable of the unjust steward, who defrauds his principal by collusion with his debtors (Luke xvi), we find it concluded by what seems to be a strange expression (ver. 12): "If ye have not been faithful in that which is another man's, *who shall give you that which is your own?*" Certainly *that which is a man's own* he may naturally expect should be given him; for who has a right to withhold it? The propriety of the phrase, therefore, and the inferential connection of the sentiment with the parable, is not clear to a general reader; but this kind of allowance, though appearing extremely singular to us, is both ancient and general in the East. It is found in the *Gentoo Laws* (chap. ix): "If a man has hired any person to conduct a trade for him, and no agreement is made in regard to wages, in that case the person hired shall receive *one tenth* of the profit. If the person be hired to attend cattle, he shall receive *one tenth* of the milk. If the person be hired for agriculture, *one tenth* of the crop If he plow the ground, receiving victuals, *one fifth* of the crop; if he receive no victuals, *one third*." (Halhed's *Code of Gentoo Laws*, p. 140.)

STOCK (stŏk), the trunk of a tree (Is. xliv:19; Job xl:21), or stump (Job xiv:8; Is. xl:24). In Jer. ii:27; x:8, it is used of a tree or a stick; and in Acts xiii:26; Phil. iii:5, of a transplanted plant. Used figuratively of a race (Nah. iii:6).

STOCKS (stŏks), (Heb. מַהְפֶּכֶת, *mah-peh'keth*, wrench, Jer. xx:2, 3; 2 Chron. xvi:10), a wooden frame for holding the body in a bent position. The סַד, *sad*, was a block of wood fastened to the feet (Job xiii:27; xxxiii:11). The צִינָּק, *tsee-noke'*, was a

Stocks.

confinement for the feet (Jer. xxix:26). Other forms of stocks are referred to (Acts xvi:24; Prov. vii:22). The stocks of Hos. iv:12, were idols made of wood.

STOICS and EPICUREANS (stō'iks and ĕp'i-ku-rē'anz). Reference is made in Acts xvii:18 to certain philosophers belonging to these celebrated sects as having 'encountered Paul at Athens.'

The Stoics derive their name from στοά, 'a porch'; because their founder Zeno (who was born from 360 to 350 years B. C.) was accustomed to teach in a certain porch at Athens.

Zeno was followed by Cleanthes (about B. C. 260), Cleanthes by Chrysippus (about B. C. 240), who was regarded as the intellectual founder of the Stoic system. Stoicism soon found an entrance at Rome, and under the empire Stoicism was not unnaturally connected with republican virtue. The ethical system of the Stoics has been commonly supposed to have a close connection with Christian morality. But the morality of Stoicism is essentially based on pride, that of Christianity on humility; the one upholds individual independence, the other absolute faith in another; the one looks for consolation in the issue of fate, the other in Providence; the one is limited by periods of cosmical ruin, the other is consummated in a personal resurrection (Acts xvii:18). But in spite of the fundamental error of Stoicism, which lies in a supreme egotism, the teaching of this school gave a wide currency to the noble doctrines of the Fatherhood of God, the common bonds of mankind, the sovereignty of the soul (Smith, *Dict.*)

The Epicureans were named after their founder, Epicurus, who is said to have been born at Athens B. C. 344, and to have opened a school (or rather a garden) where he propagated his tenets, at a time when the doctrines of Zeno had already obtained credit and currency. F. W. N.

STOMACHER (stŭm'ak'ẽr), (Heb. פְּתִיגִיל, *peth. eeg-eel'*), an article of female dress, worn as an ornament over the breast (Is. iii:24).

STONE (stōn), (usually Heb. אֶבֶן, *eh'ben*; סֶלַע, *sehlah*, lofty; צוּר, *tsoor*, a cliff; Gr. λίθος, *lee'thos*; πέτρος, *pet'ros*, *large* stone; ψῆφος, *psay'fos*, a pebble).

Palestine is a stony country, and it was often necessary to clear a field of stones preparatory to its cultivation (Is. v:2). An enemy's fields were marred by throwing stones on them, and his wells were choked with stones (2 Kings iii:19, 25).

(1) Kinds. The ordinary stones mentioned as found in PALESTINE (which see) are chiefly limestone (Is. xxvii:9), especially marble and sandstone; basalt (Josephus, *Ant.*, viii. 7, 4); flint and firestone (2 Macc. x:3).

(2) Uses. Stones were applied in ancient Palestine to many uses: (1) For the foundations, walls, pillars, and pavements of the statelier class of buildings (see CORNER STONE; PALACE). For these purposes the stone was hewn and sawn. The Phœnicians were famed for their skill in this work (2 Sam. v:11). Stones of very large size were often employed (Mark xiii:1). (See JERUSALEM.) The walls of cities were often built of stone (1 Kings xv:22), and in Herodian times at least streets were paved with stone (see TOWNS). Aqueducts, reservoirs, bridges, and piers were constructed of stone. (2) For altars, unhewn stones being employed by the Hebrews (Exod. xx:25; Josh. viii:31); for walls or dikes around fields and vineyards (Prov. xxiv:30, 31); boundary marks (Deut. xix:14); pillars commemorative of persons and events (see PILLAR; comp. Herod. ii, 106); and probably as way marks (Jer. xxxi:21). In Roman times milestones were erected along the chief public highways. They are still to be seen on the road between Tyre and Sidon, and between Pella and Gerasa. Stones, both in their natural state and graven, served as idols (Deut. xxix:17; 2 Kings xix:18; comp. Is. lvii:6); and certain stones, called in Greek *baituloi* and *baitulia,* which often were, if not always, meteorites and held sacred because they fell from heaven, have been worshiped in various places throughout Western Asia. An etymological connection between these Greeks words and *beth'el* has not been established, and is very questionable. (3) For closing the mouth of cisterns and wells, and the entrance of tombs (Gen. xxix:2; Matt. xxvii:60), as tablets for written documents (Exod. xxiv:12; Deut. xxvii:4, 8), in mills for grinding grain (xxiv:6). (4) In slings and catapults (1 Sam. xvii:40; 2 Chron. xxvi:15; Wisd. v:22; 1 Macc. vi:51), and for the execution of criminals, being hurled by the witnesses and bystanders. (5) Flints were used for striking fire (2 Macc. x:3), and were shaped into rude form to serve as knives (Josh. v:2). Weights for scales were often cut out of stone (Deut. xxv:13; see WEIGHTS AND MEASURES). Heaps of stones were made to commemorate an event (Gen. xxxi:46), or to mark the grave of a notorious offender (Josh. vii:26; viii:29; 2 Sam. xviii:17); a custom still in vogue in Syria and Arabia, but not restricted to the graves of evil doers. Limestone was crushed and burned to secure the lime (Is. xxxiii:12). (Davis, *Bib. Dict.*). (6) Moses forbids the Hebrews to set up in their country any stone that is exalted, or remarkable (Lev. xxvi:1). The text may be translated by "a stone for sight;" a landmark that stands on an eminence, or in some great road, to be seen from a distance. Strabo (lib. xvii) mentions such stones on the highways in Egypt; and he says also, there are several remarkable and eminent stones upon Libanus. The Syrians and Egyptians had such respect for them that they almost adored them. They anointed them with oil, as may be seen in Apuleius, kissed and saluted them. (7) It is probable that this worship is what Moses intended to prohibit; for heaps of stones, raised in witness of memorable events, and to preserve the remembrance of matters of great importance, are the most ancient monuments among the Hebrews. In early ages, these were used instead of inscriptions, pyramids, medals or histories. Jacob and Laban raised such a monument on Mount Gilead, in memory of their covenant (Gen. xxxi:45, 46). Joshua erected one at Gilgal, of stones taken out of the Jordan, to preserve the memorial of his miraculous passage (Josh. iv:5-7), and the Israelites beyond Jordan raised one on the banks of that river, as a testimony that they constituted but one nation with their brethren on the other side (Josh. xxii:10).

Figurative. (1) *Stones of darkness,* are those hid deep in the bowels of the earth (Job. xxviii:3). (2) Daughters of a family are likened to polished *corner stones,* to mark their beauty and their usefulness for connecting and building up families (Ps. cxliv:12). (3) Hearts stupid and obstinate, not easily impressed by the word or providence of God, are compared to *stones* (Ezek. xi:19, and xxxvi:26; 1 Sam. xxv:37; Mark iv:5, 16). (4) The *stone crying out of the wall, and the beam answering it,* denote the horrid wickedness of building with what is unjustly procured (Hab. ii:11). (5) One *stone not left upon another,* and *stones of emptiness,* and *scattered stones* spread over a place, denote utter desolation, and the turning of Idumea into a barren rock (Matt. xxiv:2; Is. xxxiv:11; Ps. cxli:6). (6) A gift is like a *precious stone;* it is highly valued, and tends to procure for us what we wish (Prov. xvii:8). (7) As he *that findeth a stone in a sling* rendereth it unfit for being thrown, so, to *give honor to a fool* is quite unprofitable; or it is as useless work as to cast a precious stone into a heap of stones; or it is as ill-placed as a coarse stone, when bound up in a piece of fine purple cloth (Prov. xxvi:8). (8) *Stone* denotes *firmness, strength* (Gen. xlix:24), where "the stone of Israel" is equivalent to *"the rock of Israel"* (2 Sam. xxiii:3; Is. xxviii:16). (9) Christ is called *a stone,* to show his firmness and duration; he is the foundation stone which supports the whole church, and the work of our redemption (Is. xxviii:16). He is also the *chief corner stone,* which connects and establishes the church (Matt. xxi:42; Eph. ii:15, 20). He is a *precious stone;* infinite in glory, excellency, and usefulness; he is a *tried stone,* proved by his Father, and by his people, and by fiery sufferings, and yet no fault or deficiency found in him; he is a chosen or *elect stone* chosen by the Father to be our Mediator, valuable in himself, and chosen by the saints in the day of his power; he is a *living stone;* has all life in himself, and gives to his people the beginning, continuance, and perfection of their life (Rev. xxi:11; Is. xxviii:16; 1 Pet. ii:4). He is to many a *stumbling stone,* and *rock of offense* (Is. viii:14, 15; 1 Pet. ii:8; Matt. xxi:44). He and his church are a *little stone* cut out of the mountain without hands, and increasing into a mountain that filled the whole earth. He was born of a virgin, and appeared in a low condition; but his glory will gradually increase, until it shall fill the whole earth; his Christian church, small at first, will gradually multiply until it shall extend over the whole globe (Dan. ii:44). (10) The saints are *lively stones;* they are hardy and durable, and are united to Christ as their foundation, quickened by his Spirit, and active in his service (Eph. ii:20-22; 1 Pet. ii:5). (11) The *precious stones,* foundations of the New Jerusalem, denote Jesus Christ preached by the twelve Apostles, and as the foundation of his church and people, in his various and unnumbered excellencies (Rev. xxi:19, 20). (12) The *precious stones* on the shoulder of the high-priest, and those fixed in his breastplate, denoted the saints of Jews and Gentiles, precious and honorable by the grace of God (Exod. xxviii:11, 17-21). (13) *The white stone* mentioned in Rev. ii:17 has been variously interpreted: (a) One of the *stone* tablets, written with the name of a person, which were used in some methods of casting the lot. (b) The *stone* or bean, bearing the name of a candidate, which was cast at elections in Greece. (c) The *pebble of acquittal* used in Greek courts,

(d) The *ticket* presented to the victor at the Olympic games. (e) The *instructions* which the Roman emperors caused to be thrown to victorious contestants in the arena. And best (f), a *small stone*, a common writing material, white to symbolize the heavenly character of the victorious believer, and marked with the name bestowed as sign and seal of his future glory.

STONING (Heb. סָקַל, *saw-kal'*, a primitive root; properly to be weighty) was the most general punishment inflicted on notorious criminals, and is usually meant where no other description of capital punishment is expressly mentioned, as in Lev. xx:2.

Idolaters, blasphemers, Sabbath-breakers, incestuous persons, and stubborn or rebellious children were liable to it. The culprit was led out of the city, and, as some have supposed, was bound. The witnesses against him were required to commence the work of death, and probably they divested themselves of clothing that it might be done more effectually (Acts vii:58). At the murder of Stephen they committed the custody of their clothes to Saul, who was not improbably, from his talents and ardor, a ringleader of the mob and one of the most violent of the persecutors, and the multitude followed the example of the leaders until the victim was beaten to death. The Rabbinical writers say that the first stone was cast by one of the witnesses on the chest of the convict; and if this failed to cause death the bystanders proceeded to complete the sentence.

Some think that the frequent taking up of stones by the Jews to throw at our Savior, and the stoning of Stephen (Acts vii:59), and of Paul (Acts xiv:19), were vestiges of a punishment called the "rebels' beating," inflicted by the mob, with fists, staves, or stones, on the excitement of the moment (Schaff, *Bib. Dict.*) (See PUNISHMENTS.)

STOOL (stōōl), (Heb. אָבֶן, *o'ben*, a pair of stones), a seat for women in childbirth, to promote their delivery (Exod. i:16). The same word is translated *wheels;* or a *frame* for a potter (Jer. xviii:3).

STORAX (stō'raks), (Gr. Στύραξ, *stu'rax*).

This tree is a native of Greece, Asia Minor, Syria, and Palestine, and is about twenty feet high, with leaves like those of the quince, and flowers somewhat resembling those of the orange. Storax was, and is still, much esteemed, both as an incense and for its medical properties. It consists chiefly of resin, a volatile oil, and some Benzoic acid. It has a grateful balsamic odor, which no doubt made it valued in ancient times (Gen. xxx:37, marg.).

STORE CITY (stōr' sĭt'ў), (Heb. עִיר מִסְכְּנוֹת, *eer mis-ken-ōth'*, Exod. i:11; 2 Chron. xxxii:28; xvi:4; xvii:12; viii:4–6; 1 Kings ix:19), a city of deposit for merchandise.

STOREHOUSE (stōr'hous'), a treasury (1 Chron. xxvii:25; Ps. xxxiii:7; Mal. iii:10), or place for storing provisions (Deut. xxviii:8), and grain (Exod. i:11; 2 Chron. xxxii:28; Luke xii:24). Joseph built storehouses in Egypt (Gen. xli:48, 49), for the security and management of which troops of porters, storekeepers, and accountants were employed. In the east the *granary* was usually under ground (Jer. l:26; comp. Ex. i:11; Luke xii:24).

STORK (stôrk), (Heb. חֲסִידָה, *khas-ee-daw'*, affection, piety, mercy, gratitude).

This name results from a belief, general through all ancient Asia, in the attachment of these birds to each other; of the young towards the old, and of the parents towards their young. But the latter part of this opinion is alone verified by the moderns, in cases where the mother bird has perished while endeavoring to save her progeny.

Stork.

Storks are about a foot less in height than the crane, measuring only three feet six inches from the tip of the bill to the end of the toes, and nearly the same to the end of the tail. They have a stout, pointed, and rather long bill, which, together with their long legs, is of a bright scarlet color; the toes are partially webbed, the nails at the extremities flat, and but little pointed beyond the tips of the joints. The orbits are blackish, but the whole bird is white, with the exception of a few scapulars, the greater wing covers, and all the quills, which are deep black; they are doubly scalloped out, with those nearest the body almost as long as the very foremost in the wing. This is a provision of nature, enabling the bird more effectually to sustain its after weight in the air, a faculty exceedingly important to its mode of flight, with its long neck, and longer legs equally stretched out, and very necessary to a migrating species believed to fly without alighting from the lower Rhine, or even from the vicinity of Strasburg, to Africa and to the Delta of the Nile. The passage is performed in October, and, like that of cranes, in single or in double columns, uniting in a point to cleave the air; but their departure is seldom seen, because they start generally in the night; they rise always with clapping wings, ascending with surprising rapidity out of human sight, and arriving at their southern destination as if by enchantment. Here they reside until the last days of March, when they again depart for the north, but more leisurely and less congregated. A feeling of attachment, not without superstition, procures them an unmolested life in all Moslem countries, and a notion of their utility still protects them in Switzerland, Western Germany, and particularly in Holland. The storks build their nests in pine, fir, cedar, and other coniferous trees, but seem to prefer lofty old buildings, towers, and ruins (Ps. civ:17). With regard to the snake-eating habits of the species, however, the chief resort of storks, for above half the year, is in climates where serpents do not abound; and they seem at all times to prefer eels, frogs, toads, newts, and lizards; which sufficiently accounts for their being regarded as unclean (perhaps no bird sacred in Egypt was held clean by the Hebrew law). Storks feed also on field mice; but they do not appear to relish rats, though they break their bones by repeated blows of their bills. They fly high (Jer. viii:7), with a rushing noise (Zech. v:9). C. H. S.

STORY (stō'rȳ), (Heb. מִדְרָשׁ, *mid-rawsh'*, 2 Chron. xiii:22), history. R. V., "commentary." "As many as know story or have any experience."—The Translators to the reader.

STRAIGHT STREET (strāt strēt), (Gr. ῥύμα εὐθεῖα, *hroo'mah yoo-thi'yah*).

A street of Damascus on which was the house of Judas, where Ananias visited Paul (Acts ix: 11). It still exists as Straight Street, or Derb el-Mustakim, which is a narrow lane extending from the East gate. It was about a mile long and a hundred feet wide.

STRAIN (strān), (Gr. διυλίζω, *dee-oo-lid'zo*, Matt. xxiii:24, from *hoo-lid'zo*, to filter). The early versions of Coverdale, Tyndale, and the Geneva had it "strain *out*," not "strain *at*," a gnat.

STRAITLY (strāt'lȳ), (Gr. ἀπειλή, *ap-i-lay'*, Acts iv:17), strictly, severely.

STRANGER (strān'jer). A stranger in the Mosaic law, and in the Old Testament generally, means one not of Israelitish descent dwelling with the Hebrews, as distinguished from a foreigner temporarily visiting the land (Exod. xx:10; Lev. xvi:29; xvii:8; 2 Sam. i:13; Ezek. xiv:7). The stranger was not a full citizen, yet he had recognized rights and duties. He was under the protection of God, and the Israelites were charged to treat him kindly (Lev. xix:33, 34; Deut. x:18, 19). His rights were guarded by injunctions in the law (Exod. xxii:21; xxiii:9). When poor, he enjoyed the same privileges as the Hebrew poor (Deut. xxiv:19, 20). (See FOREIGNER.)

STRANGLE (străn'g'l), (Heb. חָנַק, *khaw-nak'*, to choke; Gr. πνίγω, *pneeg'o*, Acts xv:20).

STRAW (strą), (Heb. תֶּבֶן, *teh'ben*). Wheat and barley straw were used as fodder for stock (Gen. xxiv:25; 1 Kings iv:28; Is. xi:7; lxv:25). Straw was used in the manufacture of bricks by the Egyptians (Exod. v:7, 16), being chopped and mixed with clay.

STRAWED (strąd), (Gr. στρωννύω, *strone-noo'o*, Matt. xxi:8, scatter, spread).

STREAM OF EGYPT (strēm ŏv ē'jȳpt), (Is. xxvii:12). See RIVER OF EGYPT.

STREETS (strēts). See TOWNS.

STRIKE (strīk), (Heb. נָתַן, *naw-than'*, Exod. xii:7), to smear or rub.

STRIKER (strīk'ēr), (Gr. πλήκτης, *plake'tace*, one who is pugnacious, 1 Tim. iii:3; Tit. i:7).

STRINGED INSTRUMENTS (strĭngd ĭn'strụments). See MUSICAL INSTRUMENTS.

STRIPES (strīps). See PUNISHMENTS.

STRONG DRINK (strŏng drĭnk). See DRINK, STRONG.

STUBBLE (stŭb'b'l), (Heb. קַשׁ, *kash*, dry), the dry grain left standing in the field (Exod. v:12). This was sometimes burned over (Exod. xv:7; Is. v:24; Joel ii:5). In threshing it was separated from the grain (Job xiii:25; xli:28; Ps. lxxxiii:13; Is. xl:24), and sometimes used for provender (Job xxi:18). The stalks from which grain had been removed were also called stubble (1 Cor. iii:12).

STUMBLING-BLOCK (stŭm'blĭng-blŏk).

1. (Heb. מִכְשׁוֹל, *mik-shole'*, obstacle), any object over which one might trip the foot, and hence the cause of ruin or disgust (Is. lvii:14; Jer. vi:21; Ezek. vii:19, etc.), or an *idol* (Zeph. i:3), *i. e.* an incitement to apostasy.

2. *Neh'ghef* (Heb. נֶגֶף, tripping), a cause of stumbling (Is. viii:14).

3. *Pros'kom-mah* (Gr. πρόσκομμα), an obstacle against which, if one strike his foot, he necessarily falls; figuratively, that over which the soul stumbles into sin (1 Cor. viii:9). To put a stumbling-block in another's way is figuratively to furnish a provocation to sin (1 Cor. viii:9; Rom. xiv:13; ix: 32, 33; 1 Pet. ii:8). (See STONE, *Figurative* 10.)

STUMP (stŭmp), (Heb. עִקַּר, *ik-kar'*), is used of a tree cut down, but still able to sprout again (Dan. iv:15, 23, 26; comp. 1 Sam. v:4).

SUAH (sū'ah), (Heb. סוּחַ, *soo'akh*), a descendant, or son, of Zophah, and head of a house of Asher (1 Chron. vii:36.

SUBSTANCE (sŭb'stans), (Gr. ὕπαρξις, *hoop'-arx-is*, Heb. x:34, property).

SUBURBS (sŭb'ûrbs), (Heb. מִגְרָשׁ, *mig-rawsh'*).

A place where cattle were driven to graze, and in the Levitical cities a place set apart for this purpose (Lev. xxv:34; Num. xxxv:3; xxxv:5; Josh. xxi:11; 1 Chron. vi:55). It also meant an open space about a building or city (Ezek. xxvii:28; xlv:2; xlviii:17).

SUCCOTH (sŭk'koth), (Heb. סֻכֹּת, *sook-kohth'*, booths; Sept. Σοκχώθ, *sok-koth*).

1. The first encampment of the Israelites on the Egyptian side of the Red Sea (Exod. xii:37; xiii:20; Num. xxxiii:5). (See EXODUS.) It is no doubt a Hebrew form of the Egyptian Thuku, the civil city surrounding the sacred buildings of Pithom.

2. A town in the tribe of Gad (Josh. xiii:27), on the east of the Jordan (Judg. viii:5; 1 Kings vii:46). The spot in which the town stood is called 'the Valley of Succoth,' and must have been part of the valley of the Jordan. The place derived its name from Jacob having tarried some time there on his return from Padan-aram, and made *booths* for his cattle (Gen. xxxiii:17). The brass foundries for making the ornaments for the temple were built here (1 Kings vii:46; 2 Chron. iv:17). Gideon was brought to a stand here when pursuing the Midianites (Judg. viii:5, 8, 14-16). The place is mentioned in Ps. lx:6; cviii:7).

SUCCOTH-BENOTH (sŭk'koth-bē'noth), (Heb. סֻכּוֹת בְּנוֹת, *sook-kohth' ben-ohth'*, booth of daughters), an idol set up in Samaria by the men brought from Assyria (2 Kings xvii:30).

SUCHATHITE (sū-kath-īte), (Heb. שׁוּכָתִי, *soo-kaw-thee'*), evidently a descendant of some man by the name of Suchah, and one of the families of scribes living at Jabez (1 Chron. ii:55).

SUKKIIM (sŭk'ki-ĭm), (Heb. סֻכִּיִּים, *sook-kee-yeem'*).

A race mentioned as associated with the Cushim and Lubim in the army which Shishak brought against Judah in the days of Rehoboam (2 Chron. xii:3). They were probably an African race. According to the LXX, they were Troglodytes, living on both sides of the Red Sea, whose dwellings have been compared to the catacombs of Naples.

SULPHUR (sŭl'fŭr), (Heb. גָּפְרִית, *gof-reeth'*, from גָּפַר, *gaw-far'*, to *cover*; whence גֹּפֶר, *go'fer*, Gen. vi:14, which Gesenius renders "pitch," such as the *pine*, etc.) is understood to mean not only pitch, but some other inflammable substances, specially sulphur. *Gof-reeth'* is generally and properly rendered sulphur (brimstone); while

pitch is denoted by two Hebrew words, כֹּפֶר, *ko'fer* (Gen. vi:14) and זֶפֶת, *zeh'feth*), Exod. ii:3; Is. xxxiv:9). Of these the former probably refers to vegetable pitch and resin, as above, and the latter to mineral pitch and asphalt, though this distinction is not assured.

The passage last cited shows clearly the use of *zeh'feth* for mineral pitch (asphalt), to depict a barren region, like the shores of the Dead Sea, associated also, as there, with *gof-reeth', sulphur.*

Sulphur (brimstone) in the Old Testament is repeatedly used to convey this idea of barrenness and desolation, evidently from its association with the Dead Sea; so, definitely, Deut. xxix:23, also Is. xxxiv:9, and probably Job xviii:15. Tristram, Lynch, and others describe its occurrence around the lake and in the valleys leading into it. In some places it occurs with bitumen, for which the Dead Sea region is noted from very early times (Gen. xiv:10)—an unusual association, but known also near Bologna, Italy. Sulphur is also referred to in the Old Testament in the combination "fire and brimstone," in connection with the violent storms (Gen. xix:24; Ps. xi:6; Ezek. xxxviii: 22). The idea here has, no doubt, been justly interpreted as referring to lightning (Is. xxx: 33). The same combination of (πῦρ καὶ θεῖον) recurs in the New Testament (Luke xvii:29; Rev. ix: 17; xiv:10; xix:20; xx:10; xxi:8), the translation of a familiar Hebrew phrase. (Barnes' *Bib. Dict.*) (See CITIES OF THE PLAIN.)

SUMMER (sŭm'mĕr). See PALESTINE.

SUN (Heb. שֶׁמֶשׁ, *sheh'mesh*, to be brilliant), the great luminary which God created at the beginning to govern the day.

Sunrise and sunset are the only defined points of time in the absence of artificial contrivances for telling the hour of the day. Between these two points the Jews recognized three periods, viz., when the sun became hot, about 9 a. m. (1 Sam. xi:9; Neh. vii:3); the double light or noon (Gen. xliii:16; 2 Sam. iv:5), and "the cool of the day," shortly before sunset (Gen. iii:8). The sun also served to fix the quarters of the hemisphere, east, west, north, and south, which were represented respectively by the rising sun, the setting sun (Is. xlv:6; Ps. l:1), the dark quarter (Gen. xiii:14; Joel ii:20), and the brilliant quarter (Deut. xxxiii:23; Job xxxvii:17; Ezek. xl:24); or otherwise by their position relative to a person facing the rising sun—before, behind, on the left hand, and on the right hand (Job xxiii:8, 9).

The apparent motion of the sun is frequently referred to in terms that would imply its reality (Josh. x:13; 2 Kings xx:11; Ps. xix:6; Eccles. i:5; Hab. iii:11).

It was the sun (Gen. i:14-16) which the Phœnicians worshiped under the name of Baal, the Moabites under that of Chemosh, the Ammonites under that of Moloch, the Israelites under that of Baal, and king of the host of heaven. Moses cautioned the Israelites against this species of idolatry (Deut. iv:19). In Deut. xvii:3, he condemns to death those perverted to worship strange gods, the sun, the moon, etc.; and Josiah took from the temple of the Lord the horses, and burned the chariots, which the kings his predecessors had consecrated to the sun (2 Kings xxiii:11). Job says (xxxi:26-28), he looked on it as a great crime, and as renouncing the God that is above, to kiss his hand in token of adoration, when he beheld the sun in its beauty and splendor. Ezekiel (viii:16) saw in the Spirit, in the temple of the Lord, five and twenty men of Judah, who turned their backs on the sanctuary, and had their faces towards the east, worshiping the rising sun.

Worship of the Sun. When the Hebrews came into Canaan they encountered many forms of idolatry connected with sun worship, and before they left Egypt they must have known of this form of idolatry, which had its chief seat at On (Gen. xli:45). The Arabians appear to have worshiped the sun without the intervention of any idol (Job xxxi:26, 27). It is doubtful if it was adopted by the Jews as a form of worship during their early history, but later it became of some importance, judging from the fact that the horses were kept in the precincts of the Temple (2 Kings xxiii:11).

Figurative. The sun furnishes the greater part of the noble similitudes used by the sacred authors, who, to represent great public calamity, speak of the *sun as being obscured,* etc. (see Is. xiii:10; xxiv:23; Jer. xv:9; Ezek. xxxii:7; Joel ii:31; Amos viii:9). To express a long continuance of anything glorious and illustrious, it is said, it shall *continue as long as the sun.* So the reign of the Messiah (Ps. lxxii:17; lxxxix:36), under whose happy dominion the light of the moon shall equal that of the sun, and that of the sun be seven times more than ordinary (Is. xxx: 26). Christ is called the *Sun of righteousness* (Mal. iv:2). It is also used figuratively of Christ's glory (Matt. xvii:2; Rev. i:16; x:1); of supreme rulers (Gen. xxxvii:9).

SUNDAY or LORD'S DAY.

(1) Name and Change of the Day. Sunday is the first day of the week, adopted by the first Christians from the Roman calendar (Lat. *Dies Solis, Day of the Sun*), because it was dedicated to the worship of the sun. The Christians reinterpreted the heathen name as implying the Sun of Righteousness, with reference to this "rising" (Mal. iv:2). It was also called *Dies Panis* (*Day of Bread*), because it was an early custom to break bread on that day. In *The Teaching of the Twelve* it is called the "Lord's Day of the Lord" (Κυριακὴν δὲ Κυρίου).

(2) Sanctity and Ground of Observance. It seems impossible to doubt that from the earliest existence of the church the Lord's day was observed as the characteristic Christian festival, hallowed as a commemoration of that Resurrection of the Lord, which was the leading subject in the earliest forms of Christian preaching. To this primary consecration of the day was added a second, in the descent of the Holy Spirit on the day of Pentecost, which in that year fell on the first day of the week.

"'Jesus and the resurrection' was the burden of the apostolic preaching. Hence the recollection of the day of the resurrection was so indelibly impressed upon the hearts of the first disciples that on its return they came together to pray and to recall the memory of the Lord by breaking of bread and the celebration of the eucharist. It was the dictate of the glowing love for Christ, whose followers they delighted to be reckoned. . . . We fail to find the slightest trace of a law or apostolic edict instituting the observance of the 'day of the Lord;' nor is there in the Scriptures an intimation of a substitution of this for the Jewish Sabbath. The primal idea of the Jewish Sabbath was cessation of labor, rest; the transference of this idea to the first day of the week does not appear in the teachings of Christ nor of his apostles; nor in the Council of Jerusalem, when the most important decisions are reached relative to the ground of union of Jewish and Gentile Christians, is one word found respecting

the observance of the Sabbath. Contrariwise, Paul distinctly warns against the imposition of burdens upon the Church respecting days, but declares for a conscientious freedom in these observances. 'Let every man be fully persuaded in his own mind' (Rom. xiv:5, 6). Still more strongly does he upbraid the Galatian church for putting itself again in bondage to the weak and beggarly elements, as days, months, times, and years; while in his letter to the Colossians (ii:16, 17) he speaks of the entire abolition of the Jewish Sabbath."

It is likely that in this case, as in so many others, the close of the apostolic age was a period of rapid development of formal church ordinance. The existence in A. D. 170 of a regular treatise on the subject by Melito, bishop of Sardis (see Eusebius, *Hist. Eccl.* iv, 26), connected apparently with the Paschal controversy, seems plainly indicative of such a development. The well-known passage of Justin Martyr in his *Apology*, describes how "on the day called Sunday" there was a religious assembly of those who dwelt either in the cities or in the country. It notes the chief points of an established service—viz. the reading of the Apostles or the Prophets, the sermon, the prayers, the partaking of the bread and wine consecrated by thanksgiving and prayers, and the giving of alms, containing the germ of the clearly ancient liturgies. Nor is it possible to doubt that this celebration had become so marked as to impress the mind of the heathen with the distinctive character of the *status dies* of Pliny's famous letter to Trajan. (Smith, *Dict. Chrn. Antiq.*)

Justin Martyr, in his dialogue with the Jew Tryphon, who taunts the Christians with having no festivals nor Sabbaths, clearly claims that Sunday is to them a new Sabbath, and that the entire Mosaic law has been abrogated (*Cum. Tryph.*, chapters 10, 11). The new law binding upon Christians regards every day as a Sabbath, instead of passing one day in rest or absolute idleness.

"With respect to the strictness with which the first day of the week was observed during the first three centuries, the following facts are important to notice: Between the death of the apostles and the edict of Milan, the Lord's Day was sanctified by a Church unrecognized by the State and exposed to opposition and sometimes to bitter persecution. The motive for its observance was, therefore, purely moral and religious. The social position of the early Church, drawing its members for the most part from the poorer artisans, traders, and slaves, forbade the strict and general keeping of the Lord's Day, much more of both the Sabbath and Sunday. Thus the universal hallowing of the day of resurrection was impossible" (Bennett, *Christ. Arch.*, p. 444, *sq.*).

(3) Legal Observance. In the midst of the corrupt influence of heathenism and the growing indifference of the Church, it was thought necessary to bring some stress of authority upon the Christian conscience to hold it to the faithful observance of the first day, as the Jews had known the power of a positive enactment in keeping them steadfast in the hallowing of their Sabbath. "The constant temptation of the Christians to attend upon the heathen spectacles and festivities could, in the case of such whose piety was low, no longer, as at first, be broken by considerations of the high privileges of Christian worship and of the commemoration of the resurrection of Christ, but the restraints coming from a quasi legal enactment were found to be more and more necessary" (ibid., p. 450).

(4) Conclusions Regarding the Observance of Sunday. (1) The Lord's day must be regarded as a festival, coeval with the existence of Christianity itself—growing up naturally from the apostles' time, gradually assuming the character of the one distinctively Christian festival, and drawing to itself, as by an irresistible gravitation, the periodical rest, which is enjoined in the fourth commandment on grounds applicable to man as man, and which was provided for under the Mosaic law by the special observance of the Sabbath. (2) The idea of the Lord's day is wholly distinct from that of the Sabbath, never for a moment confused with it in the early church, in which, indeed, the observance of the Sabbath long survived, sometimes as a festival, sometimes as a fast. Wherever rest is associated with it, such rest is invariably regarded as entirely secondary, as simply a means to a higher end. Accordingly the original regulation of observances connected with the Lord's day is positive and not negative, and directed by principle rather than by formal rule. (3) The tendency to sabbatize the Lord's day is due chiefly to the necessities of legal enforcement—first, as exemplified in the series of imperial laws, then in the decrees of councils, generally backed by the secular power—dealing inevitably in prohibition more than in injunction, and so tending to emphasize negative instead of positive observance. For such enactments the law of the Old Testament "*mutatis mutandis*" became naturally a model, and the step was an easy one, from regarding it as a model to taking it as an authority. (4) The direct connection however, of such observance with the obligation of the fourth commandment can claim no scriptural and no high ecclesiastical authority. Either the observation of that commandment is expressly declared to be figurative (consisting of rest from sin, rest enjoyed in Christ, and rest foreseen in heaven), or careful distinction is made between the moral obligation of religious observance in general, and the positive obligation, now passed away, to keep the Sabbath in particular. The notion of connecting it with the keeping of the Lord's day grows up in the first instance through the natural supersession of the Sabbath by the Lord's day in the Christian church, and the temptation to transfer to the latter the positive divine sanction of the former; and, once introduced, maintains itself by the very fact of presenting a strong and intelligible plea against any degradation of the high Christian festival (Smith, *Dict. Chrn. Antiq.*). (See SABBATH.)

SUP (sŭp), (Heb. מַגְעָמָה, *meg-am-maw'*, a gathering host, Hab. i:9).

In the Greek form the word is applied to a meal (Luke xvii:8; 1 Cor. xi:25; Rev. iii:20).

SUPERFLUITY (sū'pĕr-flū'ĭ-tў), (Gr. περισσεία, *per-is-si'ah*), occurs in James i:21.

SUPERFLUOUS (sŭ-pĕr'flŭ-ŭs), (Heb. שָׂרֻעַ, *saw-rah'*, to prolong), the having any member too long or large, and so *deformed*.

Any person so afflicted was not allowed to officiate in the service (Lev. xxi:18), nor was any such animal permitted as a sacrifice (xxii:23).

SUPERSCRIPTION (sū'pĕr-skrĭp'shŭn), (Gr. ἐπιγραφή, *epi-graf-ay'*, written upon), an inscription, title, such as that placed on the cross (Luke xxiii:38; John xix:19), or on a coin (Matt. xxii:20; Mark xii:16; Luke xx:24).

SUPERSTITION (sū-pĕr-stĭsh'ŭn), (Gr. δεισιδαιμονία, *dice-ee-dahee-mon-ee'ah*, reverence for the gods, or terror of the gods).

SUPERSTITIOUS (sū-pĕr-stĭsh'ŭs), (Gr. δεισιδαιμῶν, *dice-ee-dahee-mohn'*, reverencing the gods).

These are words which occur only in the New Testament. Festus, governor of Judea, informed Agrippa, that Paul had disputed with the other Jews concerning matters of their own superstition (Acts xxv:19), in which he spoke like a true pagan, equally ignorant of the Christian religion, and of the Jewish. Paul, writing to the Colossians (ch. ii:23), recommends to them, not to regard false teachers, who would persuade them to a compliance with human wisdom, in an affected humility and superstition; and speaking to the Athenians, he says, "I perceive that in all things ye are too superstitious," etc. (Acts xvii:22).

The Greeks call superstition as above, *deisdaimonia, demon-terror.* A superstitious man looks on God as a severe and rigid master, and obeys with fear and trembling.

Paul at Athens tells the Areopagites that they are too superstitious; he uses a word no doubt susceptible of a good as well as of a bad sense; as it would have been highly indecorous, nor less unnecessary, to calumniate the religious disposition of his judges, whom he was addressing.

SUPH (sūph), (Heb. סוּף, *soof,* translated *'flags'* in the A. V.), means some aquatic plant.

It is mentioned in Exod. ii:3, 5; Is. xix:6; Jonah ii:5; but it is difficult to say whether it may not have been used in a comprehensive sense, as seaweed is with us, rather than have been confined to one of the plants growing in the sea. The word *suph* occurs in several other passages; these, however, have reference to the Red Sea, which by the Hebrews was called *Suph Sea.*

In Jonah ii:5, 'seaweed was wrapped around my head,' one of the *fuci* would seem to be indicated. Lady Calcott selects *zostera marina,* or sea wrack, which resembles them in habit. It is quite probably a contracted form of *Yam-suph, Red Sea.*

SUPHAH (sū'phah), probably a proper name. The region in which Vaheb was situated (Num. xxi:14, Marg.). Tristram attaches it to the depression of the Jordan and Dead Sea.

SUPPER OF THE LORD (sŭp'pĕr ŏv thē lôrd), (Gr. Κυριακὸν δεῖπνον, *ku-ree-a-kon' deip'non*), so called by St. Paul in his historical reference to the Passover Supper as observed by Jesus on the night in which he was betrayed (1 Cor. xi:20; Matt. xxvi:20-31).

(1) The Passover. As regards the day on which our Lord observed the Passover, it seems more proper to say, that the Pharisees, the dominant party among the Jews, *deferred* its observance a day in accordance with their traditions, than that Jesus *anticipated* it. What one party considered the fourteenth Nisan, would to the other be the thirteenth. This supposition seems best to harmonize any apparent discrepancy in the accounts of the evangelists.

Several controverted points may perhaps be best adjusted by a connected harmony of the last Passover of the Lord, constructed from the evangelic narratives alluding to it, but filling up the various omitted circumstances from the known Passover rites. (See PASSOVER.)

(2) Blessing the First Cup. 'Now, when it was evening, Jesus sat down with the twelve (Matt.) Apostles' (Mark). The first customary washing and purifications being performed, the blessing over the *first cup* of wine, which began the feast, would be pronounced, probably in the usual form: 'We thank thee, O God, our Heavenly Father, who hast created the fruit of the vine.'

(3) Second Cup. Then probably *the second cup* of wine was mingled, and with the flesh of the paschal lamb, feast-offerings, and other viands, placed before the Lord. 'And he said unto them, With desire have I desired to eat this Pascha with you before I suffer; for I say unto you I shall no more eat thereof until it be fulfilled in the kingdom of God. And he took the (second) cup, and gave thanks, and said, Take this, and divide among you, for I say unto you, I will not henceforth drink of the fruit of the vine until the kingdom of God shall come' (Luke).

(4) The Bread. When the wine distributed to each would be drunk off, one of the unleavened cakes would next be broken, the blessing said over it, and a piece distributed to each disciple, probably with the usual formula: 'This is the bread of affliction which your fathers did eat in the land of Egypt'—*i. e.,* not the identical bread, transubstantiated, but a memorial or sign of it. The company would then proceed with the proper supper, eating of the feast-offering, and, after a benediction, of the paschal lamb.

(5) Prophecy of Betrayal. 'And as they were at supper, the Devil having put it into the heart of Judas to betray him, Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and was going to God, riseth from supper; and,' after due preparations, 'began to wash the disciples' feet' (John). After this striking symbolic exhortation to humility and mutual service (John xiii:6-20), 'Jesus was troubled in spirit, and bare witness, and said, Verily, verily, I say unto you, that one of you will betray me. Then the disciples looked on one another, doubting of whom he spake' (John). 'And they were very sorry, and began each of them to say unto him, Lord, is it I?' (Matt.) 'One of the disciples, leaning back on Jesus's breast, saith unto him, Lord, is it I? Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And after dipping the sop he giveth it to Judas Iscariot. Then Satan entered into him. Jesus saith unto him, What thou doest, do quickly. He then, on taking the sop, went immediately out; and it was night' (John).

The supper would then proceed, until each had eaten sufficient of the paschal lamb and feast-offering.

'And as they were eating, Jesus took the bread,' the other unleavened cake left unbroken, 'and blessed' God 'and brake it, and gave it to the' eleven 'disciples, and said, Take, eat; this is my body (Matt., Mark), which is broken for you; this do in remembrance of me' (Luke, Paul, 1 Cor. xi:24).

(6) Cup of Blessing. The supper being concluded, the hands were usually washed the second time, and *the third cup,* or 'cup of blessing' (1 Cor. x:16), prepared, over which the master usually gave thanks for the Covenant of Circumcision, and for the law given to Moses. Jesus, therefore, at this juncture, announced, with peculiar appropriateness, his New Covenant.

(7) The New Covenant. 'After the same manner, also, Jesus took the cup after supper, and, having given thanks, gave it to them, saying, Drink all of you out of it; for this is my blood of the new covenant, which is shed for many for forgiveness of sins (Matt.); this do, as oft as ye drink, in remembrance of me' (1 Cor. xi:24). But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it *new* (kainon) with you in my Father's kingdom' (Matt.).

'And when they had sung a hymn' (Matt.), probably the Hallel, our Lord discoursed long with his disciples about his approaching death and departure (John xiii:31; xiv:31), and when

he had finished he said, 'Arise, let us go hence.' 'And they went out to the Mount of Olives' (Matt.).

A multitude of disputes and controversies have existed in the church, from the earliest ages of Christianity, regarding the nature, observance, and elements of the Lord's Supper. (See LORD'S SUPPER, THE.) F. R. L.

SUR (sûr), (Heb. סוּר, *soor*, removed), one of the gates of the Temple at Jerusalem (2 Kings xi:6): called "gate of the foundation" (2 Chron. xxiii:5).

SURETY (shur'tў), (Heb. עָרַב, *aw-rab'*, to braid), a deposit of money or goods to secure a bargain (Gen. xliii:9; Ps. cxix:122; Prov. xx:16; xxii:26; Heb. vii:22). Christ, as mediator, is called a "surety" (Heb. vii:22).

SURFEITING (sûrf'fĭt-ĭng), (Gr. κραιπάλη, *krahee-pal'ay*), the giddiness, nausea and headache caused by drinking wine to excess (Luke xxi:34 only).

SURNAME (sûr'nām).

1. *Kaw-naw'* (Heb. כָּנָה), to mention with honor (Is. xliv:5).

2. *Ep-ee-kal-eh'om-ahee* (Gr. ἐπικαλέομαι, to invoke, to put a name upon), to surname (Matt. x:3; Luke xxii:3; Acts i:23, etc.)

SUSA (sū'sà). See SHUSHAN.

SUSANCHITES (sū'san-kītes), (Heb. שׁוּשַׁנְכִי, *shoo-shan-kee'*), a nation planted in Samaria by the Assyrians. They were probably inhabitants of Susiana, or Susa, its capital (Ezra iv:9).

SUSANNA (su-zăn'nà), (Gr. Σουσάννα, *soo-san'-nah*, a lily).

1. A holy woman who attended on our Savior, and with others ministered to his wants (Luke viii:2, 3), A. D. 28.

2. The heroine of the Apocryphal story of the judgment of Daniel. (See DANIEL, BOOK OF.)

SUSI (sū'sī), (Heb. סוּסִי, *soo-see'*, horseman), father of Gaddi, who represented the tribe of Manasseh among the spies sent to investigate the land of Canaan (Num. xiii:11), B. C. before 1657.

SWADDLE (swŏd'd'l), (Heb. טָפַח, *taw-fakh'*, to bear upon the palm), in English, to carry in the arms (Lam. ii:22), elsewhere (Ezek. xvi:4) the translation of חָתַל, *khaw-thal'*, to wrap in bandages, to *swaddle* (comp. Luke ii:17).

Figurative. Darkness is represented as *a swaddling band* to the ocean, as it dwells on the south and north parts of it for a considerable time (Job xxxviii:7).

SWADDLING BAND (swŏd'dlĭng bănd), (Heb. חִתֻּלָה, *khath-ool-law'*, Job xxxviii:9), swathing cloth.

SWALLOW (swŏl'lō), (Heb. סוּס, *soos*, Is. xxxviii:14; Jer. viii:7; and דְּרוֹר, *der-ore'*, Ps. lxxxiv:3; Prov. xxvi:2).

The species of Syria and Palestine, so far as they are known, appear all to be the same as those of Europe. They are:

1. *Hirundo rustica,* or *domestica,* the chimney swallow, with a forked tail, marked with a row of white spots, whereof *Hirundo Syriaca,* if at all different, is most likely only a variety.

2. *Hirundo Urbica,* the martin or common window swallow. These two are most likely the species comprehended under the name of *Sis.*

3. *Hirundo Riparia,* sand-martin or shore bird, not uncommon in northern Egypt, near the mouths of the Delta, and in southern Palestine, about Gaza, where it nestles in holes, even on the seashore.

4. *Hirundo Assus,* the swift or black martin, distinguished by its larger size, short legs, very long wings, forked tail, and by all the toes of the feet turning forward; these, armed with small, crooked, and very sharp claws, enable the bird to hang against the sides of walls, but it cannot rise from the ground on account of the length of its wings. C. H. S.

Swallow.

SWAN. Probably the Heb. תִּנְשֶׁמֶת, *tan-sheh'-meth* (Lev. xi:18; Deut. xiv:16; A. V. "swan," R. V. "horned owl," marg. "swan"), refers to the *purple gallinule, Porphyrio cæruleus,* Vandelli, or one of the *ibises, Ibis religiosa,* L., or *I. falcinella* L., and not the *swan,* which is hardly found in the Holy Land, and would not have been regarded as unclean. The same name belonged to a reptile classed with the lizards (Lev. xi:30, in R. V. chameleon, in A. V. mole).

SWEARING (swâr'ĭng). See OATH.

SWEAT (swĕt), (Heb. יֵזַע, *yeh'zah*), the clothing of the priests was designated to be linen, as woolen induced perspiration, which was a cause of uncleanness (Ezek. xliv:18).

It is a common occurrence for perspiration to break out suddenly over the body when the individual is under the influence of strong mental excitement. Well-authenticated cases have been recorded in which this perspiration has been colored with blood. The phenomenon is recognized in medical science, and is called *diapedesis,* or the oozing of blood corpuscles through the walls of the blood vessels without rupture. During Christ's agony in Gethsemane his sweat became as it were great drops of blood falling down upon the ground (Luke xxii:44). (See BLOODY SWEAT.)

SWELLING (swĕl'lĭng), (Heb. גָּאוֹן, *gaw-ohn'*, pride).

1. "The swelling of Jordan" (Jer. xii:5; xlix:19; l:44; Zech. xi:3), the better translation is "pride of Jordan."

2. *Hoop-er-okh-ay'* (Gr. ὑπεροχή, to be above), superior in position or rank ("authority," 1 Tim. ii:2); R. V. "those who are in high place."

3. *Hoop-er'ong-kos* (Gr. ὑπέρογκος, a swelling), immoderate, extravagant; expressive of pride, haughtiness, arrogance, as "great swelling words" (2 Peter ii:18; Jude 16).

4. *Foo-see'o-sis* (Gr. φυσίωσις), a puffing up of soul, loftiness, conceit, pride, etc. (2 Cor. xii:20).

SWINE (swīn), (Heb. חֲזִיר, *khaz-eer'*; Gr. χοῖρος).

Egyptian pictures, the parable of the Prodigal Son, and Christ's miraculous cure of the demo-

niac, when he permitted swine to be possessed and destroyed by rushing over a precipice into the sea of Galilee, furnish ample proofs that during the dominion of the Romans they were kept around the kingdom of Judah; and the restrictive laws of Hyrcanus on this subject indicate that the Jews themselves were not altogether strangers to this unlawful practice (Matt viii:30), nor were their ancestors (Is. lxvi:17). Commentators ascribe this abundance of swine to the numerous Pagan sacrifices of these animals in the temples: but we do not deem this to be a sufficiently correct view of the case, since hogs of every denomination were less used for that purpose than oxen, goats, and sheep. May it not be conjectured that in those days of a greatly condensed population the poor found in swine's flesh, and still more in the fat and lard, melted for culinary purposes, as it still is in every part of Pagan Africa, a most desirable aliment, still more acceptable than the salt fish imported from Sidon, to season their usual vegetable diet? C. H. S.

Figurative. The term is used to denote a "fair woman without discretion" (Prov. xi:22).

To cast *"pearls before swine"* (Matt. vii:6), is not more vain and wasteful than to offer the words of truth and wisdom to those who are known to despise them, and who would only return the offer with insult and abuse.

"As if he offered swine's blood" (Is. lxvi:3) is used of those who, in a thoughtless manner, and merely as an external act, offer sacrifices to God. Even though they offer sacrifices which are commanded, their worship is no more acceptable than if they offered that which was unclean.

SWORD (sōrd). See ARMS, ARMOR.

SYCAMINE TREE (sĭk'ă-mīn trē), (Gr. συκάμινος, *soo-kam'ee-nos*, sycamore and black mulberry), is mentioned only once in the New Testament, in Luke xvii:6: 'And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this *sycamine*-tree,' etc.

From a slight similarity in name, this tree has often been confounded with the *sycamore*, both

Mulberry (*Morus nigra*).

by ancient and modern writers. Both trees are, however, mentioned by the apostle, who must have had the technical knowledge necessary for distinguishing such things. Though the English version avoids translating the word, there can be little doubt of the mulberry tree being intended; and it is frequently so rendered.

The mulberry, moreover, is a tree which we might expect to find mentioned in Scripture, since it is so common in Palestine.

SYCAMORE (sĭk'ă-mōr), (Heb. שִׁקְמִם, *shaw-kawm'*, and שִׁקְמָה, *shik-maw'*).

This was not what is called sycamore in this country, which is a kind of maple, and in some of its characters the reverse of what is required. The Septuagint everywhere renders it συκάμινος, which signifies the mulberry. In the Arabic translation the word *jumeez* is used as synonymous. Now *jumeez* is applied by the Arabs in the present day, and has been so from ancient times, to a great tree of Egypt.

Sycamore Fig (*Ficus Sycomorus*).

The ancients were well acquainted with it; and it is common in Egypt as well as in Syria and the Holy Land (1 Kings x:27; Ps. lxxviii:47). In Egypt, being one of the few trees indigenous in that country, its wood was proportionally much employed, as in making mummy cases, though it is coarse grained, and would not be valued where other trees are more common. Though the wood of this sycamore is coarse grained, it is yet very durable in a dry climate like that of Egypt; hence the mummy-cases even in the present day seem as if made with fresh wood. This may no doubt be partly ascribed to the preservative effects of the resinous coats, paints, etc., with which they are impregnated. That the sycamore was cultivated and esteemed in Palestine we learn from 1 Chron. xxvii:28; 1 Kings x:27. This was on account of its fruit, which it bears on its stem and branches, like the common fig, and continues to produce in succession for months. The fruit is palatable, sweetish in taste, and still used as food in the East. The sycamore is a large and noble tree, affording a dense shade, while the branches are remarkably spreading and are easily reached.

This was the reason why Zacchæus climbed it in order to get a glimpse of Jesus as he passed (Luke xix:4). It was once exceedingly abundant in the valley of the Jordan (1 Kings x:27; 2 Chron. i:15; ix:27), but all are now gone save a few aged survivors near Jericho.

SYCHAR (sī'kar), (Gr. Συχάρ, *soo-khar'*, perhaps liar or drunkard), a name of reproach applied by the Jews to Shechem. (See SHECHEM).

SYCHEM (sī'kem), (Gr. Συχέμ, *soo-khem'*, suchem), the name for Shechem in Acts vii:16, being that also used in the Septuagint version of the Old Testament. (See SHECHEM).

SYENE (sī-ē'ne), (Heb. סְוֵנָה, *sev-ay-nay'*, Sept. Συήνη, *syene*), a city of Egypt, situated in the Thebais, on the southern extremity of the land towards Ethiopia (Ptol. iv, 5; Plin. *Hist. Nat.* v, 10; xii, 9; Strabo, pp. 787, 815).

Ezekiel, describing the desolation to be brought upon Egypt through its whole extent, says (xxix:10; xxx:6): 'Thus saith the Lord, I will make the Land of Egypt utterly desolate, from the tower of Syene even to the border of Cush (Arabia),' or, as some read, is 'from Migdol to Syene,' implying, according to either version of the passage, the whole length of the country from north to south. Syene is represented by the present Assouan, which exhibits few remains of the ancient city, except some granite columns of a comparatively late date, and the sekos of a small temple.

SYNAGOGUE (sin'ă-gog), (Heb. בֵּית הַכְּנֶסֶת, *bayth hak-ken-ay'seth*, a Jewish place of worship).

(1) Name. The Greek from which the word is immediately derived (συναγωγή), denotes 'an assembly;' being similar in meaning to ἐκκλησία, whence our 'church' is taken. Both terms originally signified an assembly or congregation; but afterwards, by a natural deflection of meaning, they both came to designate the building in which such church or assembly met. The Hebrew phrase ('house of assembly') is more strictly descriptive of the place than were originally 'synagogue' and 'church.' The latter word retains its ambiguity; the former has lost it, signifying now and in the time of our Lord exclusively a building.

(2) Origin. The precise age of the introduction of synagogues among the Israelites it does not appear easy to determine. In all probability, however, they had their origin about the period of the exile; and there were then peculiar circumstances which called for their establishment. Deprived of the solemnities of their national worship, yet still retaining their religious convictions, and keenly feeling the loss they had endured, earnestly, too, longing and praying for a restoration of their forfeited privileges, the captive Israelites could not help meeting together for the purposes of mutual sympathy, counsel, and aid, or of prayer and other devout exercises. But prayer makes every spot holy ground. Some degree of secrecy, too, may have been needful in the midst of scoffing and scornful enemies. Thus houses of prayer would arise; and the peculiar form of the synagogue worship—namely, devotion apart from external oblations—would come into being. The authority of the Talmudists (such as it is) would go to show that a synagogue existed wherever there were ten families. What, however, is certain is, that in the times of Jesus Christ synagogues were found in all the chief cities and lesser towns of Palestine. From Acts vi:9, it appears that every separate tribe and colony had a synagogue in Jerusalem.

(3) Location. Synagogues were built sometimes on the outside of cities, but more frequently within, and preferably on elevated spots. At a later period they were fixed near burial places. A peculiar sanctity was attached to these spots, even after the building had fallen to ruin (Mishna, *Megill.* 3, 3).

(4) Worship. In the Synagogue pious Israelites assembled every Sabbath and festival day, the women sitting apart from the men (Philo, *Opp.* ii, 458, 630); and at a later period, on every second and fifth day of each week (T. Hieros. *Megill.* 75, 1; T. Babyl. *Babd. Kama*, 82, 1), for the purposes of common prayer, and to hear portions of the sacred books read; which was performed sometimes by any one of the company (Luke ii:16), or, according to Philo (*Opp.* ii, 630, ed. Mang.), by any one of the priests or elders who expounded each particular passage as he proceeded. The writings thus read aloud and expounded were the Law, the Prophets, and other Old Testament books (Acts xiii:15; xv:21; Mishna, *Megill.* 3, 4; Eichhorn, *Einleit. ins A. T.* ii, 458, *sq.*).

(5) Minister. The expositor was not always the same person as the reader (Philo, *Opp.* ii, 458, 476). A memorable instance in which the reader and the expositor was the same person, and yet one distinct from the stated functionary, may be found in Luke iv:16, *sq.*, in which our Lord read and applied to himself the beautiful passage found in the prophecy of Isaiah (lxi:4).

After the reading and exposition were concluded, a blessing was pronounced, commonly by a priest. The people gave a response by uttering the word *Amen;* when the assembly broke up (1 Cor. xiv:6).

At the head of the officers stood the 'ruler of the synagogue' who had the chief direction of all the affairs connected with the purposes for which the synagogue existed (Luke viii:49; xiii:14; Mark v:35, *sq.;* Acts xviii:8; Vitringa, *Archisynag, Observat. novis Illustrat.*). Next in rank were the elders (Luke vii:3), called also 'heads of the synagogue' (Mark v:22; Acts xiii:15), as well as 'shepherds' and 'presidents,' who formed a sort of college or governing body under the presidency of the chief ruler. There was in the third place the *legatus ecclesiæ*, 'the angel of the church,' who in the synagogue meetings acted commonly as the speaker, or as the Protestant minister, conducting the worship of the congregation (Mishna, *Rosh Hasshana*, 4, 9), as well as performing on other occasions the duties of secretary and messenger (Schöttgen, *Hor. Heb.* i, 1089, *sq.*). Then came, fourthly, 'the minister' (Luke iv:20), the attendant who handed the books to the reader, was responsible for the cleanliness of the room, and for its order and decency, and opened and closed the synagogue, of which he had the general care. In addition, there probably were *almoners* or *deacons* (Matt. vi:2), who collected, held, and distributed the alms of the charitable.

(6) Furniture. In regard to the furniture of the synagogue, seats merely are mentioned in the New Testament (Matt. xxiii:6; James ii:3). The 'chief seats,' or rather 'front seats' (πρωτοκαθεδρίαι), were occupied by the Scribes and Pharisees, The outfit may have been more simple in the days of Christ; still there was probably then, as well as at a later period, a sort of 'pulpit' (βῆμα), and a 'desk' or 'shelf,' for holding the sacred books (Mishna, *Berach*, v, 3; *Rosh Hasshana*, 4, 7; *Megilla*, 3, 1; *Sabb.* 16, 1). Some sort of summary judicature seems to have been held in the synagogues, and punishments of flogging and beating inflicted on the spot (Matt. x:17; xxiii:34; Mark xiii:9; Luke xii:11; xxi:

12; Acts xxii:19; xxvi:11; 1 Cor. xi:22). The causes of which cognizance was here taken were perhaps exclusively of a religious kind. Some expressions in the Talmud seem to imply that a sort of judicial triumvirate presided in this court (Mishna, *Sanhed.* i; *Maccoth,* 3, 12). It certainly appears from the New Testament that heresy and apostasy were punished before these tribunals by the application of stripes. (See SANHEDRIM.) J. R. B.

SYNAGOGUE, GREAT (sĭn'ȧ-gŏg, grāt), the name applied in the Talmud to an assembly or synod presided over by Ezra, and consisting of one hundred and twenty men, alleged therein to have been engaged in restoring or reforming the worship of the Temple after the return of the Jews from Babylon.

Genebrard asserts that there were no less than three Great Synagogues, one in A. M. 3610, or B. C. 394, when the Hebrew canon, consisting of twenty-two books, was fixed; another in 3860 (B. C. 144), when Tobit and Ecclesiasticus were added; and a third in 3950 (B. C. 54), when the whole was completed by the addition of the books of Maccabees. But this statement, being unsupported by any historical proof, has met with no reception. W. W.

SYNTYCHE (sŭn' tĭ-kē), (Gr. Συντύχη, *soon-too'-khay,* accident), a female Christian of Philippi, named in Phil. iv:2. (A. D. 57.)

She seems to have been at enmity with another woman named Euodia. They were perhaps deaconesses.

SYRACUSE (sŭr'a-kūse), (Gr. Συράκουσαι, *soo-rak'oo-sahee*), a celebrated city on the southeast coast of the island of Sicily.

It was a strong, wealthy, and populous place, to which Strabo gives a circumference of not less than one hundred and eighty stades. The great wealth and power of Syracuse arose from its trade, which was carried on extensively while it remained an independent state under its own kings; but about 200 B. C. it was taken by the Romans, after a siege rendered famous by the mechanical contrivances whereby Archimedes protracted the defense. Syracuse still exists as a considerable town under its original name, and some ruins of the ancient city yet remain. St. Paul spent three days at Syracuse, after leaving Melita, when being conveyed as a prisoner to Rome (Acts xxviii:12).

SYRIA (sŭr'i-ȧ), (Heb. אֲרָם, *ar-awm'*, highland; Gr. Συρία, *soo-ree'ah,* Syria).

(1) Territory. It is difficult to define the limits of ancient Syria, as the name seems to have been very loosely applied by the old geographers. In general, however, we may perceive that they made it include the tract of country lying between the Euphrates and the Mediterranean, from the mountains of Taurus and Amanus in the north, to the desert of Suez and the borders of Egypt on the south; which coincides pretty well with the modern application of the name.

(2) Physical Character. It may be described as composed of three tracts of land, of very different descriptions. That which adjoins the Mediterranean is a hot, damp, and rather unwholesome, but very fruitful valley. The part next to this consists of a double chain of mountains, running parallel from southwest to northeast, with craggy, precipitous rocks, devious valleys, and hollow defiles. The air is here dry and healthy; and on the western declivities of the mountains are seen beautiful and highly cultivated terraces, alternating with well-watered valleys, which have a rich and fertile soil, and are densely peopled. The eastern declivities, on the contrary, are dreary mountain deserts, connected with the third region, which may be described as a spacious plain of sand and rock, presenting an extensive and almost unbroken level.

(3) Climate. Spring and autumn are very agreeable in Syria, and the heat of summer in the mountain districts is supportable. But in the plains, as soon as the sun reaches the Equator, it becomes of a sudden oppressively hot, and this heat continues till the end of October. On the other hand, the winter is so mild, that orange trees, fig trees, palms and many tender shrubs and plants flourish in the open air, while the heights of Lebanon are glittering with snow and hoarfrost. In the districts, however, which lie north and east of the mountains, the severity of winter is greater, though the heat of the summer is not less. At Antioch, Aleppo, and Damascus, there are ice and snow for several weeks every winter. Yet, upon the whole, the climate and soil combine to render this country one of the most agreeable residences throughout the East.

(4) Cities. The principal Syrian towns mentioned in Scripture are the following, all of which are noticed under their respective names in the present work:—Antioch, Seleucia, Helbon, Rezeph, Tiphsah, Rehoboth, Hamath, Riblah, Tadmor, Baal-Gad, Damascus, Hobah, Beth-Eden.

(5) History. Syria, when we first become acquainted with its history, was divided into a number of small kingdoms, of which the most important of those mentioned in Scripture was that of which Damascus was the metropolis. A sketch of its history is given under DAMASCUS (which see). These kingdoms were broken up, or rather consolidated by conquerors, of whom the first appears to have been Tiglath-pileser, King of Assyria, about 750 B. C. After the fall of the Assyrian monarchy, Syria came under the Chaldean yoke. It shared the fate of Babylonia when that country was conquered by the Persians; and was again subdued by Alexander the Great. At his death in B. C. 323, it was erected into a separate monarchy under the Seleucidæ, and continued to be governed by its own sovereigns until, weakened and devastated by civil wars between competitors for the throne, it was finally, about B. C. 65, reduced by Pompey to the condition of a Roman province, after the monarchy had subsisted two hundred and fifty-seven years. On the decline of the Roman empire, the Saracens became the next possessors of Syria, about A. D. 622; and when the crusading armies poured into Asia, this country became the chief theater of the great contest between the armies of the Crescent and the Cross, and its plains were deluged with Christian and Moslem blood. For nearly a century the Crusaders remained masters of the chief places in Syria; but at length the power of the Moslems predominated, and in 1186 A. D. Saladin, Sultan of Egypt, found himself in possession of Syria. It remained subject to the sultans of Egypt till, in A. D. 1517, the Turkish sultan, Selim I, overcame the Memlook dynasty, and Syria and Egypt became absorbed in the Ottoman empire. In 1832, a series of successes over the Turkish arms gave Syria to Mehemet Ali, the Pasha of Egypt; from whom, however, after nine years, it again passed to the Turks, in consequence of the operations undertaken for that purpose by the fleet under the command of Admiral Stopford, the chief of which was the bombardment of Acre in November, 1840. The treaty restoring Syria to the Turks was ratified early in the ensuing year.

(6) Present Condition. Syria is now one of the divisions of Asiatic Turkey, and contains about sixty thousand square miles. The population is estimated at about 2,000,000, and consists of a very mixed race, including many wandering tribes of Bedouins, poorly governed. In religion the people are Mohammedans, Jews, and Christians of various churches. The American missionaries have been very successful in establishing missions and churches, and Protestant missionary societies in Europe also have prosperous missions in the country. The language usually spoken is the Arabic. Syria has great natural resources, and, under a good government, it would have a promising future.

(7) Inhabitants, etc. Under Syrians proper are usually classed all the descendants of the people who spoke Aramaic at the beginning of the Christian era, except the Jews. The Aramaic language has been displaced by the Arabic, the former being spoken in only a few (perhaps three) villages of Antilibanus. Some Greeks have recently settled in the country, but there are few, if any, descendants of those Greeks who settled in Syria during the supremacy of the Europeans, which extended over nearly one thousand years. The Arabians are of two classes—the settlers in towns, and the Bedouins, or nomadic tribes. The latter are professed Muslims, living a half savage life, dwelling in tents and preying upon the traveler, the settled inhabitants, and not infrequently upon one another. The Bedouin regards with great scrupulosity the law of hospitality, and protects a guest for three days after his departure from his camp, if he has been hospitably received. There are many small tribes of these nomadic Arabs, and they are generally at war with each other or have deadly blood-feuds existing among them, rendering it unsafe to travel within any region over which they roam. About four-fifths of the whole population of Syria are believed to be Muslims and followers of Mohammed.

The Roman Catholic or Latin Church includes several sects. Among them are the Maronites and the European monks. The Maronite population of Lebanon alone is upward of 200,000. They live by agriculture, silk culture, and raising cattle. The Jews in Syria, and especially Palestine, are rapidly increasing, though they still form only a small fraction of the entire population in any section of the country. Syria has not been very thoroughly or scientifically explored, and the ruins and inscriptions, as those at Hamath, when investigated thoroughly, may hereafter throw much clearer light upon its early history. (Schaff, *Bib. Dict.*)

SYRIA-MAACHAH (sŷr'i-a-mā'a-kah), (1 Chron. xix:6). See ARAM; MAACHAH.

SYRIAC (Dan. ii:4) **or SYRIAN TONGUE** (Ezra iv:7) **or LANGUAGE** (2 Kings xviii:26; Is. xxxvi:11), is the rendering in the A. V. of the Heb. אֲרָמִית, *ar-aw-meeth'*.

Syriac is the ancient language of Syria, a dialect of the Aramæan. The word occurs in Dan. ii:4, where it should be "Aramaic," as it is in the Hebrew. The Chaldæans spoke in Aramaic in order to conform to the custom of the court, but this was not their proper or scientific language. Daniel at this point begins to employ Chaldee in his book, and continues its use to the end of the seventh chapter. "The tongue of the Chaldæans" (Dan. i:4) was the old Chaldee, the language of Akkad, used by the original inhabitants of Babylonia, and in the time of Nebuchadnezzar, a dead language.

The language now called Syriac first comes to notice in the second century A. D., but ceased to be a vernacular before the twelfth century. It contains the most extensive literature of any Aramæan dialect, chiefly theological, and, of greatest importance, a translation of the Bible—commonly called Peshito ("simple"), because it was literal and not paraphrastic—which was made in the second century. It is the earliest of the direct versions. (See SYRIAC VERSIONS.)

SYRIAC VERSIONS (sŷr'i-ăc vẽr'shŭns).

The old Syriac version of the Scriptures is often called the *Peshito;* a term in Syriac which signifies *simple* or *single,* and which is applied to this version to mark its freedom from glosses and allegorical modes of interpretation (Hävernick, *Einleit.* Erst. Theil. zweite Abtheil. S. 90). The time when the Peshito was made cannot now be certainly known. Various traditions respecting its origin have been current among the Syrians, which partake of the fabulous. Jacob of Edessa, in a passage communicated by Gregory Bar Hebræus, speaks of 'those translators who were sent to Palestine by the apostle Thaddeus, and by Abgarus king of Edessa' (Wiseman, *Horæ Syriacæ,* p. 103). This statement is not improbable. There is no good ground for absolutely rejecting it. It is true that other accounts are repeated by Bar Hebræus, which must be pronounced fabulous; but the present does not wear the same aspect. Ephrem the Syrian, who lived in the fourth century, refers to the translation before us in such a manner as implies its high antiquity. It was universally circulated among the Syrians in his time; and, accordingly, he speaks of it as OUR *version,* which he would scarcely have done had it not then obtained general authority. Besides, it has been shown by Wiseman, that many expressions in it were either unintelligible to Ephrem, or at least obscure. Hence this father deemed it necessary to give an explanation of many terms and phrases for the benefit of his countrymen. Such circumstances are favorable to the idea of an early origin. Perhaps it was made in the first century, agreeably to the tradition in Jacob of Edessa.

SYRIAN (sŷr'i-an), (Heb. אֲרַמִּי, *ar-am-mee'*), an inhabitant of western Syria on the Mediterranean, or eastern Syria, *i.e.,* Mesopotamia (2 Kings v:20; Deut. xxvi:5; Gen. xxv:20; xxviii:v; xxxi:20, 24).

SYRO-PHŒNICIA (sȳ'ro-phe-nĭsh'ȧ), Gr. Συροφοινίκη, *soo-rof-oy-nik'ay,* Syria of Phœnicia), or *Phœnicia Proper,* called Syro or Syrian Phœnicia, from being included in the Roman province of Syria.

It includes that part of the coast of Canaan, on the borders of the Mediterranean, in which the cities of Tyre and Sidon were situated; and the same country, which is called Syro-Phœnicia in the Acts, is in the Gospels called the coasts of Tyre and Sidon. The woman also described as Syro-Phœnician (Συροφοινίσσα) in Mark vii:62, is in Matt. xv:22 called a Canaanitish woman, because that country was still occupied by the descendants of Canaan, of whom Sidon was the eldest son.

SYRTIS (sẽr'tĭs), quicksands (Acts xxvii:17). See Smith, *Dict. of Class. Geog.*

T

TAANACH (tā'ă-năk), (Heb. תַּעְנָךְ, *tah-an-awk'*, sandy).

A royal city of the Canaanites (Josh. xii:21), in the territory of Issachar, but assigned to Manasseh (Judg. i:27; v:19; Josh. xvii:11-18; 1 Kings iv:12). Schubert, followed by Robinson, finds it in the modern Taannuk, now a mean hamlet on the south side of a small hill, with a summit of table-land. It lies on the southwestern border of the plain of Esdraelon, four miles south of Megiddo, in connection with which it is mentioned in the triumphal song of Deborah and Barak (Judg. v:19). Schubert, *Morgenland,* iii, 164; Robinson, *Bib. Res.* iii, 156; *Bib. Sacra,* i, 76. The place is mentioned in an Egyptian inscription found at Karnak, in connection with the conquests of Thothmes III (B. C. about 1600), in Canaan.

TAANATH-SHILOH (tā'a-nath-shī'loh), (Heb. תַּאנַת שִׁלֹה, *tah-an-ath'-shee-lo'*).

A boundary of Ephraim on the north (Josh. xvi:6), between the Jordan and Janohah. It is now the Ain Tana, a ruin seven miles southeast of Shechem.

TABBAOTH (tăb'ba-ŏth), (Heb. טַבָּעוֹת, *tab-baw-othe'*, rings or spots).

A family of Nethinim, whose descendants returned with Zerubbabel (Ezra ii:43; Neh. vii:46). (B. C. before 536.)

TABBATH (tăb'bath), (Heb. טַבַּת, *tab-bath'*, famous), a place mentioned in connection with the flight of the Midianites from Gideon (Judg. vii:22).

Site unknown; but it must have been near Abelmeholah. However, Grove suggests its identity with *Tubukhat-Fahil,* a remarkable mound or bank about 600 feet high, east of the Jordan, opposite *Beisan* (Beth-shean).

TABEAL (tā'be-al), (Heb. טָבְאֵל, *taw-beh-ale'*, God is good).

1. The father of the unnamed person on whom Rezin, king of Syria, and Pekah, king of Israel, proposed to bestow the crown of Judah in case they succeeded in dethroning Ahaz (Is. vii:6). Who 'Tabeal's son' was, is unknown, but it is conjectured that he was some factious and powerful Ephraimite (perhaps Zichri, 2 Chron. xxviii:7), who promoted the war in the hope of this result. The name is Syriac, and it has been conjectured that he was a descendant of Naaman. (B. C. before 738.)

2. A Persian petty governor in Samaria in the time of Artaxerxes Longimanus, who complained that the wall of Jerusalem was being rebuilt (Ezra iv:7). (B. C. 519.)

TABEEL (tā'be-el), (Ezra iv:7). See TABEAL, 1.

TABERAH (tăb'e-rah), (Heb. תַּבְעֵרָה, *tab-ay-raw'*, burning), one of the stations of the Israelites in the desert, where the discontented were consumed by fire (Num. xi:3; Deut. ix:22). (See WANDERING, THE.)

TABERING (tā'bĕr-ĭng), (Heb. תָּפַף, *taw-faf'*, to drum), the striking of a taber, tabret, tambourine, or timbrel (Nah. ii:7; Ps. lxviii:25; comp. Luke xviii:13; xxiii:27).

The picture is of a company of Ninevite women beating upon their breasts as players upon a taber. A taber is a small drum beaten by one stick, to accompany a pipe. (Schaff, *Bib. Dict.*)

TABERNACLE (tăb'ĕr-nă-k'l), (Heb. אֹהֶל מוֹעֵד, *o'hel mo-ade'*, tent of assembly, from a root, to fix or appoint time and place of meeting).

1. Names. Kimchi explains the name thus: *'And thus was called the o'-hel-mo-ade, because the Israelites were assembled and congregated there,* and also because he (Jehovah) met there with Moses,' etc. It is from the Hebrew word meaning *tent of testimony,* or to witness. The Septuagint almost constantly uses the phrase, *tent of testimony.* The Vulgate has *tabernaculum fœderis, tent of the covenant.* With this rendering agrees Luther's *Stiftshütte.* The Chaldee and Syrian translators have, *tent of festival.*

Other Hebrew terms are:

1. *Soke* (Heb. סֻכּ, and *sook-kaw'* (סֻכָּה), both from סָכַךְ, *saw-kak'*, to *entwine,* are used to denote a booth, a hut (Lev. xxiii:34; Ps. lxxvi:2; Job xxxvi:29; Is. iv:6; Amos ix:11; Zech. xiv:16).

2. *Sik-kooth'* (Heb. סִכּוּת), employed to denote an *idolatrous* booth which the worshipers of idols constructed in their honor, as was the tabernacle of the covenant in honor of Jehovah (Amos v:26).

The Greek terms for tabernacle are: (1) *Skay-nay'* (σκηνή), any structure made of skin, cloth, green boughs, etc. (Matt. xvii:4; Mark ix:5; Luke, ix:33; John vii:2; Heb. xi:9, etc.). The "tabernacle of Moloch" (Acts vii:43; comp. Amos v:26), was a portable shrine, in which was carried the image of the god. (2) *Skay'no-mah* (σκήνωμα), used of the tabernacle, etc.

2. Three Tabernacles. We may distinguish in the Old Testament three sacred tabernacles:

(1) The Ante-Sinaitic, which was probably the dwelling of Moses, and was placed by the camp of the Israelites in the desert, for the transaction of public business (Exod. xxxiii:7).

(2) The Sinaitic Tabernacle. The *Ante-Sinaitic* tabernacle, which had served for the transaction of public business probably from the beginning of the Exodus, was superseded by the *Sinaitic:* this was constructed by Bezaleel and Aholiab as a portable mansion house, guildhall, and cathedral, and set up on the first day of the first month in the second year after leaving Egypt. Of this alone we have accurate descriptions. Philo (*Opera,* ii, p. 146) calls it *transported temple,* and Josephus (*Antiq.* iii, 6, 1), *a portable traveling temple.* It is also sometimes called 'temple' (1 Sam. i:9, iii:3).

(3) The Davidic Tabernacle was erected by David in Jerusalem for the reception of the ark (2 Sam. vi:17), while the old tabernacle remained to the days of Solomon at Gibeon, together with the brazen altar, as the place where sacrifices were offered (1 Chron. xvi:39, and 2 Chron. i:3).

3. Of the Principal Tabernacle. The second of these sacred tents is, as the most important, called the tabernacle *par excellence.* Moses was commanded by Jehovah to have it erected in the Arabian desert, by voluntary contributions of the Israelites, who carried it about with them in their

migrations until after the conquest of Canaan, when it remained stationary for longer periods in various towns of Palestine.

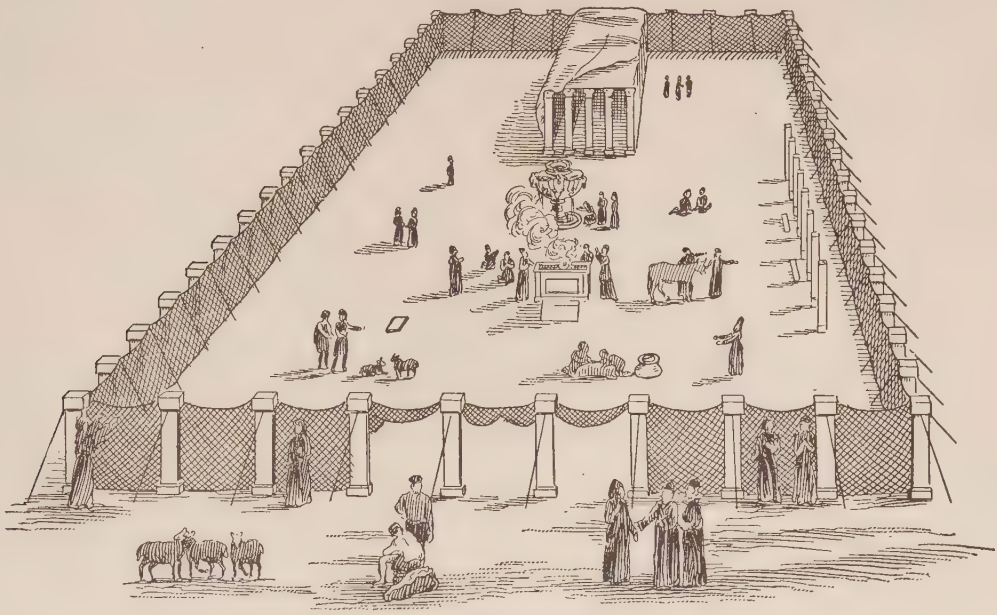
(1) Materials. The materials of which this tent was composed were so costly, that skeptics have questioned whether they could be furnished by a nomadic race. The tabernacle exceeded in costliness and splendor, in proportion to the slender means of a nomadic people, the magnificence of any cathedral of the present day, compared with the wealth of the surrounding population. It is, however, remarkable that Moses was directed by Jehovah to collect the means for erecting the tabernacle, not by church-rates, but by the voluntary principle. The mode of collecting these means, and the design of the structure, are fully described in Exod. xxv. to xxvii., and in xxxv. to xxxvii.

(2) Form. The tabernacle was of an oblong rectangular form, thirty cubits long, ten broad, and ten in height (Exod. xxvi:18-29; xxxvi:23-34).

(3) Structure and Curtains. The two sides, and the western end, were formed of boards of acacia wood, overlaid with thin plates of gold, and fixed in solid sockets, or vases of silver. Above, they were secured by bars of the same wood, overlaid with gold, passing through rings of gold, which were fixed to the boards. On the east end, which was the entrance, there were no boards, but only five pillars of shittim wood, whose chapiters and fillets were overlaid with gold, and their hooks of gold, standing on five sockets of brass. The tabernacle thus erected was covered with four different kinds of curtains. The first and inner curtain was composed of fine linen, magnificently embroidered with figures of cherubim, in shades of blue, purple and scarlet; this formed the beautiful ceiling. The next covering was made of goats' hair; the third of rams' skins, dyed red; and the fourth and outward covering was made of badgers' skins, as our translators have it, but which is not quite certain, as it is generally thought that the original intends only skins of some description, dyed of a particular color. We have already said that the east end of the Tabernacle had no boards, but only five pillars of acacia wood; it was, therefore, enclosed with a richly embroidered curtain, suspended from these pillars (Exod. xxvii:16).

(4) The Veil. Such was the external appearance of the sacred tent, which was divided into two apartments, by means of four pillars of shittim wood, overlaid with gold, like the pillars before described, two cubits and a half distant from each other; only they stood on sockets of silver, instead of sockets of brass (Exod. xxvi:32; xxxvi:36); and on these pillars was hung a veil, formed of the same materials as the one placed at the east end (Exod. xxvi:31-33; xxxvi:35).

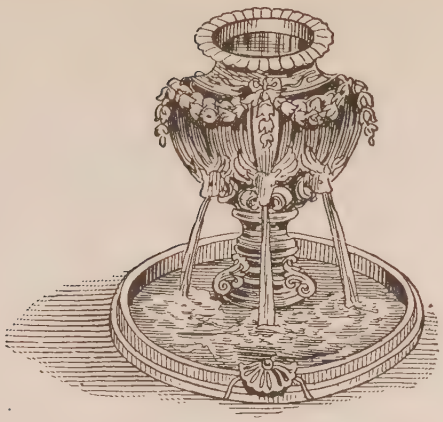
(5) The Court. The tabernacle thus described



Tabernacle and Court.

stood in an open space, of an oblong form, one hundred cubits in length, and fifty in breadth, situated due east and west (Exod. xxvii:18). This court was surrounded with pillars of brass, filleted with silver, and placed at the distance of five cubits from each other. Their sockets were of brass and were fastened to the earth with pins of the same metal (Exod. xxxviii:10, 17, 20). Their height is not stated, but it was probably five cubits, that being the length of the curtains that were suspended on them (Exod. xxxviii:18). These curtains, which formed an enclosure round the court, were of fine twined white linen yarn (Exod. xxvii:9; xxxviii:9, 16), except that at the entrance on the east end, which was of blue, and purple, and scarlet, and fine white twined linen, with cords to draw it either up, or aside, when the priests entered the court (Exod. xxxviii:18; xxxix:40). Within this area stood the altar of burnt-offerings, and the laver and its foot. The former was placed in a line between the door of the court and the door of the tabernacle, but nearer the former (Exod. xl:6, 29), the latter stood between the altar of burnt-offering and the door of the tabernacle (Exod. xxxviii:8).

But although the tabernacle was surrounded by the court, there is no reason to think that it stood in the center of it; for there was no occasion for so large an area at the west end as at

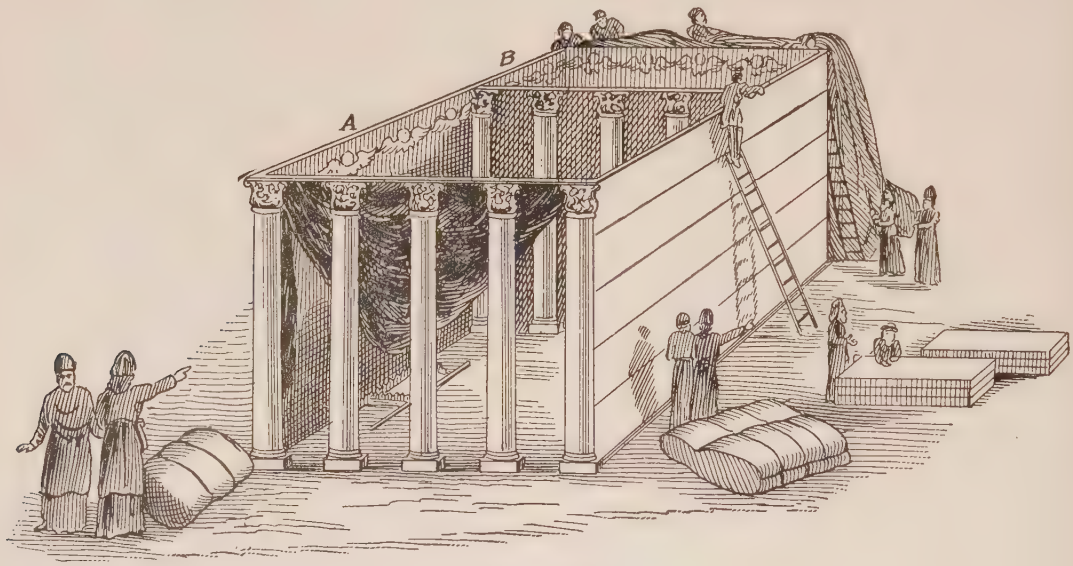


The Laver of Brass Belonging to the Tabernacle.

the east, where the altar and other utensils of the sacred service were placed. It is more probable that the area at this end was fifty cubits

(7) Dedication. The remarkable and costly structure thus described was erected in the wilderness of Sinai, on the first day of the first month of the second year, after the Israelites left Egypt (Exod. xl:17); and when erected was anointed, together with its furniture, with holy oil (verses 9-11), and sanctified by blood (Exod. xxiv:6-8; Heb. ix:21). The altar of burnt offering, especially, was sanctified by sacrifices during seven days (Exod. xxix:37), while rich donations were given by the princes of the tribes, for the service of the sanctuary (Num. vii.).

(8) Location. We should not omit to observe, that the tabernacle was so constructed as to be taken to pieces and put together again, as occasion required. This was indispensable; it being designed to accompany the Israelites during their travels in the wilderness. As often as they removed, the tabernacle was taken to pieces, and borne in regular order by the Levites (Num. iv). Wherever they encamped it was pitched in the midst of their tents, which were set up in a quadrangular form, under their respective standards, at a distance from the tabernacle of 2,000



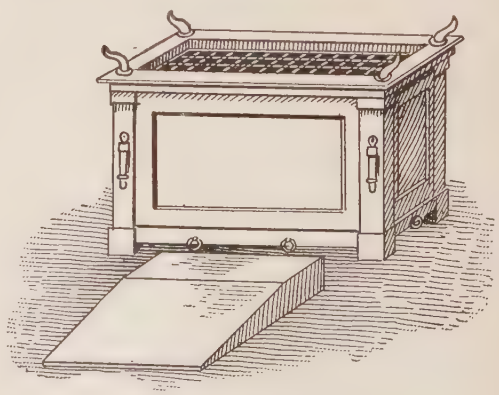
Tabernacle Uncovered.
(A, The Holy Place. B, The Holy of Holies.)

square; and indeed a less space than that could hardly suffice for the work that was to be done there, and for the persons who were immediately to attend the service. We now proceed to notice the furniture which the tabernacle contained.

(6) Furniture. In the *holy place* were three objects worthy of notice, viz., the altar of incense, the table for the shewbread, and the candlestick for the lights, each of which have been described in their respective places. *The altar of incense* was placed in the middle of the sanctuary, before the veil (Exod. xxx:6-10; xl:26, 27) and on it the incense was burnt morning and evening (Exod. xxx:7, 8, 34-38). On the north side of the altar of incense, that is, on the right hand of the priest as he entered, stood *the table for the shewbread* (Exod. xxvi:35; xl:22, 23), and on the south side of the holy place, *the golden candlestick* (Exod. xxv:31-39). *In the most holy place* were the Ark of the Covenant, the Mercy Seat, and the Cherubim, for a description of which their articles may be consulted.

cubits; while Moses and Aaron, with the priests and Levites occupied a place between them.

C. H. F. B.



Altar of Burnt Offerings.

Figurative. (1) *'The light shall be dark in his tabernacle'* (Job xviii:6), is a symbol of misfortune. When Job says, *'The secret of God was upon my tabernacle'* (xxix:4), he means that the blessing of God was upon his tent. (2) *'Who shall abide in thy tabernacle?'* (Ps. xv:1) means 'who shall be in the communion of the church of God?' (3) Did not this tabernacle represent the Redeemer, early in his manhood? (Heb. viii: 2; ix:21.) Did it not represent the gospel church, the "tabernacle of our mystical David?" Nay, did not this sacred tent rather prefigure heaven, where "Jehovah," Jesus, and the whole of the chief substance of the church are to be found? (Heb. ix:11; Rev. xiii:6.)

TABERNACLE OF WITNESS (Num. xvii:7, 8), **TABERNACLE OF TESTIMONY** (Exod. xxxviii:21). These terms may refer to the Law, which was deposited in the tabernacle, and which testified to God's authority and holiness, (Exod. xxv:21), or they may refer to the revelations which God made of himself in the tabernacle and by which he made known his presence in the most glorious and mysterious manner.

TABERNACLES, FEAST OF (tăb'ẽr-nă-k'ls, fēst ŏv), (Heb. חַג הַסֻּכּוֹת, *khag has-soo-fohth'*, feast of tents), one of the three great festivals of the Jews, being that of the closing year, as the Passover was of the spring. In Lev. xxiii:34-43, directions for observing the feast are given in very clear terms.

(1) Occasion. It was held in commemoration of the divine goodness as exercised towards the Jews when they were wandering in the desert, as well as expressive of gratitude for the supply of the rich fruits of the earth; and so was fitted to awaken the most lively feelings of piety in the minds of the Hebrews in each successive generation.

(2) Ceremony. From the writings of the Rabbins we learn: (1) That those who took part in the festival bore in their left hand a branch of citron, and in their right a palm branch, entwined with willows and myrtle. (2) A libation of water took place on each of the seven days (Is. xii: 3; John vii:37); at the time of the morning oblation a priest drew from the fount of Siloam water in a jar holding three logs, and poured it out, together with wine, into two channels or conduits, made on the west side of the altar, the water into the one, the wine into the other. (3) In the outer court of the women there began, on the evening of the first day, an illumination on great golden candlesticks, which threw its light over the whole of Jerusalem; and a dance by torch-light (the torches being made from the priest's cast-off linen), attended by song and music, was performed before the candelabra.

(3) A Season of Joy. From these details it appears that the Feast of Tabernacles was a season of universal joy. Jerusalem bore the appearance of a camp. The entire population again dwelt in tents, but not with the accompaniments of travel, fatigue, and solicitude; all was hilarity, all wore a holiday appearance; the varied green of the ten thousand branches of different trees; the picturesque ceremony of the water libation, the general illumination, the sacred solemnities in and before the Temple; the feast, the dance, the sacred song; the full harmony of the choral music; the bright joy that lighted up every face, and the gratitude at 'harvest home' which swelled every bosom,—all conspired to make these days a season of pure, deep, and lively joy, which, in all its elements, finds no parallel among the observances of men.

TABITHA (tăb'i-thà), (Gr. Ταβιθά, *tab-ee-thah'*, antelope), the Aramæan name of a Christian female, called in Greek Dorcas, a resident at Joppa, whose benevolent and liberal conduct, especially in providing the poor with clothing, so endeared her to the Church in that place that on her death they sent for Peter, then six miles off at Lydda, imploring him to come to them.

The Apostle, after fervent prayer to God in the chamber of death, bade the corpse arise; on which Tabitha 'opened her eyes, and when she saw Peter, she sat up.' This great miracle was not only an act of benevolence, but tended to give authority to the teaching of the Apostles, and to secure attention for the doctrines which they promulgated (see Acts ix:36-42). (A. D. 32.)

TABLE (tā'b'l), (Heb. שֻׁלְחָן, usually, *shool-khawn'*, extended).

1. The Hebrew table was probably nothing more in general than a mat, or cloth spread on the ground, as among the Arabs of to-day (Judg. i: 7; 1 Sam. xx:29, 34; 1 Kings ii:7; Ps. lxix:22).

2. *Loo'akh* (Heb. לוּחַ or לֻחַ, *glistening*), a tablet whether of polished stone or wood (Exod. xxvii:8, etc., A. V. "board"), or for writing on (Is. xxx:8; Hab. ii:2; Prov. iii:3).

3. *May-sab'* (Heb. מֵסַב), a *divan*, i. e., a company of persons seated round about a room (Cant. i:12, A. V. "at table").

4. *An-ak-i'mahee* (Gr. ἀνακεῖμαι), to lie at table (John xiii:28) on the divan.

5. *Klee'nay* (Gr. κλίνη, a bed), a couch to recline on at meals (Mark vii:4).

6. *Pin-ak-id'ee-on* (Gr. πινακίδιον, Luke i:63) and *plax* (Gr. πλάξ, *flat*), the former a small writing tablet, the latter meaning the same as **1** (2 Cor. iii:3).

7. *Trap'ed-zah* (Gr. τράπεζα), a table on which food is placed (Matt. xv:27; Mark vii:28; Luke xvi: 21; xxii:21, 30); the table of shewbread (Heb. ix:2); the table or stand of a money changer, where he sits, exchanging different kinds of money for a fee, and paying back with interest loans or deposits (Matt. xxi:12; Mark xi:15; John ii:15). (Barnes, *Bib. Dict.*)

Figurative. (1) Man's heart is represented as *"a writing-table,"* and a *"fleshly table,"* ready to receive, and be affected with divine truths (Prov. iii:3; vii:3; 2 Cor. iii:3). (2) The altar of burnt-offering is called God's *"table,"* because the sacrifices thereon offered were acceptable to him and were food to the hungry (Mal. i:7, 12). (3) The ordinances of the church are likened to a *table,* as they exhibit to us the fullness of God for the nourishment of our soul (Ps. lxix:22; Luke xxii:30). (4) God *"furnishes one's table,"* when he gives them prosperity, spiritual or temporal (Ps. xxiii:5). (5) *"The table of the Lord is contemptible"* (Mal. i:7; comp. v:12), is what the prophets charge the priests with representing. The table of Jehovah is the altar, and they made it contemptible by offering upon it bad, blemished animals, which were unfit for sacrifices. (6) *"They shall speak lies at one table"* (Dan. xi: 27), is a figure of feigned friendship. (7) *Eating at the table,* especially in the presence of enemies (Ps. xxiii:5; comp. Is. xxi:5), denotes a sense of security. In 1 Cor. x:21, (8) *"Ye cannot be partakers of the Lord's table, and of the table of devils,"* brings into sharp contrast the holy communion and the sacrifices offered to heathen deities. St. Paul seems to make the real exist-

ences answering to the heathen conception of these gods to be *demons*.

TABLE OF SHEWBREAD (tā'b'l ŏv shō'-brĕd). See SHEWBREAD; TABERNACLE.

TABLE OF THE LORD. The table of the Christian Church (1 Cor. x:21).

TABLES OF THE LAW (tā'b'ls ŏv thē lạ), (Heb. לֻחֹת אֶבֶן, *loo-koth' eh'ben*), or "tables of the covenant," or "testimony" (Exod. xxiv:12; xxxi:18; Deut. ix:9, 15), were the tables of stone on which were the Ten Commandments written by the finger of God. They were given to Moses on Mount Sinai.

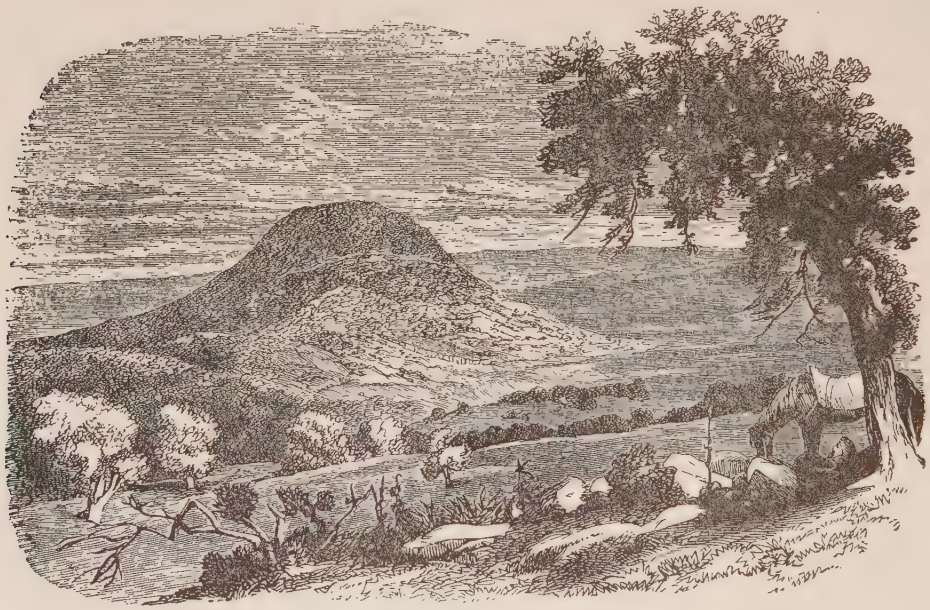
TABLETS, the incorrect translation in the A. V. of:

1. *Koo-mawz'* (Heb. כּוּמָז, *jewel*), probably gold *drops* like beads worn around the neck or arm by the Israelites in the desert (Exod. xxxv:22; Num. xxxi:50).

2. *Bot-tay' han-neh'fesh* (Heb. בָּתֵּי הַנֶּפֶשׁ, *houses of the breath*, i. e., perfume bottles, Is. iii:20).

summit, where is a small oblong plain, with the foundations of ancient buildings. The view of the country from this place is very beautiful and extensive. The mountain is of limestone, which is the general rock of Palestine. The sides of the mountain are mostly covered with bushes, and woods of oak trees (ilex and ægilops), with occasionally pistachio trees, presenting a beautiful appearance, and affording a fine shade.

This mountain is several times mentioned in the Old Testament, but not in the New. Its summit has, however, been regarded as the 'high mountain apart,' where our Lord was transfigured before Peter, James, and John. But the probability of this is opposed by circumstances which cannot be gainsaid. It is manifest that the Transfiguration took place in a solitary place, not only from the word 'apart,' but from the circumstance that Peter in his bewilderment proposed to build 'three tabernacles' on the spot (Matt. xvii:1-8; Luke ix:28-36). But we know that a fortified town occupied the top of Tabor for at least two hundred and twenty years before and sixty years after the birth of Christ, and probably much be-



Mount Tabor from the Southwest.

TABOR (tā'bôr), (Heb. תָּבוֹר, *taw-bore'*).

1. A mountain on the confines of Zebulun and Naphtali, standing out in the northeast border of the plain of Esdraelon, the name of which appears among Greek and Roman writers in the forms of Itabyrion and Atabyrion, and which is now known by the name of *Jebel Tur*. It is mentioned in Josh. xix:22; Judg. iv:6; viii:18; Ps. lxxxix:12; Jer. xlvi:18; Hos. v:1. Mount Tabor stands out alone and eminent above the plain, with all its fine proportions from base to summit displayed at one view. It lies at the distance of two hours and a quarter south of Nazareth. According to the barometrical measurements of Schubert, the height of Tabor above the level of the sea is seventeen hundred and forty-eight Paris feet, and thirteen hundred and ten Paris feet above the level of the plain at its base. Seen from the southwest, it presents a semi-globular appearance; but from the northwest, it more resembles a truncated cone. By an ancient path, which winds considerably, one may *ride* to the fore and long after (Polybius, v, 70, 6; Joseph. *Antiq.* xiv, 6, 3; *De Bell. Jud.* i, 8, 7; ii, 20, 1; iv, 1, 8; *Vita*, sec. 37); and the tradition itself cannot be traced back earlier than towards the end of the fourth century. (Robinson, *Bibl. Researches*, iii, 210-227; Lord Nugent, *Lands, Classical and Sacred*, ii, 198-204; Schubert, *Morgenland*, iii, 174-180; Burckhardt, *Syria*, pp. 332-336; Stephens, ii, 317-19; Elliot, ii, 364.)

2. Tabor is also the name of a grove of oaks in the vicinity of Benjamin, in 1 Sam. x:3, the topography of which chapter is usually much embarrassed by the groundless notion that Mount Tabor is meant.

3. A Levitical city in Zebulun, situated upon Mount Tabor (1 Chron. vi:77).

TABRET (tăb'rĕt), (Heb. תֹּף, *tofe*, Gen. xxxi:27; Job xvii:6), a tambourine, consisting of a 'hoop or ring' covered with membrane and hung round with brass bells or rattles. It was used on festal occasions, both sacred and secular.

TABRIMON (tāb'ri-mŏn), (Heb. טַבְרִמּוֹן, *tab-rim-mone'*, pleasing to Rimmon), father of Benhadad I, the king of Syria in the time of Asa (1 Kings xv:18). (B. C. before 928.)

TACHE (tāch), (Heb. קֶרֶס, *keh'res*, Exod. xxvi:6), a fastening or clasp, as a buckle, a knob on which the curtains of the tabernacle were hung (Exod. xxvi:11, 33; xxxv:11; xxxvi:13; xxxix:33).

TACHMAS (tāk'mas), (Heb. תַּחְמָס, *takh-mawce'*, night hawk, Lev. xi:16; Deut. xiv:15), is mentioned as one of the unclean birds in the Pentateuch, but so little characterized that no decided opinion can be expressed as to what species is really intended.

Commentators incline to the belief that the name imports voracity, and therefore indicates a species of owl, which, however, we take to be not this bird, but the *lilith;* and as the night-hawk of Europe (*Caprimulgus Europæus*), or a species very nearly allied to it, is an inhabitant of Syria, there is no reason for absolutely rejecting it in this place. The night-hawk is a migratory bird, inferior in size to a thrush, and has very weak talons and bill; but the gape or mouth is wide; it makes now and then a plaintive cry, and preys on the wing; it flies with the velocity and action of a swallow, the two genera being nearly allied. Like those of most night birds, the eyes are large and remarkable, and the plumage a mixture of colors and dots, with a prevailing gray effect. (See Owl.) C. H. S.

TACHMONITE, THE (tāk'mo-nīte), (Heb. הַתַּחְכְּמֹנִי, *takh-kem-o'nee*, most wise or sagacious). The Tachmonite chief among David's captains (2 Sam. xxiii:8), is in 1 Chron. xi:11 called 'Jashobeam an Hachmonite,' or as in R. V. son of a Hachmonite, which latter is no doubt the correct reading.

TACKLING (tāk'lĭng), (Heb. כֶּלִי, *keh'bel;* Gr. σκευή, *skyoo-ay'*), (Acts xxvii:19; Is. xxxiii:23), the ropes and cordage of a ship, chains, spars.

TADMOR (tād'môr), (Heb. תַּדְמֹר, *tad-more'*).

A town built by King Solomon (1 Kings ix:18; 2 Chron. viii:4). The name Tamar signifies a palm tree, and hence the Greek and Roman designation of *Palmyra,* 'city of palms;' but this name never superseded the other among the natives, who even to this day give it the name of Thadmor.

(1) Location. Palm trees are still found in the gardens around the town, but not in such numbers as would warrant, as they once did, the imposition of the name. Tadmor was situated between the Euphrates and Hamath, to the southeast of that city, in a fertile tract or oasis of the desert. It was built by Solomon, probably with the view of securing an interest in and command over the great caravan traffic from the east, similar to that which he had established in respect of the trade between Syria and Egypt.

(2) History. Tadmor was for a long period under the sway of the Romans. But in the third century it attained independence under Odenathus and his celebrated consort Zenobia. It returned again, however, under the dominion of the Romans, and after various vicissitudes of fortunes, it ultimately fell into the hands of the successors of Mohammed. From about the middle of the eighth century it seemed gradually to have fallen into decay, but its magnificent ruins were scarcely known in Europe till towards the close of the seventeenth century.

(3) Present Condition. The ruins cover a sandy plain stretching along the bases of a range of mountains called Jebel Belaes, running nearly north and south, dividing the great desert from the desert plains extending westward towards Damascus, and the north of Syria. Volney well describes the general aspect which these ruins present: 'In the space covered by these ruins we sometimes find a palace of which nothing remains but the court and walls; sometimes a temple whose peristyle is half thrown down; and now a portico, a gallery, or triumphal arch. Here stand groups of columns, whose symmetry is destroyed by the fall of many of them; there, we see them ranged in rows of such length that, similar to rows of trees, they deceive the sight and assume the appearance of continued walls. If from this striking scene we cast our eyes upon the ground, another, almost as varied, presents itself: on all sides we behold nothing but subverted shafts, some whole, others shattered to pieces, or dislocated in their joints; and on which side soever we looked, the earth is strewed with vast stones, half buried; with broken entablatures, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled by dust.'

The present Tadmor consists of numbers of peasants' mud huts, clustered together around the great temple of the sun. This temple is the most remarkable and magnificent ruin of Palmyra. The court by which it was enclosed was one hundred and seventy-nine feet square, within which a double row of columns was continued all round. They were three hundred and ninety in number, of which about sixty still remain standing. In the middle of the court stood the temple, an oblong quadrangular building, surrounded with columns, of which about twenty still exist, though without capitals, of which they have been plundered, probably because they were composed of metal. In the interior, at the south end, is now the humble mosque of the village.

The remains of Palmyra, not being of any direct Scriptural interest, cannot here be more particularly described. Very good accounts of them may be seen in Wood and Dawkins, *Ruins of Palmyra, otherwise Tadmor in the Desert;* Irby and Mangles, *Travels;* Richter, *Wallfahrten;* Addison, *Damascus and Palmyra.* The last work contains a good history of the place; for which see also Rosenmüller's *Bib. Geog.*, translated by the Rev. N. Morren; Porter, *Handbook for Syria and Palestine,* p. 543, *sq.;* Beaufort, *Egyptian Sepulchers,* vol. i.

TAHAN (tā'hăn), (Heb. תַּחַן, *takh'an*, tent-place, encampment).

1. A descendant of Ephraim, and head of a family (Num. xxvi:35). (B. C. before 1171.)

2. The son of Telah, and father of Laadan in the line of Ephraim (1 Chron. vii:25). (B. C. after 1171.)

TAHANITES, THE (tā'han-ītes, the), (Heb. הַתַּחֲנִי, *hat-takh-an-ee'*), descendants of Tahan 1 (Num. xxvi:35).

TAHAPANES (ta-hăp'a-nēz), (Jer. ii:16). See Tahpanhes.

TAHATH (tā'hăth), (Heb. תַּחַת, *takh'ath*, station).

1. A desert station between Tarah and Makheloth (Num. xxxiii:26). Site not known.

2. A Kohathite Levite, son of Assir, among the ancestors of Samuel (1 Chron. vi:24, 37). (B. C. about 1585.)

3. Son of Bered and great-grandson of Ephraim (1 Chron. vii:20). (B. C. after 1618.)

4. Grandson of the foregoing, as the text now stands (1 Chron. vii:20), and son of Eladah. (B. C. after 1618.)

TAHASH-SKINS (tā'hash-skins). See RAMS' SKINS, RED.

TAHPANHES (täh'pan-hēz), (Heb. תַּחְפַּנְחֵס, *takh-pan-khace'*, or **TEHAPHNEHES** Heb. תְּחַפְנְחֵס, *tekh-af-nekh-ace'*), a city of Egypt.

The former name is used by Jeremiah (ii:16; xliii:7-9; xliv:1; xlvi:14), and the latter by Ezekiel (xxx:18). The Sept. renders it by the name of a goddess, *Taphnæ* (Champollion, pp. 121, 123). This was doubtless *Daphne*, a strong boundary city on the Pelusiac arm of the Nile (Herodot. ii, 30, 107). A mound called Tel Defenneh, nearly in a direct line between the modern Zan and Pelusium, is supposed from its name and position to mark the site of Daphne (Wilkinson, *Mod. Egypt.*, i, 447). Isaiah (xxx:4) names it in the abbreviated form Hanes. It was to this place that Johanan and his party repaired, taking Jeremiah with them, after the murder of Gedaliah. (See Mariette Bey, *Monuments of Upper Egypt*, pp. 309, *sq.*)

TAHPENES (täh'pe-nēz), (Heb. תַּחְפְּנֵיס, *takh-pen-ace'*, head of the age), a queen of Egypt, consort of the Pharaoh contemporary with David. (B. C. about 1000.)

Her sister was given in marriage to Hadad, the fugitive prince of Edom (1 Kings xi:19). (See HADAD.)

TAHREA (täh're-à), (Heb. תַּחְרֵע, *takh-ray'ah*, craft, cunning), son of Micah and great-grandson of Jonathan (1 Chron. ix:41). Called Tarea in 1 Chron. viii:35, after B. C. 1037.

TAHTIM HODSHI, THE LAND OF (täh'-tim hŏd'shī, the lănd ŏv), (Heb. תַּחְתִּים חֹדְשִׁי, *takh-teem' khod-shee'*, possibly the land of the inhabited).

A place between Gilead and Dan-jaan (2 Sam. xxiv:6), visited by Joab when he made a census of the land of Israel. The name has perplexed all the interpreters, but is thought by some to mean "the Hittites of Kadesh." Mr. Porter says, "It was manifestly a section of the upper valley of the Jordan, probably that now called *Ard el-Huleh*, lying deep down at the western base of Hermon." (Barnes' *Bib. Dict.*)

TALE (tāl), (Heb. תֵּכֶן, *to'ken*, Exod. v:18), a carefully counted number.

TALENT (tăl'ent), (Heb. כִּכָּר, *kik-kawr'*, a circle; Gr. τάλαντον, *tal'an-ton*, a balance). See MONEY; WEIGHTS AND MEASURES.

TALITHA CUMI (tăl'i-thà kū'mī), (Gr. ταλιθά κοῦμι, *tal-ee-thah' koo'mee*), these words are from the Syriac and mean, "damsel, arise" (Mark v:41).

TALMAI (tăl'māi), (Heb. תַּלְמַי, *tal-mah'ee*, full of furrows).

1. The king of Geshur, and father of David's wife Maacah, the mother of Absalom (2 Sam. iii:3; xiii:37; 1 Chron. iii:1, 2). (B. C. 1045.) (See GESHUR.)

2. The last of the three giants, sons of Anak, of Hebron (Num. xiii:22). They were driven out by Caleb (Josh. xv:14), and killed by men of Judah (Judg. i:10). (B. C. 1618.) They are perhaps of the same race as the *Tanmahu* of Egyptian monuments.

TALMON (tăl'mon), (Heb. טַלְמוֹן, *tal-mone'*, oppressor), head of one of the families of doorkeepers in the Temple (1 Chron. ix:17; Neh. xi:19), some of whose descendants returned from Babylon with Zerubbabel (Ezra ii:42; Neh. vii:45), and in the days of Nehemiah and Ezra about B. C. 1013 were employed in the Temple.

TALMUD. See article on page 1695.

TAMAH (tā'mah), (Heb. תֶּמַח, *teh-makh*), the descendants of the inhabitants of Tamah were among those who returned with Zerubbabel from Babylon (Neh. vii:55). Called Thamah in Ezra ii:53.

TAMAR (tā'mar), (Heb. תָּמָר, *taw-mawr'*).

1. This has been universally acknowledged to denote the 'palm tree,' sometimes called the 'date tree.' Good says the radical meaning of the word is *straight* or *upright*. The date tree is remarkable for its erect and cylindrical stem, crowned with a cluster of long and feather-like leaves, and is as much esteemed for its fruit, the 'date,' as for its juice, whether fermented or not, known as 'palm wine,' and for the numerous uses to which every part of the plant is applied. The Arabic name of the date is *tamr;* thus the tamarind is called the Indian date, *tamr hindee*. The name Tamar seems to have been applied to the city which Solomon built in the desert (1 Kings ix:18; Ezek. xlvii:19; xlviii:28), probably on account of the palm-trees growing about it; and the name Palmyra, from palma, a palm, was no doubt applied to it by the Romans on the same account.

The palm tree is first mentioned in Exod. xv:27, when the Israelites encamped at Elim, where there were twelve wells and threescore and ten palm trees. The palm tree was considered characteristic of Judæa, not so much probably because it was more abundant there than in other countries, but because that was the first country where the Greeks and Romans would meet with it in proceeding southward. Hence the coins of the Roman conquerors of Judæa have inscribed on them a weeping female sitting under a palm tree, with the inscription '*Judæa capta*' (see Kempfer, *Amœnitates Exoticæ*, and Celsius, *Hierobot.* i, 444-579). (See PALM TREE.)

2. A Canaanitish woman, espoused successively to the two sons of Judah, Er and Onan; but as they both died childless, Judah hesitated to give her his third son Shelah, as patriarchal usage required. This set her upon the contrivance described in Gen. xxxviii:6-30 ("Thamar" Matt. i:3), and two sons, Pharez and Zarah, thus became the fruit of her criminal intercourse with Judah himself. (B. C. 1885.) (See JUDAH.)

3. Daughter of David by Maacah, who was also the mother of Absalom. (B. C. 1033.) The unhappy consequences of the criminal passion entertained for this beautiful damsel by her half brother Amnon, brutally gratified by him, and terribly avenged by Absalom, formed the groundwork of the family distractions which embittered the latter years of David's reign (2 Sam. xiii). (See ABSALOM; AMNON; DAVID.)

4. Daughter of Absalom (2 Sam. xiv:27). She, by her marriage with Uriel of Gibeah, became ultimately the mother of Maachah, the future queen of Judah, or wife of Abijah (1 Kings xv:2). (B. C. 1023.)

5. A locality of Judea (Ezek. xlvii:19; xlviii:28), somewhere about the southern extremity of the Dead sea. It is perhaps identical with the village Tamara which Eusebius located on the road between Hebron and Elath.

TAMMUZ (tăm'muz), (Heb. תַּמּוּז, *tam-mooz'*), a Syrian deity, for whom the Hebrew idolatresses were accustomed to hold an annual lamentation (Ezek. viii:14).

This idol was the same with the Phœnician Adon or Adonis, and the feast itself such as they celebrated. The feast held in honor of Tammuz was solstitial, and commenced with the new moon of July, in the month also called Tammuz; it consisted of two parts, the one consecrated to lamentation, and the other to joy; in the days of grief, they mourned the disappearance of the god, and in the days of gladness, celebrated his discovery and return. Tammuz appears to have been a sort of incarnation of the sun, regarded principally as in a state of passion and sufferance, in connection with the apparent vicissitudes in its celestial position, and with respect to the terrestrial metamorphoses produced, under its influence, upon vegetation in advancing to maturity. (Kitto.)

TAMMUZ AND THE INSCRIPTIONS. "Then he brought me to the door of the gate of the Lord's house which was toward the north; and behold there sat women weeping for Tammuz" (Ezek. viii:14).

This "weeping for Tammuz" which the prophet declares to be a greater abomination than the burning of incense to idols (verse 13) pertained to the worship of the Babylonian sun god. Baal was "the King of Constellations" (see BAAL), but both Chemosh (who is mentioned eight times in the Old Testament) and Tammuz were sun gods.

(1) The Sacred Tree. A tablet in the British Museum states that the sacred dark fir tree, which grew in the city of Eridu, was the couch of the mother goddess. (*Western Asia Inscriptions,* vol. iv, p. 32).

The sacred tree having been cut at the annual festival and carried into the idol temple, there came the search for Tammuz, when the devotees ran wildly about weeping and wailing for the lost one, and cutting themselves with knives. His wife was Ishtar (see ASHTORETH) who is often represented as the wife of Baal, and indeed according to Dr. Oppert all the Phœnician goddesses were included under this general name.

(2) Descent of Ishtar. Ishtar descended to the lower world to search for Tammuz the sun god of Babylonia .and Assyria, who had been slain by the boar's tusk of winter, even as Adonis the sun god of the Greeks was afterward killed by the tusk of a wild boar. Among the Greeks, Venus the queen of love and beauty obtained permission from Proserpina, the Queen of Hades, for Adonis to spend every alternate six months with her upon the earth. This appears to be merely a later form of the legend concerning Ishtar and Tammuz which has been found upon the old Babylonian tablets.

(3) Another Poem. The tablets also furnish another poem which seems to celebrate a temple similar to that recorded by Maimonides in which the Babylonian gods gathered around the image of the sun god to lament his death. The statue of Tammuz was placed on a bier, and carried through the streets, followed by bands of mourners, crying and singing a funeral dirge. He is also called *Duzi,* 'the sun.' Tammuz is the proper Syriac word for Adonis of the Greeks.

(4) Festivals of the Month. Among the inscriptions taken from Babylon is a large tablet, containing when complete, the calendar of the year, with notes appended to each day, specifying whether it was lucky or unlucky, whether it was a feast or a fast day. The calendar of the month Duza or Tammuz is fortunately complete, and contains a record of the festivals which were celebrated therein.

The month opens with the festival of Tammuz as the summer sun, restored in all his beauty (after his death in winter) to his bride, who is Ishtar, the moon.

The festival of Tammuz and Ishtar extended over all the first half of the month, the second day being the period of lamentation, and the sixth, the day of the procession.

On the fifteenth of the month they celebrated the great marriage feast of Tammuz and his bride, and it consisted of wild orgies, such as can only be found in the lascivious East.

(5) Fall of Babylon. It was this festival which Belshazzar (see BELSHAZZAR) was celebrating on the night in which Babylon was taken, and it was probably the only one in which not only the king and his lords, but also his "wives and concubines" would be present. There may have been an air of desperation imparted to the conduct of Belshazzar by the knowledge that by the flight of his father and the defeat of his army, the kingdom was virtually lost, and this was probably his last festival as a Babylonian ruler, and he the last of the line of Nimrod.

It is evident from the tablets and other authorities that the army of Cyrus commanded by Gobyras entered the city "without fighting" on the night of the fifteenth of the month Tammuz, and the outposts were captured while the revelers were unconscious of the near approach of the foe.

Another tablet by a contemporary scribe gives a brief account of the fall of Babylon, which throws a most important light upon this great event, enabling historians to fix upon the year, the month, and day of the capture of the city, and proving its agreement with the statements of classical writers and the author of the Book of Daniel. (See *Western Asia Inscriptions,* vol. i, pl. 68, col. lines 19.)

Herodotus says: "The outer part of the city had already been taken, while those in the center (who as the Babylonians say, knew nothing of the matter, owing to the extent of the city) were dancing and making merry, for it so happened that a festival was being celebrated."

Xenophon claims that the attack was made "when Cyrus perceived that the Babylonians celebrated a festival at a fixed time, at which they feasted for a whole night." The Hebrew prophets, also, were not unaware of this surprise upon the "Lady of Kingdoms." (See Jer. li:39-57; also Dan. v:1.)

TANACH (tā'năk), a variation of TAANACH (Josh. xxi:25).

TANHUMETH (tăn'hu-měth), (Heb. תַּנְחֻמֶת, *tan-khoo'meth,* comfort), father of Seraiah (2 Kings xxv:23). The probable clerical omission of another name makes him a Netophathite, which is incorrect according to Jer. xl:8. (B.C. before 582.)

TANNER (tan'nēr), (Heb. עוֹר, *ore;* Gr. βυρσεύς, *boors-yooce'*), the trade of Simon of Joppa (Acts ix:43; x:6, 32).

It is probable the Jews learned this art from the Egyptians, who understood how to dye leather (Exod. xxv:5). Leather girdles are referred to (2 Kings i:8; Matt. iii:4). (See Wilkinson, *Ancient Egypt,* ii, p. 92, *sq.*)

TAPHATH (tā'făth), (Heb. טַפַּת, *taw-fath',* drop, ornament).

The daughter of Solomon, who married Ben-Abinadab, one of the king's twelve commissariat officers (1 Kings iv:11). (B. C. about 1000.)

TAPPUACH (tăp'-pu-ak). (Heb. תַּפּוּחַ, *tap-poo'akh*), translated 'apple' in the A. V., has been the subject of considerable difference of opinion among authors on Biblical botany.

Most admit that *apple* is not the correct translation, for that fruit is indifferent in Palestine, being produced of good quality only on Mount Lebanon, and in Damascus. Many contend that 'quince' is the correct translation of *tappuach*. Though somewhat more suitable than the apple, we think that neither the quince tree nor fruit is so superior to others as to be selected for notice in the passages of Scripture where *tappuach* occurs. The citron seems to have the best claim to be considered the *tappuach* of Scripture, as it was esteemed by the ancients, and known to the Hebrews, and conspicuously different, both as a fruit and a tree, from the ordinary vegetation of Syria, and the only one of the orange tribe which was known to the ancients. The orange, lemon, and lime, were introduced to the knowledge of Europeans at a much later period, probably by the Arabs from India (Royle, *Himal. Bot.*). The *tappuach*, or citron-tree, is mentioned chiefly in the Canticles, ch. ii:3, 'as the citron tree among the trees of the wood;' ver. 5, 'Comfort me with citrons, for I am sick of love;' vii:8, 'The smell of thy nose like citrons;' so in viii:5. Again, in Prov. xxv:11, 'A word fitly spoken is like apples of gold (or rather golden citrons) in baskets of silver.' In Joel i:12, it is enumerated with the vine, the fig tree, the palm, and pomegranate, as among the most valuable trees of Palestine. The rich color, fragrant odor, and handsome appearance of the tree, whether in flower or in fruit, are particularly suited to all the above passages of Scripture. (See APPLE.) J. F. R.

TAPPUAH or BETH-TAPPUAH.

1. A city in the tribe of Judah, not far from Hebron (Josh. xv:53). Robinson identifies it with an old village, called Teffuh, which he found upon the hills northwest of Hebron (*Bib. Researches* ii, 428).

2. Another Tappuah lay in the plain of Judah, apparently in the vicinity of Zanoah, Jarmuth, Socoh, etc. (Josh. xv:34). Which of these was the place conquered by Joshua is not very clear (Josh. xii:17; comp. x:6).

3. Another place of the same name occurs on the confines of Ephraim and Manasseh (Josh. xvi:8), in which latter territory probably lay the "land of Tappuah" (xvii:8). It probably contained a fine spring, and hence called ENTAPPUAH (which see). Van de Velde (*Memoir*, p. 351) locates it at the present village of *'Atûf*, which is disputed by Keil (*Com.*).

4. Son of Hebron of the tribe of Judah (1 Chron. ii:43). (B. C. before 1618.)

TARAH (tā'rah), (Heb. תָּרַח, *teh'rakh*, station), a desert station of the Israelites, between Tahath and Mithcah (Num. xxxiii:27). Site unknown.

TARALAH (tăr'a-lah), (Heb. תַּרְאֲלָה, *tar-al-aw'*, a reeling), a town of Benjamin on the western border (Josh. xviii:27). Site unknown.

TAREA (tā're-à), (1 Chron. viii:35). See TAHREA.

TARES (târs), (Gr. ζιζάνιον, *dzidz-an'ee-on*). See ZIZANION.

TARGET (tär'gĕt), (Heb. כִּידוֹן, *kee-dohn'*, 1 Sam. xvii:6, usually rendered spear; *tsin-naw'*, 1 Kings x:16; 2 Chron. ix:15; xiv:8, a large shield). See ARMS, ARMOR.

TARPELITES, THE (tär'pel-ītes, the), (Heb. טַרְפְּלָיֵא, *tar-pel-aw-yay'*).

A race of colonists planted by Asnapper in the cities of Samaria after the captivity of the northern kingdom of Israel and remaining there in the days of Artaxerxes (Ezra iv:9).

TARSHISH (tär'shish), (Heb. תַּרְשִׁישׁ, *tar-sheesh'*, subdued).

1. A celebrated part of the ancient world, about the exact position of which opinions are much divided (Jonah i:3; iv:2; 2 Chron. ix:21; xx:36, 37; Is. ii:16; xxiii:1, 6, 10, 14; lx:9; lxvi:19; Jer. x:9; Ezek. xxvii:12; xxxviii:13; 1 Kings x:22; xxii:48; Ps. xlviii:7; lxxii:10). From a careful examination of the Scriptural accounts and allusions it appears that Tarshish was an old, celebrated, opulent, cultivated, commercial city, which carried on trade in the Mediterranean and with the sea-ports of Syria, especially Tyre and Joppa, and that in all probability it is to be identified with Tartessus in Spain, which appears to have lain not far from the Straits of Gibraltar, and near the mouth of the Guadalquivir, consequently at no great distance from the famous Granada of later days. It is not improbable, however, that the name may have been employed in a wider sense, and may have denoted the district of south-western Spain, comprising the several colonies which Tyre planted in that country. (Sayce, *Higher Crit.* p. 130.) J. R. B.

2. The second son of Javan (Gen. x:4). He is supposed to have been the founder of Tarsus in Cilicia. (B. C. after 2514.)

3. The sixth of the seven sons of Bilhan, grandson of Benjamin (1 Chron. vii:10). (B. C. after 1875.)

4. A prince of Persia in the time of Artaxerxes (Esth. i:14). (B. C. 483.)

5. A precious stone, so called, as brought from Tarshish, as Ophir is also put for the gold brought from thence (Exod. xxviii:20; xxxix:13; Ezek. i:16; x:9; xxviii:13; Cant. v:14; Dan. x:6).

The Septuagint, followed by Josephus, makes it the 'chrysolite,' *i. e.* the topaz of the moderns, which is still found in Spain: so Braun, *De Vestitu Sacerd.* ii, 17. Others suppose it to be 'amber;' but this does not agree with the passages in Exodus, which make the Tarshish to have been one of the engraved stones of the high priest's breast-plate. The word is translated 'beryl' in the Authorized Version. (See BERYL.)

TARSUS (tär'sus), (Gr. Ταρσός, *tar-sos'*, was a celebrated city, the metropolis of Cilicia, in Asia Minor, on the banks of the river Cydnus, which flowed through it and divided it into two parts.

Tarsus was a distinguished seat of Greek philosophy and literature, and from the number of its schools and learned men, was ranked by the side of Athens and Alexandria (Strabo, xiv, pp. 673, 674). Augustus made Tarsus free (Appian, *Bell. Civ.* v, 7). This seems to have implied the privilege of being governed by its own laws and magistrates, with freedom from tribute; but did not confer the *jus coloniarum*, nor the *jus civitatis:* and it was not therefore, as usually supposed, on this account, that Paul enjoyed the privilege of Roman citizenship. Tarsus, indeed, eventually did become a Roman colony, which gave to the inhabitants this privilege; but this was not till long after the time of Paul (Deyling, *Observat. Sacr.* iii, 391, *sq.;* comp. CITIZENSHIP; COLONY). We thus find that the Roman tribune

at Jerusalem ordered Paul to be scourged, though he knew that he was a native of Tarsus, but desisted on learning that he was a Roman citizen (Acts ix:11; xxi:39; xxii:3). Probably Paul was there also at the beginning of his second and third missionary tours (Acts xv:41; xviii:23). In the time of Abulfeda, that is, towards the end of the thirteenth and beginning of the fourteenth century, Tarsus was still large, and surrounded by a double wall, and in the occupation of Armenian Christians (*Tab. Syriæ*, p. 133). It is now a poor and decayed town, inhabited by Turks; but it is not so much fallen as many other anciently great towns of the same quarter, the population being estimated at 30,000. There are some considerable remains of the ancient city (Heumann, *De Claris Tarsenensib.*, Gott. 1748; Altmann, *Exerc. de Tarso*, Bern. 1731; Mannert, ii, 97, *sq.*; Rosenmüller, *Bib. Geog.* iii, 38; Beaufort, *Karamania;* Irby and Mangles, *Travels*, pp. 502-506; Ramsay, *Paul the Traveler*, p. 32).

TARTAK (tär'tăk), (Heb. תַּרְתָּק, *tar-tawk'*, prince of darkness), one of the gods of the Arvites, colonists whom Shalmaneser placed in Samaria to occupy the land after the original inhabitants had been removed (2 Kings xvii:31). It has been identified with the Accadian god Turtak, who specially watched over the Tigris. (Robertson, *Early Religion of Israel;* Ewald, *Hist. of Israel.*)

TARTAN (tär'tan), (Heb. תַּרְתָּן, *tar-tawn'*, foreign derivation), the title of an Assyrian general whom Sennacherib sent, accompanied by Rabsaris and Rabshakeh, to Jerusalem (2 Kings xviii:17).

It is not known whether this is the same officer who in a preceding reign besieged and took Ashdod for his master (Is. xx:1). Like Rabsaris and Rabshakeh Tartan is a title and not a proper name.

TASKMASTERS (tăsk'mās'tērs), (Heb. שָׂרֵי מִסִּים, *mis-seem' saw-ray'*, masters of burdens), men appointed by Pharaoh to see that the Hebrews were appointed such hard labor as to break down their physical strength and thus weaken their power (Exod. i:11); נָגַשׂ, *naw-gas*, to drive (Exod. iii:7; v:6–14).

TATNAI (tăt'na-ī), (Heb. תַּתְּנַי, *tat-ten-ah'ee*, Persian, perhaps gift).

A Persian governor, who succeeded Renum in the rule of Samaria, and probably of other provinces north of Judea. He appears to have been a more just person, and more friendly to the Jews, than his predecessor. An adverse report of their proceedings at Jerusalem reached him; but he resolved to suspend his judgment till he had examined into the matter on the spot. He accordingly repaired thither, accompanied by another great officer, named Shethar-boznai, and their colleagues, and finding that the Jews alleged the authority of a royal decree for their proceedings, he sent to the supreme government a temperate and fair report, founded on the information he had obtained, suggesting that the statement made by the Jews as to the decree of Cyrus and other matters should be verified by reference to the archives at Babylon (Ezra v:3, 6). Then, without one word to influence the decision or to prejudice the claim advanced, Tatnai concludes with intimating that he awaits the royal orders. This official letter of the Persian governor is quite a model of exactness, moderation, and truth, and gives a very favorable idea of the administrative part of the Persian government. This took place in the second year of Darius, B. C. 519. The rescript being favorable to the claim of the Jews, whose statement had been verified by the discovery of the original decree of Cyrus, Tatnai and his colleagues applied themselves with vigor to the execution of the royal commands (Ezra vi:6, 13).

TATTLER (tăt'tlēr), (Gr. φλύαρος, *floo'ar-os*, from φλύω, to throw up bubbles, one who throws up bubbles), a garrulous person (1 Tim. v:13).

TAVERNS, THE THREE (tăv'ērns, thē thrē), (Gr. Τρεῖς Ταβέρναι, *treis ta-ber'nai*).

The name of a small place on the Appian way, mentioned Acts xxviii:15. It probably therefore derived its name from three large inns, or eating-houses, for the refreshment of travelers passing to and from Rome. The place still remains, and is called Tre Taverne. It is about thirty-three miles from Rome. J. F. D.

TAXES (tăks-ĕz), (from Heb. עָרַךְ, *aw-rak'*, to value).

(1) Origin. These must have been coeval with the origin of civilized society. The idea of the one is involved in that of the other; since society, as every organization, implies expense, which must be raised by the abstraction of property from the individuals of which it consists, either by occasional or periodical, by self-imposed, or compulsory exactions.

(2) Under the Mosaic Law. Accordingly we find a provision of income made at the very commencement of the Mosaic polity. Taxes, like all other things in that polity, had a religious origin and import. As a ransom for his soul unto the Lord, every Israelite was to pay half a shekel yearly, from twenty years old and upward, the rich not giving more, the poor not giving less, for the service of the Tabernacle (Exod. xxx:12, *sq.*; 2 Chron. xxiv:6). From the latter passage it appears that the law appointing this payment was in force in the days of Joash (B. C. 878). This half shekel was the tribute which our Lord was asked if he paid (Matt. xvii:24).

(3) The Temple Tax. A special provision seems to have been made under peculiar circumstances, of one-third of a shekel yearly, 'for the service of the house of our God' (Neh. x:32). The Jews at times found the taxes they had to pay very oppressive. The ten tribes complained that they had found David's yoke heavy, and entreated Rehoboam that he would lighten it. And the stoning to death of Adoram, who 'was over the tribute,' shows to what an extent the question of taxes entered into the causes of the revolt of the ten tribes (1 Kings xii:4, 18).

(4) Under the Romans. When the Romans became masters of Palestine the unhappy Jews had a double yoke to bear; while it appears from Josephus that the yoke of the native princes was anything but light.

(5) Miscellaneous Taxes. Besides the regular half shekel there was a considerable income derived to the temple from tithes, firstlings, etc. (2 Kings xii:4). Considering the fertility of the land we cannot account these religious imposts as heavy. If we turn to the civil constitution, we find taxes first instituted at the time of the introduction of regal power, whose exactions are forcibly described by Samuel (1 Sam. viii:10, *sq.*). They consisted partly in personal service, partly in tithe in kind. Occasionally a heavy poll-tax was imposed—'on all the mighty men of wealth, of each man fifty shekels of silver' (2 Kings xv:20). On other occasions an assessment was made, and a tax raised from the people of the

land generally (2 Kings xxiii:35). Both these last cases, however, were provisions for a special need. Presents constituted a source of abundant income, and can hardly be regarded in any other light than as a sort of self-imposed tax (1 Sam. x:27; xvi:20; 1 Kings x:25; 2 Chron. xvii:5). Royal demesnes supplied resources (1 Kings iv: 22, *sq.*). There was also a transit-tax 'of the merchantmen, and of the traffic of the spice-merchants, and of all the kings of Arabia, and of the governors of the country' (1 Kings x:15). Ships and other public property belonged to the king (1 Kings x:28; ix:26; xxii:49): the weight of gold that came to Solomon in one year (independently of several sources) was 676 talents (1 Kings x:14). J. R. B.

TEACH (tēch), among many other words in the original Scriptures are: לָמַד, *law-mad'*; Gr. διδάσκω, *did-as'ko*, with other terms:

1. To make to know (Ps. cxix:26).

2. To admonish; to direct (Mark viii:31).

God "teaches" men, by his word informing their judgment: by his Spirit opening their understanding to discern divine things; and by his providence pointing out what we have done or ought to do, and what we may expect at his hand (Rom. ii:18; Neh. ix:20; Jer. vi:8; Prov. xxiv: 32; Ps. xxv:8, 9). Christ's right hand "teaches him terrible things," when he performs marvelous works for the salvation of his people and the destruction of their enemies (Ps. xlv:4). To "teach by the hand of God," is to do it by assistance (Job xxvii:11). To "teach with the fingers," is by gestures to excite others to what is shameful to be expressed in words (Prov. vii:13).

TEACHER (tēch'ẽr).

1. A master; an instructor (1 Chron. xxv:8).

2. A minister of the Gospel, who, by his doctrine and practice, makes men to understand the truths of God (Eph. iv:11).

3. One who by private instruction, or example, makes others to know spiritual things (Tit. ii:3). (Brown, *Bib. Dict.*)

TEARS. See MOURNING.

TEASHUR (tē'shûr), (Heb. תְּאַשּׁוּר, *teh-ash-shoor'*), occurs in three places in Scripture, but great uncertainty has always existed respecting its true meaning (Cels. *Hierobot.* ii, 153); though it is now generally acknowledged to denote the *box tree.*

There is no philological proof of this conclusion, but yet there is nothing in the tree indicated unsuitable to the several contexts. Thus, with reference to the future temple, it is said (Is. lx: 13), 'The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together;' and at xli:19, 'I will set in the desert the fir tree, and the pine, and the box together.' Further in Ezek. xxvii:6, in the account of the arts and commerce of Tyre, we read, 'Of the oaks of Bashan have they made thine oars, and the benches of the rowers are made of *ashur-wood*, inlaid with ivory,' as it is now usually interpreted. The ashur-wood, moreover, is said to have been brought from the isles of Chittim, that is, of Greece.

The box tree, being a native of mountainous regions, was peculiarly adapted to the calcareous formations of Mount Lebanon, and therefore likely to be brought from thence with the coniferous woods for the building of the temple, and was as well suited as the fir and the pine trees for changing the face of the desert. (See BOX TREE.) J. F. R.

TEBAH (tē'bah), (Heb. טֶבַח, *teh'bakh*, slaughter), a son of Nahor by his concubine Reumah (Gen. xxii:24), B. C. about 2050.

TEBALIAH (tĕb'a-lī'ah), (Heb. טְבַלְיָהוּ, *teb-al-yaw'hoo*, Jehovah immerses or purifies), third named of the sons of Hosah of the children of Merari (1 Chron. xxvi:11), B. C. 1014.

TEBETH (tē'bēth), (Heb. טֵבֵת, *tay'beth*), the tenth month (Esth. ii:16) of the sacred year of the Hebrews, commenced with the new moon in December, and terminated at the new moon in January. The Egyptians called it *Tubi* or *Tobi*, and it was their fifth month.

TEHAPHNEHES (te-hăf'ne-hēz), (Ezek. xxx: 18). See TAHPANHES.

TEHINNAH (te-hĭn'nah), (Heb. תְּחִנָּה, *tekh-in-naw'*, cry for mercy, mercy, graciousness), a son of Eshton, of the tribe of Judah, and the founder of the city of Nahash (1 Chron. iv:12), B. C. about 1083.

TEIL TREE (tēl trē), is the linden tree, or *Tilia Europæus* of botanists as rendered in Is. vi:13.

It is translated "elm" in Hos. iv:13 and "oak" in many passages, which are mentioned under OAK. In most, perhaps all, of these places the terebinth (*Pistacia* of several species) is doubtless meant.

This tree has pinnate leaves, small red berries, and belongs to the order of the sumac. According to the writer's observation, the terebinth was most abundant in the north of Palestine, and especially above Lake Merom, where some of these trees were very symmetrical, dense, and spreading, with luxuriant foliage of a blue-green, affording a delightful shelter, if not appropriated as Arab burying-places. Such specimens show that the terebinth, if suffered to reach age, is a noble tree, and that Absalom might easily have been caught in riding under one of them. It is an Eastern idea that this tree lives a thousand years, and when it dies the race is renewed by young shoots from the root; so that the tree may, in a sense, be called perpetual. Hence the allusion in Is. vi:13.

"In Smyrna, Constantinople, and other Eastern cities the cypress overshadows the Muslim's grave, but the terebinth the Armenian's. They say that this homeless people brought this tree with them from the shores of Lake Van, and love to see those who are dear to them sheltered in their last sleep by its ancestral shade."—*Warburton.* (Schaff, *Bib. Dict.*) (See OAK; NUTS; ALLON.)

TEKEL (tē'kel), (Heb. תְּקֵל, *tek-ale'*, weighed), the second word in the handwriting against Belshazzar (Dan. v:25, 27). The interpretation contains the twofold meaning, "Thou art weighed in the balances, and found wanting, or too light," *i. e.* lacking in moral worth.

TEKOA (te-kō'ȧ), (Heb. תְּקוֹעַ), *tek-o'ah*, Sept. Θεκωέ, *thekoe*).

A city south of Bethlehem, on the borders of the desert to which it gave name, and noted as the residence of 'the wise woman' who interceded for Absalom; as one of the towns fortified by Rehoboam (2 Chron. xi:6); and as the birthplace of the prophet Amos (2 Sam. xiv:2; 1 Chron. ii. 24; 2 Chron. xx:20; Amos i:1). People of Tekoa assisted in rebuilding the walls of Jerusalem (Neh. iii:5, 27). From its elevated position it must have been used as a place of lookout to give

warning of the approach of an enemy (Jer. vi:1). The site has long been known; it lies six miles south of Bethlehem, on an elevated hill, not steep, but broad at the top, and covered with ruins to the extent of four or five acres. There is also a castle of more modern date.

The site commands extensive prospects, and towards the east is bounded only by the level mountains of Moab. Before and during the Crusades Tekoa was well inhabited by Christians; but in A. D. 1138 it was sacked by a party of Turks from beyond the Jordan, and nothing further is known of it till the seventeenth century, when it lay desolate, as it has ever since done (Robinson, *Bib. Researches,* ii, 182-184).

TEKOAH (te-kō'ah), (2 Sam. xiv:2, *sq.*). See TEKOA.

TEKOITE (te-kō'ite), (Heb. with the article, הַתְּקוֹעִי, *hat-tek-o-ee'*), an inhabitant of Tekoa, and used as an epithet of Ira, one of David's warriors (2 Sam. xxiii:26; 1 Chron. xi:28; xxvii:9). The name is found even after the Captivity (Neh. iii: 5, 27).

TELABIB (tĕl-ā'bib), (Heb. תֵּל־אָבִיב, *tale-aw-beeb'*, corn-hill).

A city of Babylonia or Chaldea, and the residence of Ezekiel on the river Chebar (Ezek. iii: 15). Site unknown.

TELAH (tē'lah), (Heb. תֶּלַח, *teh'lakh,* breach), the son of Rephah, a descendant of Ephraim, and ancestor of Joshua (1 Chron. vii:25), B. C. before 1658.

TELAIM (tĕl'a-ĭm), (Heb. טְלָאִים, *tel-aw-eem',* young lambs).

The place where Saul collected his forces to attack the Amalekites (1 Sam. xv:4). It is doubtfully identified with Telem (Josh. xv:24).

TELASSAR (te-lăs'sar), (Heb. תֶּלַאשַׁר, *tel-as-sar'*), hill of Asshur or Assyrian hill.

A city inhabited by "the children of Eden" (2 Kings xix:12; Is. xxxvii:12). It lay in the hill country of Mesopotamia, near Haran. Exact site not known.

TELEM (tē'lem), (Heb. טֶלֶם, *teh'lem,* oppression).

1. A doorkeeper of the temple, who divorced his Gentile wife (Ezra x:24). (B. C. 458.)

2. A city in Judah (Josh. xv:24), on the southern border. It is probably the same as TELAIM. Site not known.

TEL-HARSA or TEL-HARESHA (tĕl-här'sà or tĕl'hăr'e-shà), (Heb. תֵּל־חַרְשָׁא, *tale-khar-shaw',* mound of workmanship).

A Babylonian town from which some of the Jewish captives who had lost the record of their lineage returned to Jerusalem with Zerubbabel (Ezra ii:59; Neh. vii:61). It was in the neighborhood of Tel-Melah; but the exact site is not known.

TELL (tĕl), (Heb. סָפַר, *saw-far',* Ps. xlviii:12, to count, reckon).

TELL AMARNA, TABLETS OF.

(1) Name and Discovery. This name is variously written, some preferring to write Tell-el-Amarna or Tel-el Amarna; but Major Conder, who has given us one of the best translations of these tablets, says that "Tel is an impossible spelling for a word coming from the root *Talal,* and that Amarna is not a word of Arabic form, so that it appears very doubtful whether the Arabic article *el* should be prefixed."

From the same authority we learn that these documents were discovered in 1887 by a peasant woman in Egypt amid the ruins of the palace of Amenophis IV, midway between Thebes and Memphis, at the site of the ancient Antinoe, about one hundred and eighty miles by river south of Cairo. The tablets date about 1480 B. C., and are written to the king of Egypt, and to his officials by Amorites, Phœnicians, Philistines and others. We have thus become possessed of a mass of political correspondence dating about the time when the Hebrew invasion under Joshua took place, and which in bulk represents a literature equal to about half the length of the entire Pentateuch.

Some of these letters on clay were sent to the great Egyptian museum at Boulak, but the most of them went to the museums of London and Berlin, while a few passed into the hands of private individuals. They are much like Assyrian and Babylonian tablets, but vary greatly in size, in shape, and the composition of the substance on which they are written, some letters from the same author being readily distinguished by the peculiar appearance of the clay. It is greatly regretted that many of them are broken, so that out of the whole mass of this valuable correspondence, only about two hundred and twenty letters are decipherable, the rest being in fragments which render consecutive readings impossible.

According to Conder the language is Aramaic, resembling Assyrian, and the events recorded include the conquest of Damascus by the Hittites, that of Phœnicia by the Amorites, and that of Judea by the Hebrews. The names of Japhia, king of Gezer; of Jabin, king of Hazor; and probably Adonizedek, king of Jerusalem—contemporaries of Joshua—occur among those of the writers.

The two kings to whom these letters were addressed are Amenophis III and Amenophis IV, hence the period which the correspondence covers is well located, Amenophis IV being a king of the eighteenth dynasty, and the approximate date of his predecessor being about 1500 B. C.

(2) International Correspondence. We have in the first place letters between Egypt, and Babylon, Assyria, Mitani, and Alasia, countries maintaining relations of friendship with Egypt, possibly as a result of a wholesome fear of the great conquerors, who had gone before.

They sought by the exchange of presents, and by intermarriage to preserve hospitable relations. They invariably address each other as "Brother" and all the letters begin with long and profuse greetings in stereotyped form very much like the following:

"To Nimupiria, king of Egypt, my brother:—from Kallima-Sin, king of Kardunius (the Kasshite name for Babylon). It is very well with me and my land. May it be well with you, your wives, your sons, your daughters, your horses, your chariots and your whole land."

At this time Babylon was under the rule of the Kasshite dynasty, and very little is known of these rulers. These letters have made possible a partial reconstruction of the kings of that period, but absolute certainty has not always been obtained.

Intermarriages occupy much of the correspondence. Kallima-Sin's father married his daughter to Amenophis III, and Kallima-Sin married his own daughter to the same Pharaoh, while he himself negotiated for an Egyptian wife. In one in-

stance the king asks for a princess and is refused, he writes, however, that he would be well enough pleased with any beautiful woman whom he could pass off for a king's daughter.

Friendly relations had obtained during the reign of six Babylonian princes, but Amenophis III had been contemporaneous with four of them, and therefore their dominion must have been brief.

There was a Burnaburias I and also a Burnaburias II. It was the latter who wrote six letters to Amenophis IV. It appears that one of his caravans had been waylaid in Hinaton, the city mentioned in Joshua xix:14. In such cases, international law required of Egypt, as holding suzerainty over Palestine, indemnification and punishment of the guilty parties, and therefore a formal complaint is made. There was much complaint concerning ambassadors, and Burnaburias tells Amenophis III that there is no confidence to be placed in officers.

Amenophis, on his part, says that the ambassadors of Kallima-Sin are liars who misrepresent and falsify his messages.

(3) Assyria and Egypt. There is a letter from Assur-urballit of Assyria to Amenophis IV. He says that his father Assur-nadin-ahi had been on good terms with Egypt. Assur-urballit is already known from the monuments; his father, however, is not mentioned there.

These letters indicate also an exchange of presents, a demand for gold, and a readiness to supply whatever may be desired.

(4) Mitani and Egypt. From this point there are five letters from Dusratta, king of Mitani to Amenophis III, and also three to Amenophis IV and one to Ti, the mother of Amenophis IV.

The location of this country is still in doubt. The king of Mitani wrote in finer cuneiform characters than did the natives of Palestine although his language belonged to a different family. Among the Tell Amarna letters there is one which is written in the language of Mitani which although nearly unknown is an agglutinative Mongolian dialect. This long inscription has been translated by Major Conder. (See *Journal Royal (Asiatic Soc.* Oct. 1892.)

There are also two letters which are in the Hittite language, one of them being from Tarhundarus of Arsapi which is thought to be the Rezeph of 2 Kings xix:12. This has also been translated by Conder.

Friendly relations had obtained between Egypt and Mitani, since the time of Aratma, the grandfather of Dusratta, and these were confirmed by intermarriages. There was much diplomacy over these unions, and a great deal of discussion concerning doweries and prices for wives. There was also a great interchange of presents, including chariots, horses, slaves, oil and precious stones; also personal ornaments for the ladies of the court, especially for Ti, the mother of Amenophis IV, who is prominent in the letters, and was probably prominent also in Egyptian history. During the excavations at Lachish Mr. Bliss found a bead and also an alabaster vase inscribed with her name.

In one of the Mitani letters she is besought to use her influence with her son, to induce him to fulfill a promise which had been made by his father.

Among these letters there are at least four from women. One of them seems to be from an Egyptian princess in Babylon to her father in Egypt; another is from the governor of a city and she signs herself "the king's bondmaid." There are also two others, each of them being written by, and addressed to a woman.

Dusratta tells Amenophis III that he had completely defeated the Hatti-Hittites, who had made an inroad into Mitani. Again we are told that Istar (Ashtoreth) of Nineveh had in Sutarna's day gone down into Egypt, and had there been revered by the Egyptians, and afterwards returned. Now in Dusratta's reign this visit is repeated; the king is sending her with the hope that she would be honored as before, and in due time returned. This item is important as it seems to indicate that at one time Dusratta's dynasty had extended its sway over Nineveh, and therefore speaks much for the power of Mitani.

(5) Egypt and Alasia. There are a number of letters from this point, but some of them having no headings, they are assigned here only with probability. As to the identification of Alasia there is a difference of opinion. Professors Sayce, Tompkins and Maspero identify it with Alosha or Arosha of the Egyptologists. Hommel takes apparently the same position in making it a country stretching along the coast to north of Phœnicia. Winckler identifies it with Cyprus. In any event there is a mention of ships as bearers of Alasian messengers, and large quantities of copper were shipped to Egypt. The Alasians seem to regard the Hittites as threatening, and they urge Pharaoh to have no dealings with them.

(6) Letters from Southern Palestine. These indicate the presence of active disturbers and we give the following version of 102B, Conder's translation:

"To the King my Lord is mourning thus, this Adonizedek thy servant. At the feet of my Lord the King, seven times seven I bow. What shall I ask of the King, my Lord? They have prevailed, they have (taken the fortress of Jericho), they who have gathered against the King of Kings, which Adonizedek has explained to the King his Lord. Behold, as to me, my father is not and my army is not.

"The tribe that has ground me in this place is very rebellious to the King, the same is struggling with me for the house of thy father. Why has the tribe sinned against the King, my Lord? Behold O King, my Lord arise! I say to the *Paka* (resident) of the King my Lord, 'Why should you tremble before the chief of the 'Abiri (Hebrews) and the rulers fear the end? So now they must send from the presence of the king my Lord.'

"Behold I say that the land of the King, my Lord, is ruined. So now, they must send to the King, my Lord, and let the King, my Lord know this; behold the King, my Lord has placed a garrison to stop the way . . . *Ilimelec* cuts off all the King's land. I myself speak, pleading with the King, my Lord, and (for once) let the King, my Lord behold my entreaties.

"This tribe, behold O King, my Lord, has risen up. Lo the *paka* they have expelled. I say the lands of the King, my Lord are ruined. Dost thou hear this same of me? They have destroyed all the rulers. There is no ruler now O King, my Lord.

"Let the King give his countenance to the chiefs; and whether shall the chiefs of the Egyptian soldiers remain at rest? They have lingered O King, my Lord. The lands are failing to the King, my Lord.

"The *Hebrew* chiefs plunder all the King's lands. Since the chiefs of the Egyptian soldiers have gone away quitting the lands this year O King, my Lord, and since there is no chief of

the Egyptian soldiers, there is ruin to the lands of the King, my Lord. They have . . . O King, my Lord, and Adonizedek is dust . . . . Messages (are asked?) of the King, my Lord, there is destruction by the foe of the lands of the King, my Lord."

This letter which was written from Jerusalem clearly indicates as do others, that the Egyptian troops had been withdrawn shortly before the appearance of the Hebrews.

Adonizedek was the name of the King of Jerusalem, who was killed by Joshua (x:3) and Conder supposes that we have here the name of the contemporary of Joshua, although there is always liable to be more or less uncertainty in the rendering of proper names.

Ilimelec is a biblical name, being found as the name of Ruth's father-in-law (Ruth i:2; ii:1). It is therefore a Hebrew appellation. The word *'Abiri,* which Conder renders Hebrew, has been variously translated, some claiming that it may allude to the Bedouin tribes and others supposing it may mean "allies." Major Conder shows, however, that this people is never mentioned except in the south, near Jerusalem. They are called people of the "blood" or "tribe" of the 'Abiri, and of the "land" of the 'Abiri, showing that the term is derived from 'Abarim, or the mountains east of Jordan.

In one letter it is distinctly said that they have come from Seir (Edom); in another, they are said to have left their pastures, and they are probably the "desert people" of the Gezer letter.

Their actions are those of Joshua's first campaign, and the date agrees with this as does also the notice in the letters of Jabin, Japhia, and Adonizedek, the contemporaries of Joshua.

In another letter (105 B.) Adonizedek appears to be meditating flight. He speaks of a raid on Gezer, Ascalon and as far as Lachish, after the taking of Ajalon by the Hebrews. From the book of Joshua we learn that after the battle of Ajalon, the Hebrews pursued to Azekah (perhaps the ruin of *Zak* east of Gaza), and to Makkedah (x:10, 11), and then returned to Gilgal (verse 15).

An interval of unstated duration occurred while the five kings, Japhia, Adonizedek, Hoham, Piram, and Debir (verse 3) fled to Makkedah, where they were found in a cave. It was during this interval apparently, that these Jerusalem letters were written.

(7) The Philistines. At the time of these letters the Philistines had not as yet come into Palestine, but the towns which were afterward occupied by them were already there; so that they, on immigrating must have taken possession of the cities without changing the names.

The well known Philistine towns of Lachish, Ashkelon, Gaza and Gezer are found here. They must have been Canaanitish places. The Philistines seem also to have adopted the religion of the Canaanites. Dagon is shown by these letters to have been a Canaanitish deity.

(8) Extensive Commerce. There was evidently an active trade, not only between Egypt and Palestine but between Egypt and the whole Euphratean valley. We read of merchants and caravans that furnish an interchange of commodities from one country to another. The allied rulers of Babylon, Assyria, Mitani, and Alasia, and Egypt are ever professing a willingness to send from one land to the other anything that may be desired, and Egypt's products found their way to the far East while those of the Euphratean valley were sent to Egypt.

The student of civilization and of international relations will read with great interest the accounts of chariots and horses, of male and female slaves, all sorts of manufactured articles, such as couches and footstools, which were transferred from one country to another. This vast chain of commerce also included articles of ivory, and of gold and silver, costly woods and precious stones.

There was also a very extensive interchange of gold and silver between Egypt and the far East, while in Palestine there was evidently large transactions in grain and provisions.

(9) The Art of Writing. It is now evident that before the Exodus, the Babylonian language and writing were known, not only in the valley of the Euphrates, but also in all Palestine. There were here and there men all through Syria who could write in this way. It is a strange discovery that the people of Palestine wrote to the empires of the East in the cuneiform characters. But it is still more wonderful that they wrote thus to the king of Egypt, and received replies in the same wedge-shaped characters which were used by the Babylonian and Assyrian scribes, these peculiar letters being used in writing Aramaic and also a language very much like our own Hebrew.

This art of writing was not only well known in Palestine, it was the universal international medium of communication—it was employed not only in high diplomatic circles, but also in the correspondence between petty governors and princes as well. (See WRITING.)

Kirjath-Sepher, the "city of books," which has been much discussed and sometimes ridiculed, may well be entitled to consideration and the spade of the explorer may at any time bring forth untold treasures from this site.

The Tell-Amarna Tablets, translated by C. R. Conder, Major R. E., D. C. L., LL. D., M. R. A. S. Also *The Tell-el-Amarna Letters,* Professor John M. Metcalf, *Bibliotheca Sacra,* April-July, 1897.

E. A. R.

TEL-MELAH (tĕl'-mē'lah), (Heb. תֵּל־מֶלַח, *tale meh'lakh,* hill of salt).

A place in Babylon, probably near the Persian Gulf, from which some of the Jews who had lost the record of their lineage returned to Jerusalem with Zerubbabel (Ezra ii:59; Neh. vii:61). Site not known.

TEMA (tē-mà), (Heb. תֵּימָא, *tay-maw',* desert, or south).

1. A tract and a people in the northern part of the Arabian desert, adjacent to the Syrian desert, so called from Tema, the son of Ishmael (Gen. xxv:15; Job vi:19; Is. xxi:14; Jer. xxv:23). This tract is still called *Tema,* by the Arabs, and a town, *Teyma,* on the confines of Syria also preserves the ancient name.

2. Ninth son of Ishmael (Gen. xxv:15; 1 Chron. i:30). B. C. after 2020. (See TEMA, 1, above.)

TEMAN (tē'man), (Heb. תֵּימָן, *tay-mawn',* the right, or south.)

1. A city, region, and people on the east of Idumæa sprung from Teman, son of Eliphaz (Gen. xxxvi:42; Ezek. xxv:13; Amos i:11, 12). Like other Arabs (1 Kings v:12), the Temanites were celebrated for wisdom (Obad. 9; Jer. xlix:7; Baruch iii:22, 23; comp. Job ii:11; xxii:1), Teman is used for Idumæa in general (Hab. iii:3).

2. The son of Eliphaz and grandson of Esau (Gen. xxxvi:11; 1 Chron. i:36). He seems to have been the first "duke" of the Edomites (Gen.

xxxvi:15, 42; 1 Chron. i:36, 53), and gave his name to a region of country (Gen. xxxvi:34). (B. C. about 2000.)

TEMANI (tĕm'a-nī), (Gen. xxxvi:34). See TEMANITE.

TEMANITE (tē'man-īte), (Heb. תֵּימָנִי, *tay-maw-nee'*), one belonging to the tribe or country of TEMA (Job ii:11; xxii:1; 1 Chron. i:45).

TEMENI (tĕm'e-nī), (Heb. תֵּימְנִי, *tay-men-ee'*, fortunate), a son of Ashur, the founder of Tekoa, by his wife Naarah (1 Chron. iv:6), B. C. between 1618 and 1170.

TEMPER (tĕm'pēr), (Heb. בָּלַל, *baw-lal'*, Exod. xxix:2), to mix or compound. "To temper poisons for her."—Shakespeare.

TEMPERANCE (tĕm'pēr-*ans*).

1. *Eng-krat'i-ah* (Gr. ἐγκράτεια, Acts xxiv:25; Gal. v:23; 2 Pet. i:6) self-control; not used exclusively, as now, in reference to abstinence from intoxicating drink, but it meant moderation in all things.

2. *So'frone* (Gr. σώφρων, Tit. ii:2) has the meaning of *sound mind* (R. V. "*sober-minded*").

TEMPLE (tĕm'p'l), (Heb. הֵיכָל, *hay-kawl'*, or קֹדֶשׁ, *ko'desh*, sanctuary, or בֵּית יְהוָה, *bayth-yeh-ho-vaw'*, house of Jehovah). The Septuagint translation usually renders הֵיכָל, *hay-kawl'*, 'temple,' by *oi-kos*, οἶκος, *house*, or *nah-os*, ναός, *temple*; but in the Apocrypha and the New Testament it is generally called *toh hee-er-on*, τὸ ἱερόν, *the sacred* house. Rabbinical appellations are *the house of sanctuary, the chosen house, the house of ages*, because the ark was not transferred from it, as it was from Gilgal after 24, from Shiloh after 369, from Nob after 13 and from Gibeon after 50 years.

1. Solomon's Temple. **(1) Conception.** After the Israelites had exchanged their nomadic life for a life in permanent habitations, it was becoming that they should exchange also their movable sanctuary or tabernacle for a temple. There elapsed, however, after the conquest of Palestine, several centuries during which the sanctuary continued movable, although the nation became more and more stationary. It appears that the first who planned the erection of a stone-built sanctuary was David (1 Chron. xxviii:12, 19), who, when he was inhabiting his house of cedar, and God had given him rest from all his enemies (2 Sam. vii:1-12; 1 Chron. xvii:1-14; xxviii:1 *sq.*), meditated the design of building a temple in which the ark of God might be placed, instead of being deposited 'within curtains,' or in a tent, as hitherto. This design was at first encouraged by the prophet Nathan; but he was afterwards instructed to tell David that such a work was less appropriate for him, who had been a warrior from his youth, and had shed much blood, than for his son, who should enjoy in prosperity and peace the rewards of his father's victories (1 Chron. xxii:8). Nevertheless, the design itself was highly approved as a token of proper feelings towards the Divine King (2 Sam. vii:1-12; 1 Chron. xvii:1-14; xxviii).

(2) Preparation. We learn, moreover, from 1 Kings v and 1 Chron. xxii, that David had collected materials which were afterwards employed in the erection of the Temple, which was commenced four years after his death, about B. C. 1012, in the second month, that is, the month of Siv (compare 1 Kings vi:1; 2 Chron. iii:2), four hundred and eighty years after the Exodus from Egypt, and was about seven years in building. We thus learn that the Israelitish sanctuary had remained movable more than four centuries subsequent to the conquest of Canaan.

(3) Location. The site of the Temple was on Mount Moriah, which was at first insufficient for the Temple and altar, and therefore walls and buttresses were built in order to gain more ground by filling up the interval with earth. The hill was also fortified by a threefold wall, the lowest tier of which was in some places more than three hundred cubits high; and the depth of the foundation was not visible, because it had been necessary in some parts to dig deep into the ground in order to obtain sufficient support. The dimensions of the stones of which the walls were composed were enormous; Josephus mentions a length of forty cubits. (See MORIAH.)

(4) The Temple Structure. When Solomon had firmly established his kingdom, he began the work of the Temple (1 Chron. chaps. xxii, xxviii, xxix; 1 Kings v:15 *sq.*; 2 Chron. chap. ii). The workmen and the materials employed in the erection of the Temple were chiefly procured by Solomon from Hiram, king of Tyre, who was rewarded by a liberal importation of wheat. Recent investigation shows that the foundation was sunk to an astonishing depth, and composed of stones of singular magnitude, and very durable. Being closely mortised into the rock with great ingenuity, they formed a basis adequate to the support of the intended structure. The Temple itself and its utensils are described in 1 Kings vi and vii and 2 Chron. iii and iv.

Divines and architects have repeatedly endeavored to represent the architectural proportions of the Temple, which was sixty cubits long, twenty wide, and thirty high. The internal dimensions of the 'holy,' was forty cubits long, twenty cubits wide, and thirty cubits high. The holy was separated from the 'holy of holies' by a partition, a large opening in which was closed by a suspended curtain. 'The holy of holies' was on the western extremity of the entire building, and its internal dimensions formed a cube of twenty cubits (2 Chron. iii:8). On the eastern extremity of the building stood the porch πρόναος, *proh'nah-os*, front temple. At the entrance of this pronaos stood the two columns called Jachin and Boaz, which were twenty-three cubits high.

The Temple was also surrounded by three *stories of chambers*, each of which stories was five cubits high, so that there remained above ample space for introducing the windows, which served chiefly for ventilation, as the light within the Temple was obtained from the sacred candlesticks. The windows which are mentioned in 1 Kings vi:4, consisted probably of lattice work. It seems from the descriptions of the Temple to be certain that the *oracle*, or 'holy of holies,' was an *adytum* without windows. To this fact Solomon seems to refer when he spake, 'The Lord said that he would dwell in the thick darkness' (1 Kings viii:12).

(5) Material and Ornamentation. From 1 Kings vii:10, we learn that the private dwellings of Solomon were built of massive stone. We hence infer that the framework of the Temple also consisted of the same material. The Temple was, however, wainscoted with cedar wood, which was covered with gold. The boards within the Temple were ornamented by beautiful carvings representing cherubim, palms, and flowers. The ceiling of the Temple was supported by beams of cedar wood (comp. ERES; Pliny, *Hist. Nat.* xvi. 69). The wall which separated the holy from the 'holy

of holies,' probably consisted not of stone, but of beams of cedar. It seems, further, that the partitions partly consisted of an *opus reticulatum;* so that the incense could spread from the holy to the most holy.

The floor of the Temple was throughout of cedar, but boarded over with planks of fir (1

The Golden Candlestick.

Kings vi:15). The doors of the oracle were composed of olive tree; but the doors of the outer temple had posts of olive tree, and leaves of fir (1 Kings vi:31, *sq.*). Both doors, as well that which led into the Temple as that which led from the 'holy' to the 'holy of holies,' had folding leaves, which, however, seem to have been

(6) The Courts. The Temple was surrounded by an inner court, which in Chronicles is called the Court of the Priests, and in Jeremiah the Upper Court. This again was surrounded by a wall consisting of cedar beams placed on a stone foundation (1 Kings vi:36). Besides this inner court, there is mentioned a Great Court (2 Chron. iv:9). This court was also more especially called the court of the Lord's house (Jer. xix:14; xxvi:2). These courts were surrounded by spacious buildings, which, however, according to Josephus *De Bell. Jud.* v. 5. 1), seem to have been partly added at a period later than that of Solomon. From these descriptions we learn that the Temple of Solomon was not distinguished by magnitude, but by good architectural proportions, beauty of workmanship, and costliness of materials. Many English churches have an external form not unlike that of the Temple of Solomon.

(7) Treasury. There was a treasury in the Temple, in which much precious metal was collected for the maintenance of public worship. The gold and silver of the Temple was, however, frequently applied to political purposes (1 Kings xv:18, *sq.;* 2 Kings xii:18; xvi:8; xviii:15). The treasury of the Temple was repeatedly plundered by foreign invaders. For instance, by Shishak (1 Kings xiv:26); by Jehoash, king of Israel (2 Kings xiv:14); by Nebuchadnezzar (2 Kings xxiv:13); and lastly, again by Nebuchadnezzar, who, having removed the valuable contents caused the Temple to be burned down (2 Kings xxv:9, *sq.*), (B. C. 588). The building had stood since its completion four hundred and seventeen or four hundred and eighteen years. (Josephus has four hundred and seventy, and Ruffinus three hundred and seventy years). Thus terminated what the later Jews called *the first house.*

Western Wall of the Temple, with the Wailing Place of the Jews.

usually kept open, the aperture being closed by a suspended curtain.

Within the 'holy of holies,' stood only the ark of the covenant; but within the 'holy' were ten golden candlesticks, and the altar of incense (comp. the separate articles).

2. The Second Temple. In the year B. C. 536 the Jews obtained permission from Cyrus to colonize their native land. Cyrus commanded also that the sacred utensils which had been pillaged from the first Temple should be restored, and that for the restoration of the Temple assist-

ance should be granted (Ezra i. and vi.; 2 Chron. xxxvi:22, *sq.*). The first colony which returned under Zerubbabel and Joshua having collected the necessary means, and having also obtained the assistance of Phœnician workmen, commenced in the second year after their return (B. C. 534) the rebuilding of the Temple. The Sidonians brought rafts of cedar trees from Lebanon to Joppa. The Jews refused the co-operation of the Samaritans, who being thereby offended, induced the king Artasashta (probably Smerdis) to prohibit the building. And it was only in the second year of Darius Hystaspis (B. C. 520) that the building was resumed. It was completed in the sixth year of this king (B. C. 516), (comp. Ezra v. and vi.; and Haggai i:15). According to Josephus (*Antiq.* xi. 4. 7) the Temple was completed in the ninth year of the reign of Darius.

This second Temple was erected on the site of the former, and probably after the same plan. According to the plan of Cyrus, the new Temple was sixty cubits high and sixty cubits wide. It appears from Josephus that the height is to be understood of the porch, for we learn from the speech of Herod which he records that the second Temple was sixty cubits lower than the first, whose porch was 120 cubits high (comp. Joseph. *Antiq.* xv. 11. 1).

3. Temple of Herod. The Jewish exiles on their return from Babylon had mourned over the comparative insignificance of the temple of Zerubbabel, which stood on Moriah for about five centuries (Ezra iii:12; Haggai ii:3, *sq.*). But when Herod the Great became king of Judæa the masonry was falling into decay.

(1) Cause of Its Erection. Herod had treated the Jews with severity and had become unpopular amongst his own subjects. In his old age he sought to reinstate himself in the good graces of the people. He was a man of taste in the art of masonry, and knowing the deep love of the Jew for their national sanctuary he sought to make himself popular by an offer to rebuild the Temple on Moriah. The result of his work was a proud edifice, which in many respects surpassed in the extent of its courts and the splendor of its decorations the ancient sanctuary of Solomon, and rejoiced the heart of the nation.

(2) The Sanctum. Josephus tells us this was built by the priests in a year and a half. The Royal Cloisters were about six hundred feet in length, and were more spacious than York Minster or Westminster Abbey. The Capitol at Rome and the Parthenon on Mars Hill could both have stood under the roof of the Stoa Basilica of Herod's Temple.

(3) The Temple Proper. The main part of the building was finished in about ten years, but the work of embellishment and the erection of the outer courts was continued throughout the whole period of Christ's life. In this edifice, as the scene of Christ's labors, was fulfilled the prophecy of Malachi (iii:1). A pinnacle of this temple was the scene of the Temptation, and the great polished blocks of stone attracted the attention of the disciples (Mark xiii:1, 2).

(4) Courts and Halls. The whole of the structures belonging to the Temple were a stadium square, and consequently four stadia (or half a Roman mile) in circumference. The Temple was situated on the highest point, not quite in the center, but rather to the northwestern corner of this square, and was surrounded by various courts, the innermost of which was higher than the next outward, which descended in terraces. The Temple, consequently, was visible from the town, notwithstanding its various high enclosures. The outer court was called *the mountain of the house* (1 Macc. xiii:52). According to *Middoth* (i:3) this mountain of the house had five gates, two towards the south, and one towards each of the other quarters. The principal gate was that towards the east. (See Moriah.) Annexed to the outer wall were halls which surrounded the Temple, and were thirty cubits wide, except on the south side, where *the royal* hall seems to have been threefold, or three times wider than the other halls. The roofs of these halls were of cedar wood, and were supported by marble columns twenty-five cubits high. The Levites resided in these halls. There was also a synagogue where the Talmudic doctors might be asked questions, and where their decisions might be heard (Luke ii:46). These halls seem likewise to have formed a kind of lounge for religionists; they appear to have been spacious enough to afford opportunities for religious teachers to address knots of hearers. Thus we find that Jesus had there various opportunities for addressing the people and refuting cavillers.

Here also the first Christians could daily assemble with one accord (Acts ii:46). Within this outer court money changers and cattle dealers transacted a profitable business, especially during the time of Passover. The priests took only shekels of full weight; that is, shekels of the sanctuary, even after the general currency had been deteriorated: hence the frequent opportunity of money changers to accommodate for agio the worshipers, most of whom arrived from abroad unprovided with the right coin. The profaneness to which this money changing and cattle dealing gave rise caused the indignation of our Lord, who suddenly expelled all these sharks from their stronghold of business (Matt. xxi:12, *sq.;* Mark xi:15-17; Luke xix:45, 46; John ii:13-17).

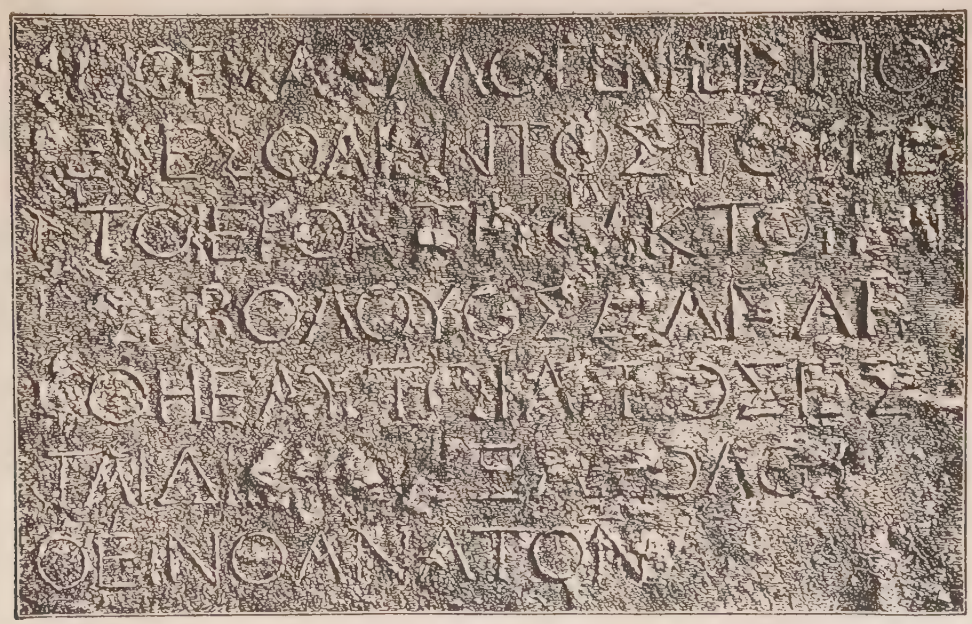
(5) The Outer Court. The surface of this outer court was paved with stones of various colors. A stone balustrade, which according to some statements was three cubits high, and according to *Middoth* ten hands high, was several steps higher up the mountain than this outer court, and prevented the too near approach of the heathens to the next court. For this purpose there were also erected columns at certain distances within this balustrade, on which there were Greek and Latin inscriptions, interdicting all heathens under penalty of death, to advance farther (Joseph. *De Bell. Jud.* vi. 2, 4; Philo, *Opera,* ii. 577). Compare Acts xxi:28, where Paul is accused of having brought Greeks into the Temple and thus having polluted the holy place.

(6) Discovery of an Ancient Tablet. A recent and important discovery is a tablet with the following inscription: "No foreigner to proceed within the partition wall and enclosure around the sanctuary; whoever is caught in the same, will on that account be liable to incur death."

The reason for this notice was that Herod was conscious that many of his subjects, resident in Jerusalem, were Egyptians, Greeks, or Romans. In the time of Solomon's Temple only Jews were allowed within the walls, but Herod felt that he must let all nationalities into some part of the sanctuary, for the sake of policy. Therefore he constructed a large outer court, open to all who wished to walk or talk in this cloister. This was the *Court of the Gentiles.*

Next to this was *The Court of the Israelites,* into which no Gentile was allowed to enter on any pretext under penalty of death. It has been

doubted whether a tolerant people like the Romans would empower the Jews to put men to death for trespassing in the inner courts of the Temple; but the discovery of this tablet and inscription dispels all doubts. This tablet throws light on three important passages. The Greek words used for the Sanctuary are contained in it, **Τὸ ἱερόν, *toh hee-er-on'***, the same as used in the sentence, 'He drove them all out of the Temple'; that is, the inner court, the Court of the Israelites. Again (Acts xxi:28, 29), when the Jews cried out against Paul for bringing a man, as they thought, into **Τὸ ἱερόν**, it is not the Court of the Gentiles they meant, but the Court of the Jews. Again, **Τὸ μεσότοιχον τοῦ φραγμοῦ, *toh-mes-ot'oy-kon, frag-moo', the middle wall of partition***, between the Jews and Gentiles (Eph. ii:14) was a figure which Paul drew from the Temple. He had noticed the dividing wall and the inscribed tablets, threatening death to strangers, that separated the Court of the Gentiles from that of the Jews, and looked upon it as a standing monument of the exple was in ancient warfare almost impregnable, from the ravines at the precipitous edge of which it stood; but it required more artificial fortifications on its western and northern sides, which were surrounded by the city of Jerusalem; for this reason there was erected at its northwestern corner the tower of Antonia, which although standing on a lower level than the Temple itself, was so high as to overlook the sacred buildings with which it was connected, partly by a large staircase, partly by a subterraneous communication. This tower protected the Temple from sudden incursions from the city of Jerusalem, and from dangerous commotions among the thousands who were frequently assembled within the precincts of the courts; which also were sometimes used for popular meetings. Under the sons of Herod, the Temple remained apparently in good order, and Herod Agrippa, who was appointed by the Emperor Claudius its guardian, even planned the repair of the eastern part, which had probably been destroyed during one of the conflicts between the



The Warning Tablet of Herod's Temple. (Discovered by Clermont Ganneau in 1871.)

clusiveness of Judaism as opposed to the universality of Christianity, and as such used it in his letter to the Ephesians.

(7) Holy of Holies. The 'holy of holies' was entirely empty (Joseph. *De Bell. Jud.* v. 5. 5); however, there was a stone in the place of the ark of the covenant on which the high-priest placed the censer. Before the entrance of the 'holy of holies' was suspended a curtain, which was torn by the earthquake that followed after the crucifixion.

(8) Site of Herod's Temple. The Temple was situated upon the southeastern corner of Mount Moriah, which is separated to the east by a precipitous ravine and the Kidron from the Mount of Olives: the Mount of Olives is much higher than Moriah. On the south, the Temple was bounded by the ravine which separates Moriah from Zion, or the lower city from the upper city. Opposite to the Temple, at the foot of Zion, were formerly the king's gardens, and higher up in a southwesterly direction, the stronghold of Zion or the city of David, on a higher level than the Temple. The Temple Jews and Romans of which the Temple was repeatedly the scene (*Antiq.* xvii. 10). Many savants have adopted a style as if they possessed much information about the archives of the Temple; there are a few indications from which we learn that important documents were deposited in the Tabernacle and Temple. Even in Deut. xxxi:26, we find that the book of the law was deposited in the ark of the covenant (2 Kings xxii:8), Hilkiah rediscovered the book of the law in the house of Jehovah. In 2 Macc. ii:13, we find a Bibliothaka mentioned, apparently consisting chiefly of the canonical books, and probably deposited in the Temple. In Josephus (*De Bell. Jud.* v. 5) it is mentioned that a book of the law was found in the Temple. It appears that the sacred writings were kept in the Temple (*Antiq.* v. 1. 7). Copies of political documents seem to have been deposited in the treasury of the Temple (1 Macc. xiv:49).

(9) Temple Treasury. This treasury was managed by an *inspector*, and it contained the

great sums which were annually paid in by the Israelites, each of whom paid a half shekel, and many of whom sent donations in money, and precious vessels. Such costly presents were especially transmitted by rich proselytes, and even sometimes by pagan princes (2 Macc. iii:3; Joseph. *Antiq.* xiv. 16. 4; xviii. 3. 5; xix. 6. 1; *De Bell. Jud.* ii. 17. 3; v. 13. 6; *c. Apion.* ii. 5; Philo, *Opp.* ii. 59, *sq.*; 569). It is said especially that Ptol. Philadelphus was very liberal to the Temple, in order to prove his gratitude for having been permitted to procure the Septuagint translation (Aristeas, *De Translat. LXX,* 109, *sq.*). The gifts exhibited in the Temple are mentioned in Luke xxi:5; we find even that the rents of the whole town of Ptolemais were given to the Temple (1 Macc. x:39). There were also preserved historical curiosities (2 Kings xi:10), especially the arms of celebrated heroes (Joseph. *Antiq.* xix. 6. 1): this was also the case in the Tabernacle.

(10) The Guards. The Temple was of so much political importance that it had its own guards (*guards of the Temple*), which were commanded by a *strat-ay-gos'*, or *general.*

Twenty men were required for opening and shutting the eastern gate (Joseph. *De Bell. Jud.* vi. 5. 3: *c. Apion.* ii. 9; *Antiq.* vi. 5. 3; xvii. 2. 2). The general had his own secretary (*Antiq.* xx. 6. 2; 9. 3), and had to maintain the police in the courts (comp. Acts iv:1 and v:24). He ap-

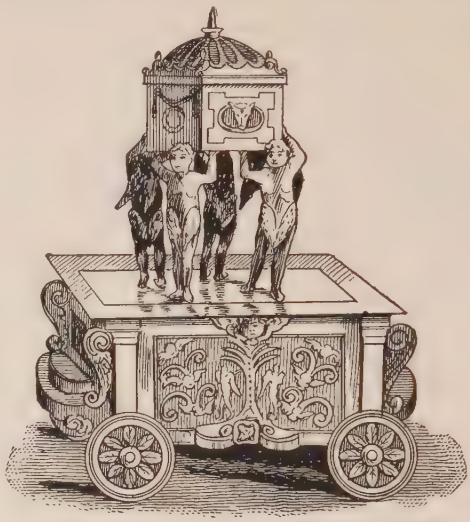
Censer.

pears to have been of sufficient dignity to be mentioned together with the chief priests. It seems that his Hebrew title was *the man of the mountain of the house.*

The priests themselves kept watch on three different posts, and the Levites on twenty-one posts.

(11) Sacred Vessels. The sacred utensils, the golden table of the shewbread, the book of the law, and the golden candlestick, were displayed in the triumph at Rome. Representations of them are still to be seen sculptured in relief on the triumphal arch of Titus (comp. Fleck's *Wissenschaftliche Reise,* i. 1, plate i.-iv.; and Reland, *De spoliis Templi Hierosolymitani in arcu Titiano,* edit. E. A. Schulze, Traject. ad Rh. 1775). The place where the Temple had stood seemed to be a dangerous center for the rebellious population, until, in A. D. 136, the Emperor Hadrian founded a Roman colony, under the name Ælia Capitolina, on the ruins of Jerusalem, and dedicated a temple to Jupiter Capitolinus on the ruins of the temple of Jehovah. Henceforth no Jew was permitted to approach the site of the ancient temple.

(12) Overthrow of the Temple. The destruction of this beautiful temple and the doom of Jerusalem were foretold on the first Palm Sunday (that is the day of the triumphal entry) from Mt. Olivet (Luke xix:41-44). Within forty years after this prediction of Christ, its destruction was



One of the Ten Brazen Lavers in Solomon's Temple, Standing on its Base or Pedestal.

terribly fulfilled. Its glory was brief; for scarcely had the gates been set up when the Roman general, Titus, entered the city and the flames from his torches left scarcely a fragment of its glory and beauty.

(13) Excavations. Recent researches have brought to light the massive substructures of a part of the south and west wall where he extended the courts of the Temple. Beneath the platform of the Temple proper is another fragment of Jewish art under Roman influence. It is the *Gate of Huldah,* a passage forty-one feet wide. Four arches divide the vestibule into four flat-domed compartments. A vine and foliage ornamentation binds together an otherwise wholly incongruous combination of Roman and Jewish architecture.

The Emperor Julian, it is stated, undertook (A. D. 363) to rebuild the Temple; but after considerable preparations and much expense, he was compelled to desist by flames which burst forth from the foundations.

(14) Present Structure. A splendid mosque now stands on the site of the Temple. This mosque was erected by the caliph Omar after the conquest of Jerusalem by the Saracens (A. D. 636). It seems that Omar changed a Christian church, that stood on the ground of the Temple, into this mosque, which is called El Aksa, *the outer,* or *northern,* because it is the third of the most celebrated mosques, two of which, namely those of Mecca and Medina, are in a more southern latitude. The best works on the antiquities and history of the Jews contain also chapters illustrative of the Temple. Among the Biblical dictionaries, see especially Hastings' *Bible Dictionary,* 1900, under the subject Temple; see also Edersheim, *The Temple;* Keil, *Bib. Arch.;* Payne, *Solomon's Temple.*

C. H. F. B.

Figurative. (1) Did not this temple typify Christ's manhood, as the wonderfully prepared, the curious, pure, and glorious residence of his Godhead, and through which we have access to

worship God? (John ii:19.) (2) Did it not represent his person, freely set up to be our Mediator, as the glorious, fixed, and lasting means of our fellowship with God, and of receiving all blessings from him? (Col. i:19; ii:9.) (3) Did it not typify the gospel church, large, glorious, and firmly founded, reared up with lively stones, and cedars of God, with chosen men, and connected together with the oracles, ordinances, blood, Spirit, and grace of Christ, and fitted to be the residence of God, Father, Son, and Holy Ghost? (Eph. ii:20-22.) (4) Did it not also prefigure heaven, as the glorious and fixed residence of the Most High, where he is served by multitudes of angels and men, and honored with endless anthems of praise? (Ps. xi:4; Rev. vii:15.) (5) The saints are *"temples;"* their souls, and even their bodies, are by the blood, Spirit, and grace of Christ, fitted and set apart to the service, and to be the residence of God (1 Cor. iii:16; vi:19; 2 Cor. vi:16). (6) John saw *"no temple in heaven,"* for the Lord God and the Lamb are the temple thereof. In the millennial period, outward pomp and ceremony shall be undervalued, and real fellowship with God alone prized: and in heaven, instituted ordinances shall cease, and the full enjoyment of God be "all, and in all" (Rev. xxi:22).

TEMPT, TEMPTATION (tĕmpt, tĕmp-tā'shŭn), Heb. מַסָּה, *mas-saw'*; Gr. πειρασμός, *py-ras-mos'*, testing, to try, to prove).

(1) Divine. God tempted Abraham, by commanding him to offer up his son Isaac (Gen. xxii:1); intending to prove his obedience and faith, to confirm and strengthen him by this trial, and to furnish in his person an example and pattern of perfect obedience to all succeeding ages. When we read in Scripture that God proved his people, whether they would walk in his law, or no (Exod. xvi:4) and that he permitted false prophets to arise among them, who prophesied vain things to try them, whether they would seek the Lord with their whole hearts, we should interpret these expressions by that of James (i:13). The prayer, "Lead us not into temptation" (Matt. vi:13), does not imply that God leads us into sin (James i:13, 14), but it is a prayer that he may guard and protect us from temptation.

(2) The Devil. The devil tempts us to evil, of every kind, and lays snares for us, even in our best actions. He tempted our Savior in the wilderness, and endeavored to infuse into him sentiments of pride, ambition and distrust (Matt. iv:1; Mark i:13; Luke iv:2). He tempted Ananias and Sapphira to lie to the Holy Ghost (Acts v:3). In the prayer that Christ himself has taught us, we pray God "not to lead us into temptation" (Matt. vi:13); and a little before his death, our Savior exhorted his disciples to "watch and pray, that they might not enter into temptation" (Matt. xxvi:41). Paul says, "God will not suffer us to be tempted above that we are able to bear" (1 Cor. x:13).

(3) Human. Men are said to tempt the Lord, when they unseasonably require proofs of the divine presence, power or goodness. The Israelites in the desert repeatedly tempted the Lord, as if they had reason to doubt of his presence among them, or of his goodness, or of his power, after all his appearances in their favor (Exod. xvii:2, 7, 17; Num. xx:12; Ps. lxxviii:18, 41). Men tempt or try one another, when they would know whether things are really what they seem to be; whether men are such as they are thought or desired to be. The queen of Sheba came to prove the wisdom of Solomon, by proposing riddles for him to explain (1 Kings x:1; 2 Chron. ix:1). Daniel desired of him who had the care of feeding him and his companions, to prove them for some days, whether abstinence from food of certain kinds would make them leaner (Dan. i:12, 14). The Scribes and Pharisees often tempted our Savior, and endeavored to decoy him into their snares (Matt. xvi:1; xix:3; xxii:18, 35; Luke xx:25). Calmet.

TEMPTATION OF CHRIST (Matt. iv:1-11; Mark i:12, 13; Luke iv:1-12).

The popular view of this undoubted portion of our Savior's history, is, that it is a narrative of outward transactions; that our Savior immediately after his baptism was conducted by the Spirit into the wilderness—either the desolate and mountainous region now called Quarantania by the people of Palestine (*Kitto's Physical History,* pp. 39, 40), or the great desert of Arabia, mentioned in Deut. xxxii:10; viii:15; Hos. xiii:5; Jer. ii:6, etc.—where the devil tempted him in person, appeared to him in a visible form, spoke to him in an audible voice, removed him to the summit 'of an exceeding high mountain,' and to the top of 'a pinnacle of the temple at Jerusalem;' whereas the view taken by many learned commentators, ancient and modern, is, that it is the narrative of a *vision,* which was designed to 'supply that ideal experience of temptation or trial, which it was provided in the divine counsels for our Lord to receive, previously to entering upon the actual trials and difficulties of his ministry.' Farmer, also, considers it a *'divine* vision,' and endeavors with much learning and ingenuity, to 'illustrate the wise and benevolent intention of its various scenes, as symbolical predictions and representations of the principal trials attending Christ's public ministry' (*Inquiry into the Nature and Design of Christ's Temptation,* 8vo., London. Preface).

1. Arguments for the Popular View. On behalf of the popular interpretation it is urged, that the accounts given by the evangelists convey no intimation that they refer to a vision; that the feeling of hunger could not have been merely ideal; that a vision of forty days' continuance is incredible; that Moses, who was a type of Christ, saw no 'visions,' and that hence it may be concluded Christ did not; that it is highly probable there would be a personal conflict between Christ and Satan, when the former entered on his ministry. Satan had ruined the first Adam, and might hope to prevail with the second. Why, too, say some, was our Lord taken up into a mountain to see a vision? As reasonably might St. Paul have taken the Corinthians into a mountain to 'show them the more excellent way of charity' (1 Cor. xii:31).

2. Arguments for Vision. On the contrary side, it is rejoined, that the evangelists do really describe the temptation as a vision. Do the statements of the evangelists mean no more than that Jesus went by the guidance or impulse of the Spirit to a particular locality? Do they not rather import, that Christ was brought into the wilderness under the full influence of the prophetic spirit, making suitable revelations to his mind? With regard to the hunger, the prophets are represented as experiencing bodily sensations in their visions (Ezek. iii:3; Rev. x:10). Further arguments, derived from an unauthorized application of types, are precarious—that the first Adam really had *no personal* encounter with Satan; that all the purposes of our Lord's temptation might be answered by a vision, for whatever

might be the *mode,* the *effect* was intended to be produced upon his mind and moral feelings, like St. Peter's vision concerning Cornelius, etc. (Acts x:11-17); that commentators least given to speculate allow that the temptation during the first forty days was carried on by mental suggestion only, and that the visible part of the temptation began 'when the tempter *came* to him' (Matt. iv: 3; Luke iv:3; Scott, *in loc.*); that, with regard to Christ's being 'taken up into an exceeding high mountain,' Ezekiel says (xl:2), 'in the visions of God, brought he me into the land of Israel, and set me upon a very high mountain,' etc.; and that St. John says, 'he carried me away in the spirit to a great and high mountain, and *showed* me that great city the holy Jerusalem' (Rev. xxi: 10).

3. Farmer's Theory. Farmer's theory respecting the intention of this prophetic vision may be thus summarily stated. The spirit of God was its sole author, making suitable revelations to the mind of Jesus, with a view to his future trials. It is called a temptation of the devil, because couched under the figure of Satan coming to him and offering him temptations.

(1) First Scene. The first scene was probationary, serving to try the present turn and temper of the Savior's mind; and also prophetical, having reference to his future ministry, through the whole course of which he was pressed with the same kind of temptations, and resisted them upon the same principles. This part of the vision conveyed this general instruction, that Christ, though the Son of God, was to struggle with hunger and thirst, and all other evils incidental to the lowest of the sons of men, and that he was never to exert his miraculous power for his own personal relief, but with resignation and faith wait for the interposition of God in his favor.

(2) Second Scene. The second scene, in which he was tempted to cast himself from the Temple, though dazzling as a proposal to demonstrate his Messiahship by a mode corresponding to the notions of the Jewish people, was intended to teach him not to prescribe to God in what instances he shall exert his power, nor rush into danger uncalled in dependence upon divine aid, nor to dictate to divine wisdom what miracles shall be wrought for men's conviction. Upon these principles he resisted this suggestion, and accordingly we find him ever after exemplifying the same principles. He never needlessly exposed himself to danger in reliance upon miraculous interposition, he cautiously declined hazards, avoided whatever might exasperate his enemies, enjoined silence with regard to his miracles, when the publication of them would have excited envy or commotion.

(3) Third Scene. The third scene presignified the temptation to which he would be subject during the whole course of his ministry to prostitute all his miraculous endowments to the service of Satan, for the sake of worldly ambition or honor, or for the gratification of a holy ambition, but on the ground of doing evil that good might come.

4. Literature. Monod, *Temptation of Our Lord;* Krummacher, *Christ in the Wilderness;* Hall, *Our Lord's Temptation* (sermon); *Lives of Christ,* by Farrar, Geikie, and Edersheim.

J. F. D.

TEN. See NUMBER.

Figurative. (1) "*Ten times*" means often (Gen. xxxi:7; Job xix:3). (2) "*Ten pounds,*" or "*talents,*" denotes many gifts and opportunities (Luke xix: 13; Matt. xxv:28); but *"ten days of tribulation,"* denote a short space; or perhaps is an allusion to the *"ten years'"* persecution of Diocletian (Rev. ii:10). (See HORN; CROWN; TITHE, TITHES.) (3) A *"tenth part,"* may signify one kingdom, or a considerable part of the Roman territory (Rev. xi:13); but in Is. vi:13, a *"tenth"* or *"tenth part,"* may denote a few persons consecrated to the service of God.

TEN COMMANDMENTS (Exod. xxxiv:28). They are found in Exod. xx:3-17:

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.
3. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.
4. Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the LORD thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the sabbath day, and hallowed it.
5. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

This subject is fully treated under DECALOGUE (which see).

TENDER-HEARTED (tĕn'dĕr-härt'ĕd).

1. *Rak lay-bawb'* (Heb. רַךְ לֵבָב), literally *tender of heart, i.e.,* weak, faint, spoken of Solomon's son Rehoboam in his youth (2 Chron. xiii:7).

2. *Eoo'splangkh-os* (Gr. εὔσπλαγχος), having strong bowels, possessing a kind and forgiving temper (Eph. iv:32). God's mercy is said to be *tender,* to import that it is infinitely kind and affectionate (Ps. xxv:6). A *tender heart* is one which is easily affected with God's law or providence, and cannot endure what is sinful (2 Chron. xxxiv:27).

TENON (tĕn'ŭn), the dowel pin holding the end of a plank of the Tabernacle (Exod. xxvi:17, 19; xxxvi:22, 24). See TABERNACLE.

TENT (tĕnt), (Heb. אֹהֶל, usually *o'hel;* Gr. σκηνή, *skay-nay'*).

The patriarchal fathers of the Israelites were dwellers in tents, and their descendants proceeded at once from tents to houses. We therefore read but little of *huts* among them; and never as the fixed habitations of any people with whom they were conversant. The Scriptures make us more familiar with *tents* than with huts,

They were invented before the Deluge, and appear from the first to have been associated with the pastoral life, to which a movable habitation was necessary (Gen. iv:20). The practice of the pastoral fathers was to pitch their tents near wells of water, and, if possible, under some shady tree

Arab's Tent.

(Gen. xviii:2; Judg. iv:5). The first tents were undoubtedly covered with skins, of which there are traces in the Pentateuch (Exod. xxvi:14); but nearly all the tents mentioned in Scripture were, doubtless, of goats' hair, spun and woven by the women (Exod. xxxv:26; xxxvi:14); such as are now, in Western Asia, used by all who dwell in tents—hence their black color (Cant. i:5). Tents of linen were, and still are, used only occasionally, for holiday or traveling purposes, by those who do not habitually live in them.

The patriarchal tents were probably such as we now see in Arabia, of an oblong shape, and eight or ten feet high in the middle. They vary in size, and have, accordingly, a greater or less number of poles to support them—from three to nine. An encampment is generally arranged circularly, forming an enclosure, within which the cattle are driven at night, and the center of which is occupied by the tent or tents of the Emir or Sheikh. If he is a person of much consequence, he may have three or four tents, for himself, his wives, his servants, and strangers, respectively. The first two are of the most importance, and we know that Abraham's wife had a separate tent (Gen. xxiv:67). It is more usual, however, for one very large tent to be divided into two or more apartments by curtains. The Holy Tabernacle was on this model (Exod. xxvi:31-37). The making of tents formed a trade at which Paul once worked (Acts xviii:3).

Figurative. (1) Thus it was natural to compare the canopy of heaven to a *tent* (Is. xl:22); or the growth of a church to an *enlargement of a tent* (Is. liv:2; xxxiii:20). (2) A man bereft of friends was like one *erecting his tent alone* (Jer. x:20). (3) A *tent* was the symbol of the briefness of life (Is. xxxviii:12; 2 Cor. v:1).

TENTH DEAL (tēnth dēl), (Heb. עִשָּׂרֹן, *is-saw-rone'* tenth), more fully the tenth of an ephah, used for the measure of grain and meal (Exod. xxix:40; Lev. xiv:10, 21; Num. xv:4, 6, 9).

TERAH (tē'rah), (Heb. תֶּרַח, *teh'rakh*, station), son of Nahor and father of Abraham, who, with his family, quitted Ur of the Chaldees to go to the land which God should show him, but tarried at Haran in Mesopotamia, and there died at the age of 205 years (Gen. xi:24-32; Acts vii:2-4).

From the latter text, it appears that the first call which prompted them to leave Ur was addressed to Abraham, not to Terah, as well as the second, which, after the death of his father, induced him to proceed from Haran to Canaan. (B. C. 2293-2088.) (See ABRAHAM.) The order to Abraham to proceed to Canaan immediately after Terah's death seems to indicate that the pause at Haran was on his account. Whether he declined to proceed any further, or his advanced age rendered him unequal to the fatigues of the journey, can only be conjectured.

TERAPHIM (tĕr'a-phĭm), Heb. תְּרָפִים, *ter-aw-feme'*). The word teraphim signified an object or objects of idolatry, as we may learn from the renderings of the Septuagint. It seems therefore that teraphim were tutelar household gods, by whom families expected, for worship bestowed, to be rewarded with domestic prosperity, such as plenty of food, health, and various necessaries of domestic life.

We have most remarkable proofs that the worship of teraphim coexisted with the worship of Jehovah, even in pious families; and we have more than one instance of the wives of worshipers of Jehovah not finding full contentment and satisfaction in the stern moral truth of spiritual worship, and therefore carrying on some private symbolism by fondling the teraphim.

We find in Gen. xxxi:19, 30, 32-35, that Rachel stole the images (teraphim) belonging to her father without the knowledge of her husband, who, being accused by his father-in-law of having stolen his gods, answered, 'With whomsoever thou findest thy gods, let him not live.' Laban searched, but found not the images (teraphim).

It appears from Judg. xvii:2-7, that the worship of the Lord was blended with that of a graven image or teraphim, but on every revival of the knowledge of the written revelation of God the teraphim were swept away together with the worse forms of idolatry (2 Kings xxiii:24).

The teraphim were consulted by persons upon whom true religion had no firm hold, in order to elicit some supernatural *omina*, similar to the *auguria* of the Romans (Zech. x:2; Ezek. xxi:21, 26).

The prophet Hosea (iii:4, 5), threatening Israel, says, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:" that is, during their captivity they shall be deprived of the public exercise of their religion, and even weaned from their private superstition.

C. H. F. B.

TEREBINTH (tĕr'ĕ-bĭnth). See ALLON.

TERESH (tē'resh), (Heb. תֶּרֶשׁ, *teh'resh*, severe), a eunuch in the time of Mordecai who plotted to kill Ahasuerus (Esth. ii:21; vi:2), B. C. 479.

TERRACE (tĕr'rās), (Heb. מְסִלָּה, *mes- il-law'*, thoroughfare), a staircase in Solomon's palace made of algum trees (2 Chron. ix:11).

TERRIBLENESS, TERROR (tĕr'rĭ-b'l-nĕs, ter'rēr), (Heb. מוֹרָה, *mo-raw'*, dread, terror, Deut. xxvi:8), the terms denote whatever by horrible aspect, or by cruelty, power, or greatness, affrights men (Deut. i:19).

God is called *terrible*, to point out his awful greatness, his infinite strength, strict justice, and fearful judgments (Jer. xx:11; Zeph. ii:11). The

invasion and devastation of Judæa were a *terror* to the Egyptians (Is. xix:17). The *terror of God*, is either his awful appearances, judgments, and views of him (Job vi:4), or the fearful and majestic appearance of Christ to judge the world (2 Cor. v:11). The *terror of the wicked* is their threatenings, by which they attempt to terrify the saints from their duty (1 Pet. iii:14).

TERTIUS (tēr'shĭ-us), (Gr. Τέρτιος, *ter'tee-os*, from Lat. *tertius*, third).

We learn from Rom. xvi:22 ('I Tertius, who wrote this epistle, salute you in the Lord'), that the Apostle Paul dictated that epistle to Tertius. (A. D. 55.) Some writers say that Tertius was bishop of Iconium. (See Fabricii *Lux Evangelii*, p. 117.) C. H. F. B.

TERTULLUS (ter-tŭl'lus), (Gr. Τέρτυλλος, *ter'tool-los*, diminutive of Tertius), the Roman orator or advocate employed by the Sanhedrim to sustain their accusation against Paul before the Roman governor (Acts xxiv:1, 8), A. D. 55.

The Jews, as well as the other peoples subject to the Romans, in their accusations and processes before the Roman magistrates, were obliged to follow the forms of the Roman law, of which they knew little. The different provinces, and particularly the principal cities, consequently abounded with persons who, at the same time advocates and orators, were equally ready to plead in civil actions or to harangue on public affairs. This they did, either in Greek or Latin, as the place or occasion required.

TESTAMENT (tĕs'tā-ment), the frequent translation of Gr. διαθήκη, *dee-ath-ay'kay*, a disposal. It means will, a covenant. A third meaning has no bearing on the present subject. In Heb. ix:16, 17 *dee-ath-ay'kay* is clearly a will.

But in viii:6-10, 13 and ix:1, 4 the meaning is evidently covenant, and the term is so translated in the text. The Old Covenant and the New Covenant would be more accurate designations of the two parts of the Bible than the Old Testament and the New Testament. (See Heir; Bible; Scripture.)

TESTIMONY (tĕs'tĭ-mō-nў), (Heb. עֵדָה, *ay-daw'*, or עֵדוּת, *ay-dooth'*; Gr. μαρτυρέω, *mar-too-reh'o*, witness), anything which testifies (See Exod. xx:16; xxiii:1; Gen. xxxi:47, 48, 52; Josh. xxii:27; John i:8; v:31).

The law is called a testimony (Ps. cxix; Exod. xvi:34; xxv:16, 21; xxxi:18), because when the Lord gave it to the Israelites, he gave testimony of his presence by prodigies performed before them, and he required an oath of them, that they should continue faithful to him. The ark is called the ark of testimony, because it contained the tables of the law (Exod. xxv:22; xxvi:33, 34); so the tabernacle of testimony, because in that tent the tables of the law were kept (Num. i:50, 53; x:11).

TETH (tēth), the form of the letter is ט, the ninth letter of the Hebrew alphabet.

Greek *theta* comes from the same source; but the Greek versions represent it in Hebrew names by *tau*, reserving *theta* for the aspirated Hebrew *tau*. In the English versions *teth* is represented by *t*. It stands at the beginning of the ninth section of Ps. cxix in several versions, in which section each verse begins with that letter.

TETRARCH (tē'trärk), (Gr. τετράρχης, *tet-rar'khace*), a prince or sovereign who holds or governs a fourth part of a kingdom, without wearing the diadem, or bearing the title of king.

Such was the original import of the word, but it was afterwards applied to any petty king or sovereign, and became synonymous with ethnarch. In the reign of Tiberius Cæsar Herod's kingdom of Judæa was divided into three parts, which were called tetrarchies, and the sovereigns tetrarchs. His sons were made the heirs to his kingdom. Archelaus became tetrarch of Judæa, Samaria, and Idumea; Philip of Trachonitis and Iturea; and Herod Antipas of Galilee and Perea (Luke iii:1). Herod Agrippa, the nephew of Herod Antipas, who afterwards obtained the title of king (Acts xxv:13), was in the reign of Caligula invested with royalty, and appointed tetrarch of Abilene; to which was afterwards added Galilee and Perea, Judæa and Samaria; until at length his dominion extended over the whole land of Palestine. (See Herodian Family). The title of tetrarch was frequently conferred upon the descendants of Herod the Great by the Roman emperors (Joseph. *De Bell. Jud.* i. 33).

G. M. B.

THADDÆUS (thād-de'us), (Gr. Θαδδαῖος, *thad-dah'yos*), a surname of the Apostle Jude, who was also called Lebbeus (Matt. x:3; Mark iii:18; comp. Luke vi:16). See Judas or Jude.

THAHASH (thā'hăsh), (Heb. תַּחַשׁ, *takh'ash*, badger), the son of Nahor by his concubine Reumah (Gen. xxii:24), B. C. about 2050.

THAMAH (thā'mah), (Ezra ii:53). See Tamah.

THAMAR (thā'mar), (Matt. i:3). See Tamar, 2.

THAMMUZ (thăm'muz). See Tammuz.

THANK (thănk), (Gr. χάρις, *khar'ece*, reward), to acknowledge a benefit as freely received (Phil. iv:14-16). *What thank have ye?* What grateful acknowledgment or reward can you expect God will give you for your selfish conduct? (Luke vi: 32-34).

THANK OFFERING or PEACE OFFERING (thănk ŏf'fēr-ĭng or pēs ŏf'fēr-ĭng), (Heb. זֶבַח שְׁלָמִים, *zeh'bakh shel-aw-meem'*, or simply שְׁלָמִים, *shel-aw-meem'*), the properly eucharistic offering among the Jews, in its theory resembling the meat offering.

It was entirely voluntary and regarded as a privilege rather than a duty (Lev. xix:5). Its ceremonial is described in Lev. iii. The peace offerings were not ordained to be offered in fixed and regular course. The only constantly recurring peace offering appears to have been that of the two firstling lambs at Pentecost (Lev. xxiii:19). Peace offerings were offered for the people on a great scale at periods of unusual solemnity or rejoicing. In two cases only (Judg. xx:26; 2 Sam. xxiv:25) peace offerings are mentioned as offered with burnt offerings at a time of national sorrow and fasting. (See Festivals.)

THANKSGIVING (thănks'gĭv'ĭng), (Heb. יָדָה, *yaw-daw'*; תּוֹדָה, *to-daw'*; Gr. εὐχαριστία, *yoo-khar-is-tee'ah*).

Giving of thanks is a hearty and cheerful acknowledgment of favors, spiritual, temporal, or eternal, bestowed on ourselves, or on others (Phil. iv:6; 1 Tim. ii:1). Thank offerings and psalms of praise, are called *thanksgiving* (Lev. vii:12, 15 and xxii:29; Neh. xi:17). All *thanksgiving* is to be offered in Christ's name, and is to be always continued in, as in every condition there is a great mixture of God's mercy (Eph. v:20; 2 Cor. ii:14). Asking a blessing on food is called *thanksgiving*, as in it we acknowledge God's kindness in providing such provision (Luke xxiv:30 and xxii:17, 19; Matt. xv:36 and xiv:19).

THANKWORTHY (thăngk'wûr'thy), (Gr. *χάρις, khar'is*, grace), worthy of thanks and praise (1 Pet. ii:19).

THARA (thā'rà). (Luke iii:34). See TERAH.

THARSHISH (thär'shish), less correct form of TARSHISH, used of the place (1 Kings x:22; xxii:48), and the man (1 Chron. vii:10).

THEATER (thē'à-tẽr), (Gr. *θέατρον, theh'at-ron*), a place where games and dramatic productions were displayed, and among the Greeks where assemblies were held (Acts xix:29, 31). (See EPHESUS).

THEBES (thēbz), is a name borne by two of the most celebrated cities in the ancient world, Thebes in Bœotia, and Thebes in Egypt.

Of the latter it is that we have here to speak in brief, referring those who wish for detailed information to the works of Wilkinson, especially his *Modern Egypt and Thebes;* also the works of Dr. W. M. Flinders Petrie.

The name Thebes is corrupted from the Tápé of the ancient Egyptian language, the meaning of which appears to be 'the head,' Thebes being the capital of the Thebais in Upper Egypt.

(1) Scriptural References and Location. Termed in Scripture No and No-Ammon (Jer. xlvi:25; Ezek. xxx:14; Nah. iii:8). Thebes was situated on both sides of the river Nile, and had canals cutting the land in all directions. It was probably the most ancient city of Egypt, and the residence in very early ages of Egyptian kings who ruled the land during several dynasties. The plain was adorned not only by large and handsome dwellings for man, but by temples and palaces, of whose grandeur words can give but a faint conception.

(2) Ruins. Of these edifices there are still in existence ruins that astound and delight the traveler. The most ancient remains now existing are in the immense temple, or rather cluster of temples, of Karnak, the largest and most splendid ruin of which either ancient or modern times can boast, being the work of a number of successive monarchs, each anxious to surpass his predecessor by increasing the dimensions of the part he added. Osirtasen I, the contemporary of Joseph, is the earliest monarch whose name appears on the monuments of Thebes. On the western shore the chief points of interest are the palace and temple of Rameses II, erroneously called the Memnonium; the temples of Medinet Habu, the statue of Memnon, and the tombs of the kings. On the eastern shore are the temple of Luksor, and the temple of Karnak, already mentioned. 'It is impossible,' says Robinson (*Bib. Researches*, i. 29), 'to wander among these scenes and behold these hoary yet magnificent ruins without emotions of astonishment and deep solemnity. Everything around testifies of vastness and of utter desolation. Here lay once that mighty city whose power and splendor were proverbial throughout the ancient world.' Yet, like all earthly things, Thebes had her period of death. She sprang up, flourished, declined and sank. Memphis rose to be her rival when Thebes began to part with her glory. She was plundered by Cambyses, and destroyed by Ptolemy Lathyrus. In Strabo's time the city was already fallen; yet its remains then covered eighty stadia, and the inhabited part was divided into many separate villages, as the ruins now are portioned out between nine hamlets.

(3) Period of its Glory. The period in which Thebes enjoyed the highest prosperity Robinson considers to have been coeval with the reigns of David and Solomon. This, however, appears too late a date. From the passage in Nahum (iii:8, *sq.*), it would seem that in his day (according to Josephus, about 750 B. C.), the city had suffered a terrible overthrow—how long previously is not recorded, for we do not know what conquest or what conqueror was here intended by the prophet. The walls of all the temples at Thebes are covered with sculptures and hieroglyphics representing in general the deeds of the kings who founded or enlarged these structures. Many of these afford happy illustrations of Egyptian history. J. R. B.

THEBEZ (thē'bez), (Heb. תֵּבֵץ, *tay-bates'*, conspicuous), a place near Shechem, where Abimelech met his death (Judg. ix:50; 2 Sam. xi:21). It is the same place now called Tubas, nine miles from Shechem on the road to Beth-shean.

THEFT (thĕft), among the Hebrews, was not punished with death (Prov. vi:30, 31).

The Mosaic law condemned a common thief to make double restitution (Exod. xxii:4). If he stole an ox, he was to restore fivefold; if a sheep, only fourfold (Exod. xxii:1). But if the animal stolen were found alive in his house, he only rendered the double of it. If he did not make restitution, they seized and sold his property, his house, and even himself, if he had not wherewith to make satisfaction (Exod. xxii:23).

If a thief were taken, and carried before a magistrate, he was interrogated judicially, and adjured in the name of the Lord to confess the fact. If he persisted in denying it, and was afterwards convicted of perjury, he was condemned to death; not for the theft, but for the perjury. An accomplice, or receiver of stolen goods, was subject to the same penalty, if he did not discover the truth to the judges, when he was examined, and adjured in the name of the Lord (Lev. v:1; Prov. xxix:24). To steal a freeman, or a Hebrew, and to reduce him to servitude, was punished with death (Exod. xxi:16). If a stranger were stolen, the thief was only condemned to restitution.

The night robber might be killed with impunity in the act; but not a thief taken stealing in the daytime (Exod. xxii:2). (See LAW.)

THELASAR (the-lā'sar), (2 Kings xix:12). See TELASSAR.

THEOCRACY (thẽ ŏk'rà sy), (Gr. *θεοκρατία, theh-ok-rat-ee'ah*, rule of God).

Josephus coined the word theocracy to describe the government instituted at Sinai. He says: "Our legislator . . . ordered our government to be what I may call by a strained expression a theocracy, attributing the power and the authority to God" (*con. Apion.* ii. 17). Jehovah was the head of the nation, dwelling in its midst between the cherubim (Exod. xxv:22). In him all the powers of the state, legislative, executive, judicial, were united. As legislator, he announced the fundamental law of the state in the hearing of the congregation. After that immediate presentation of himself to the nation, he exercised his governmental offices for the most part through men whom he raised up. Like all potentates, he delegated the judicial function for the most part to judges; only the most difficult matters were referred to Jehovah (Exod. xviii:19). (See URIM and THUMMIM). His legislative function he exercised through Moses and through prophets (Deut. xviii:15-19). Legislation was intermittent; the given body of laws was a sufficient rule, and seldom required modification or enlargement. The executive function was likewise exercised for

many years intermittently through leaders, called judges, who were raised up from time to time, and who, accredited by the great deeds which were wrought by their hands, secured public confidence and became the acknowledged head in state affairs.

The theocratic government was proposed by God at Sinai on condition of obedience (Exod. xix:4-9). The terms were accepted by the elders of the people (7, 8). (Davis' *Bib. Dict.*)

In keeping this allegiance to Jehovah, as their immediate and supreme Lord, they were to expect the blessings of God's immediate and particular protection in the security of their liberty, peace, and prosperity, against all attempts of their idolatrous neighbors; but if they should break their allegiance to Jehovah, or forsake the covenant of Jehovah, by going and serving other gods, and worshiping them, then they should forfeit these blessings of God's protection, and the anger of Jehovah should be kindled against the land, to bring upon it all the curses that are written in the book of Deuteronomy (xxix:25-27). The substance then of this solemn transaction between God and the Israelites (which may be called the original contract of the Hebrew government) was this:—If the Hebrews would voluntarily consent to receive Jehovah their lord and king, to keep his covenant and laws, to honor and worship him as the one true God, in opposition to all idolatry; then, though God as sovereign of the world rules over all the nations of the earth, and all nations are under the general care of his providence, he would govern the Hebrew nation by peculiar laws of his particular appointment, and bless it with a more immediate and particular protection; he would secure to them the invaluable privileges of the true religion, together with liberty, peace, and prosperity, as a favored people above all other nations. This constitution, it will be observed, is enforced chiefly by temporal sanctions, and with singular wisdom, for temporal blessings and evils were at that time the common and prevailing incitements to idolatry; but by thus taking them into the Hebrew constitution, as rewards to obedience and punishments for disobedience, they became motives to continuance in the true religion, instead of encouragements to idolatry. (See JUDGES; HEBREWS, RELIGION OF THE.)

THEOPHILUS (the-ŏph'i-lŭs), (Gr. Θεόφιλος, *theh-of'il-os*, friend of God), a person of distinction, to whom St. Luke inscribed his Gospel and the Acts of the Apostles (Luke i:3; Acts i:1), A. D. about 56.

The title 'most excellent,' is the same which is given to governors of provinces, as Felix and Festus (Acts xxiii:26; xxvi:25); whence he is conceived by some to have been a civil magistrate in some high office.

THESSALONIAN (thĕs'sa-lō'ni-an), (Gr. Θεσσαλονικεύς, *thes-sal-on-ik-yoos'*, the designation, a Thessalonian), an inhabitant of THESSALONICA (Acts xx:4; 1 Thess. i:1; 2 Thess. i:1; Acts xxvii:2).

THESSALONIANS, EPISTLES TO THE.

1. First Epistle. The authenticity and canonical authority of this epistle have been from the earliest ages admitted; nor have these points ever been called in question, either in ancient or modern times, by those who have received any of Paul's epistles.

This epistle has generally been regarded as the first written by Paul of those now extant. In the Acts of the Apostles (xvii:5, *sq.*) we are told that Paul, after preaching the Gospel with success at Thessalonica, had to flee from that city in consequence of the malice of the Jews; that he thence betook himself to Berea, in company with Silas; that, driven by the same influence from Berea, he journeyed to Athens, leaving Silas and Timothy (the latter of whom had probably preceded him to Berea) behind him; and that after remaining in that city for some time, he went to Corinth, where he was joined by Timothy and Silas. It appears also from this epistle (iii:1, 2, 5), that while at Athens he had commissioned Timothy to visit the infant church at Thessalonica; and from Acts xvii:15, 16, we learn that he expected to be joined by Timothy and Silas in that city. Whether this expected meeting ever took place there, is a matter involved in much uncertainty.

(1) Time and Place of Writing. But whatever view we adopt on this point, it seems indisputable that this epistle was not written until Paul met Timothy and Silas at Corinth. The ancient subscription, indeed, testifies that it was written at Athens; but that this could not be the case is clear from the epistle itself. It must, however, have been written very soon after his arrival at Corinth; for at the time of his writing, Timothy had just arrived from Thessalonica (1 Thess. iii:6), and Paul had not been long in Corinth before Timothy and Silas joined him there (Acts xvii:1-5).

(2) Design. The design of this epistle is to comfort the Thessalonians under trial, and to encourage them to the patient and consistent profession of Christianity. The epistle may be conveniently divided into two parts. The former of these, which comprises the first three chapters, is occupied with statements chiefly of a retrospective character: it details the Apostle's experience among the Thessalonians, his confidence in them, his deep regard for them, and his efforts and prayers on their behalf. The latter part of the epistle (iv:5) is, for the most part, of a hortatory character: it contains the Apostle's admonitions to the Thessalonians to walk according to their profession; to avoid sensuality, dishonesty, and pride; to cultivate brotherly love, to attend diligently to the duties of life, to take the comfort which the prospect of Christ's second coming was calculated to convey, but not to allow that to seduce them into indolence or idle speculations; to render due respect to their spiritual superiors; and, by attention to a number of duties which the Apostle specifies, to prove themselves worthy of the good opinion he entertained of them. He concludes the epistle by offering fervent supplication on their behalf, and the usual Apostolic benediction.

2. Second Epistle. The Apostle's allusion in his former epistle to the second coming of Christ, and especially his statement in chap. iv:15-18, appear to have been misunderstood by the Thessalonians, or wilfully perverted by some among them, so as to favor the notion that that event was near at hand. This notion some inculcated as a truth specially confirmed to them by the Spirit; others advocated it as part of the apostolic doctrine; and some claimed for it the specific support of Paul in a letter (ii:2). Whether the letter here referred to is the Apostle's former epistle to the Thessalonians, or one forged in his name by some keen and unscrupulous advocates of the notion above referred to, is uncertain.

(1) Design. On receiving intelligence of the trouble into which the Thessalonians had been plunged, in consequence of the prevalence among them of the notion (from whatever source de-

rived) that the second coming of Christ was nigh at hand, Paul wrote to them this second epistle, in which he beseechingly adjures them by the very fact that Christ is to come a second time, not to be shaken in mind or troubled, as if that event were near at hand. He informs them that much was to happen before that should take place, and especially predicts a great apostasy from the purity and simplicity of the Christian faith (ii: 5-12). He then exhorts them to hold fast by the traditions they had received, whether by word or epistle, and commends them to the consoling and sustaining grace of God (ver. 15-17). The rest of the epistle consists of expressions of affection to the Thessalonians, and of confidence in them; of prayers on their behalf, and of exhortations and directions suited to the circumstances in which they were placed.

(2) Arrangement. As regards the disposition and arrangement of these materials, the epistle naturally divides itself into three parts. In the first (i:1-12), the Apostle mingles commendations of the faith and piety of the Thessalonians, with prayers on their behalf. In the second (ii:1-17), he dilates upon the subject of the trouble which had been occasioned to the Thessalonians by the anticipation of the near approach of the day of the Lord. And in the third (iii:1-16), he accumulates exhortations, encouragements, and directions, to the Thessalonians, respecting chiefly the peaceable, quiet, and orderly conduct of their lives, which he follows up with a prayer on their behalf to the God of peace. The epistle concludes with a salutation from the Apostle's own hand, and the usual benediction (ver. 17, 18).

(3) Where Written. There is the strongest reason for believing that this second epistle was written very soon after the first, and at the same place, viz. Corinth. The circumstances of the Apostle, while writing the one, seem very much the same as they were while writing the other; nor do those of the Thessalonians present any greater difference than such as the influences referred to in the second epistle may be supposd in a very short time to have produced. What seems almost to decide the question is, that while writing the second epistle, the apostle had Timothy and Silas still with him. Now, after he left Corinth, it was not for a long time that either of these individuals was found again in his company (Acts xviii:18, compared with xix:22); and with regard to one of them, Silas, there is no evidence that he and Paul were ever together at any subsequent period. At what period, however, of the Apostle's abode at Corinth this epistle was written, we are not in circumstances accurately to determine.

(4) Genuineness. 'The genuineness of the epistle,' remarks Eichhorn, 'follows from its contents. Its design is to correct the erroneous use which had been made of some things in the first epistle; and who but the writer of that first epistle would have set himself thus to such a task? It however appears that the author of the first must also be the author of the second; and as the former is the production of Paul, we must ascribe the latter also to him. It was essential to the Apostle's reputation, that the erroneous conclusions which had been deduced from his words should be refuted. Had he refrained from noticing the expectation built upon his words, of the speedy return of Christ, his silence would have confirmed the conclusion, that this was one of his peculiar doctrines; as such it would have passed to the succeeding generation; and when they perceived that in this Paul had been mistaken, what confidence could they have had in other parts of his teachings? The weight of this, as an evidence of the genuineness of this second epistle to the Thessalonians, acquires new strength from the fact, that of all the other expressions in the epistle, not one is opposed to any point either in the history or the doctrine of the Apostle' (*Einleit. ins N. T.* iii. 69).

The internal evidence in favor of the genuineness of this epistle is equally strong with that which attests the first. Polycarp (*Ep. ad Philip.* sec. 11) appears to allude to chap. iii. 15. Justin Martyr, in his *Dialogue with Trypho* (p. 193, 32, ed. Sylburg. 1593), speaks of the reigning of the man of sin (*ton tas anomias anthropon*), which seems to be an evident allusion to chap. ii. 3; and in a passage, quoted by Lardner (vol. ii. p. 125), he uses the phrase *ho tas apostasias anthropos,* The eighth verse of this second chapter is formally cited by Irenæus (iii. c. 7 sec. 2), as from the pen of an apostle; Clement of Alexandria specially adduces chap. iii. 2 as the words of Paul (*Strom.* lib. v. p. 554, ed. Sylb.), and Tertullian also quotes this epistle as one of Paul's (*De Resurrec. Carnis,* c. 24).

Notwithstanding these evidences in its favor, the genuineness of this epistle has been called into doubt by the restless skepticism of some of the German critics. The way here was led by John Ernest Chr. Schmidt, who, in 1801, published in his *Bibliothek fur Kritik und Exegese,* a tract entitled *Vermuthungen über die Beiden Briefe an die Thessalonicher,* in which he impugned the genuineness of the first twelve verses of the second chapter. He afterwards, in his *Einleitung,* p. 256, enlarged his objections, and applied them to the whole epistle. De Wette took the same side, and, in his *Einleitung,* has adduced a number of reasons in support of his opinion, drawn from the epistle itself. His cavils are more than usually frivolous, and have been most fully replied to by Guericke (*Beiträge zur Hist. Krit. Einl. ins N. T.* s. 92-99, Halle, 1828), by Reiche (*Authentiæ Post. ad Thess. Epist. Vindiciæ,* Gött. 1829), and by Pelt in the *Prolegomena* to his *Commentary on the Epistles to the Thessalonians* (p. xxvii.).

Jewell, Bp., *An Exposition upon the two Epistles of the Apostle Saint Paul to the Thessalonians,* Lond. 1583, 12mo., 1811, 8vo; W. Sclater, *Exposition and Notes on the Epistle to the Thess.,* Lond. 1619, 1629, 4to; J. Alph. Turretin, *Commentaries in Epp. Pauli ad Thess.,* Basil, 1739, 8vo; Lud. Pelt, *Epist. Pauli Apost. ad Thess. perpetuo illust. Commentario,* etc., Gryphiswald, 1830, 8vo; Lange, *Com.;* Alford, *Com.;* Barnes' *Notes.* W. L. A.

THESSALONICA (thĕs'sa-lo-nī'kà), (Gr. Θεσσαλονίκη, *thes-sal-on-ee'kay*), now called Saloniki, is still a city of about a hundred thousand inhabitants, situated on the present gulf of Saloniki, which was formerly called Sinus Thermaicus, at the mouth of the river Echedorus.

It was the residence of a *præses,* the principal city of the second part of Macedonia, and was by later writers even styled *metropolis* (Liv. xlv: 29, *sq.;* Cic. *Pro Planc.* 41). Under the Romans it became great, populous, and wealthy (Strabo, vii. p. 323; Lucian, *Osir.,* c. 46; Appian, *Bell. Civ.,* iv. 118; Mannert, *Geographie,* vii. 471, *sq.*). It had its name from Thessalonice, wife of Cassander, who built the city on the site of the ancient Thermæ after which town the *Sinus Thermaicus* was called (Strabo. vii. p. 330; Herod. vii. 121; Plin. *Hist. Nat.* iv. 17.) Thessalonica was two hundred and sixty-seven Roman miles east

of Apollonia and Dyrrachium, sixty-six miles from Amphipolis, eighty-nine from Philippi, four hundred and thirty-three west from Byzantium, and one hundred and fifty south of Sophia. A great number of Jews were living at Thessalonica in the time of the Apostle Paul, and also many Christian converts, most of whom seem to have been either Jews by birth or proselytes before they embraced Christianity by the preaching of Paul, who, with Silas, organized a church there (Acts xvii:1-4; 1 Thess. i:9). Paul's visit is noted in Acts xx:1-3; Phil. iv:16; 2 Tim. iv:10. Jews are still very numerous in this town, and possess much influence there. They are unusually exclusive, keeping aloof from strangers. The apostolical history of the place is given in the preceding article. The present town stands on the acclivity of a steep

Thessalonica.

hill, rising at the northeastern extremity of the bay. It presents an imposing appearance from the sea, with which the interior by no means corresponds. The principal antiquities are the propylæa of the hippodrome, the rotunda, and the triumphal arches of Augustus and Constantine.

C. H. F. B.

The streets are narrow and irregular. Many of the mosques were formerly Christian churches. It is also the seat of a Greek metropolitan, and contains numerous churches and schools of different denominations. Its commerce is extensive; some four thousand vessels visit its harbor every year, representing the trade of France, Austria, Italy, England, Greece, Switzerland, Belgium, the United States, etc. The population is about 80,000, of whom 30,000 are Jews and 10,000 Greeks. (Schaff, *Bib. Dict.*)

THEUDAS (thū'das), (Gr. Θευδᾶς, *thyoo-das'*, perhaps a contraction of Θεόδωρος, God-given), a Jewish insurgent, who was slain, while a band of followers that he had induced to join him were scattered and brought to nought.

This statement was made by Gamaliel at the meeting of the Sanhedrim held about A. D. 33, to consider what measures should be taken for the suppression of the Gospel now preached and recommended by the virgin zeal of Peter and the Apostles (Acts v:36). Josephus (*Antiq.* xx. 5. 1) tells us of a Theudas who, under the procurator Phadus (A. D. 44), set up for a prophet and brought ruin on himself and many whom he deluded, and attempts have been made, though not very successfully, to identify the Theudas of Gamaliel with the insurgent spoken of by Josephus, who appeared eleven years later.

These remarks have been made to meet the ordinary view of the case. But the name Theudas is an Aramaic form of the Greek Θεόδοτος, *theh-od'ot-os*, Matthias or Matthew. It is, then, of a Matthew that Luke speaks; and in Josephus (*Antiq.* xvii. 6, 2-4) we find a detailed account of one Matthew, a distinguished teacher among the Jews, who, in the latter days of Herod the Great, raised a band of his scholars to effect a social reform in the spirit of the old Hebrew constitution, by 'destroying the heathen works which the king had erected contrary to the law of their fathers.' A large golden eagle, which the king had caused to be erected over the great gate of the Temple, in defiance of the law that forbids images or representations of any living creatures, was an object of their special dislike. On hearing a false report that Herod was dead, Matthias and his companions proceeded to demolish the eagle; when the king's captain, supposing the undertaking to have a higher aim than was the fact, came upon the riotous reformers with a band of soldiers, and arrested the proceedings of the multitude. Dispersing the mob he apprehended forty of the bolder spirits, together with Matthias and his fellow leader Judas. Matthias was burnt.

J. R. B.

THIEF (thēf). Theft is always severely punished in rude societies. The Mosaic law is severe. Restitution was obligatory.

If the thief did not or could not restore, he was to be sold for his theft. Prov. vi:31 mentions a sevenfold restitution, and Lev. vi:1-5 also apparently conflicts with Exodus, because it lays down a trespass offering and the restoration of

the principal and the fifth part more. Perhaps the Law varied. (Schaff, *Bib. Dict.*) (See LAW; THEFT.)

THIEF, PENITENT, ON THE CROSS (thēf, pĕn'ĭ-tent, ŏn thē krŏs) (Luke xxiii:39-43).

It has been assumed that this man had been very wicked; that he continued so till he was nailed to the cross; that he joined the other malefactor in insulting the Savior; and that then, by a miracle of grace, he was transformed into a penitent Christian. It added to the ignominy of our Lord's position that he was crucified between *thieves,* or, more properly, robbers. Tradition calls the penitent thief Demas, or Dismas; the impenitent, Gestas. It is probable that at first they both reviled him, but his noble courage softened the heart of "Dismas" into admiration, love, and belief (Luke xxiii:32, 39-43).

Some eminent writers, however, are of the opinion that he was in all probability not a thief who robbed for profit, but one of the insurgents who had taken up arms on a principle of resistance to the Roman oppression, and to what they thought an unlawful burden, the tribute money. They are of opinion, also, that it is far from certain that either his faith or repentance was the fruit of this particular season. He must have known something of the Savior, otherwise he could not have said 'he hath done nothing amiss.' He was convinced of our Lord's Messiahship, 'Lord, remember me when thou comest into thy kingdom.'

Koecher (*apud* Bloomfield, *Recen. Synop.*) tells us that it is a very ancient tradition that the thief was not converted at the cross, but was previously imbued with a knowledge of the Gospel. (See Kuinoel, Macknight, etc.) J. F. D.

THIEVES (thēvs), (Is. i:23; Luke xxii:52; Mark xv:27; Matt. xxvii:38, 44). See THEFT; THIEF.

THIGH (thī), (Heb. יָרֵךְ, *yaw-rake'*; Gr. μηρός, *may-ros'*), the part of the human body between the knee and the trunk.

It occurs in Gen. xxxii:25, 31, 32; Judg. iii:16, 21; Ps. xlv:3; Cant. iii:8. *Putting the hand under the thigh* appears to have been a very ancient custom, upon occasion of taking an oath to any one. Abraham required this of the oldest servant of his house, when he made him swear that he would not take a wife for Isaac of the daughters of the Canaanites (Gen. xxiv:2-9). Jacob required it of his son Joseph, when he bound him by oath not to bury him in Egypt, but with his fathers in the land of Canaan (xlvii:29-31). The origin, form, and import of this ceremony in taking an oath, are very doubtful.

A curse pronounced upon an unfaithful wife was that her thigh should rot (Num. v:21).

Figurative. (1) To smite "*hip and thigh*" was expressive of cruel slaughter (Judg. xv:8). (2) *To uncover the thigh* was the symbol of feminine immodesty (Is. xlvii:2). (3) *Smiting on the thigh* denotes penitence (Jer. xxxi:19), grief, and mourning (Ezek. xxi:12). (4) To have a name *written on the thigh,* imports that the person's fame and victory are publicly known, and shall be marked in his spiritual seed (Rev. xix:16). (5) The rulers and great men of Judah, in which the strength of the nation consisted, are the *thigh* and *shoulder* of flesh put into Jerusalem, the boiling pot of God's judgments, to be destroyed (Ezek. xxiv:4). (6) The two *brazen thighs* of Nebuchadnezzar's visionary image, denote the two powerful kingdoms of Egypt and Syria, into which the belly-like empire of Alexander was divided after his death (Dan. ii:32).

THIMNATHAH (thĭm'na-thah), (Heb. תִּמְנָתָה, *tim-naw-thaw'*), a town between Elon and Ekron, belonging to the tribe of Dan (Josh. xix:43); elsewhere TIMNAH (which see).

THINE WOOD (thīn wo͝od). See THYINE WOOD.

THIRST (thĕrst), (Heb. צָמָא, *tsaw-maw'*; Gr. δίψος, *dip'sos*), intense desire for water (Ps. civ. 11).

Figurative. (1) An eager desire after anything satisfying; as after Christ and his righteousness (Matt. v:6); or after happiness and pleasure in general (Is. lv:1; Rev. xxii:17); or, to gratify some criminal desire or to commit idolatry, etc. (Deut. xxix:19; Jer. ii:25). (2) That which causes thirst, as the want of water, or sore afflictions, which beget an eager desire of deliverance (Deut. xxviii:48). (3) Those who greatly desire the influences of God's Spirit (Is. xliv:3); or who are in great misery (Is. lxv:13). (4) A *thirsty ground,* or *land,* is either a field scorched and withered, and so in great need of dew and rain (Ps. lxiii:1): or an unprosperous and disagreeable condition (Ezek. xix:13); or the Gentiles, or others in great need of spiritual blessings (Is. xxxv:7). (5) *Bloodthirsty* are such as delight in murdering others (Prov. xxix:10).

THISTLE (thĭs'l). See THORNS AND THISTLES.

THOMAS (tŏm'as), (Gr. Θωμᾶς, *thoh-mas'*, twin), the word is equivalent to *did'y-mus,* twin. This name occurs also on Phœnician inscriptions.

(1) Nationality. The Apostle Thomas (Matt. x:3; Mark iii:18; Luke vi:15; Acts i:13) has been considered a native of Galilee like most of the other Apostles (John xxi:2); but according to tradition he was a native of Antiochia, and had a twin sister called Lysia.

(2) Character. In the character of Thomas was combined great readiness to act upon his convictions, to be faithful to his faith even unto death, so that he even exhorted his fellow disciples, on his last journey to Jerusalem, 'Let us also go, that we may die with him' (John xi:16), together with that careful examination of evidence which will be found in all persons who are resolved really to obey the dictates of their faith. Whosoever is minded, like most religionists who complain of the skepticism of Thomas, to follow in the common transactions of life the dictates of vulgar prudence, may easily abstain from putting his hands into the marks of the nails and into the side of the Lord (John xx:25); but whosoever is ready to die with the Lord will be inclined to avail himself of extraordinary evidence for extraordinary facts, since nobody likes to suffer martyrdom by mistake. These remarks are directed against Winer and others, who find in the character of Thomas what they consider contradictory traits, viz., inconsiderate faith, and a turn for exacting the most rigorous evidence. We find that a resolute and lively faith is always necessarily combined with a sense of its importance, and with a desire to keep its objects unalloyed and free from error and superstition. Christ himself did not blame Thomas for availing himself of all possible evidence, but only pronounced those blessed who would be open to conviction even if some external form of evidence should not be within their reach.

(3) Preaching. Thomas preached the Gospel in Parthia (Origen, apud Euseb. *Hist. Eccles.* iii. 1; Socrat. i. 19; Clement, *Recogn.* ix. 29), and, according to Jerome, in Persia; and was buried at Edessa (Rufin. *Hist. Eccles.* ii. 5). According to a later tradition Thomas went to India, and

suffered martyrdom there (Gregor. Naz. *Orat.* xxv. *ad Arian.* p. 438, ed. Par.; Ambrose, *in Ps.* xlv: 10; Hieron. *Ep.* 148 (59) *ad Marcell.;* Niceph. *Hist. Eccles.* ii. 40; *Acta Thomæ,* c. i. *sq.;* Abidæ *Hist. Apost.* c. ix.; Paulin. A. S. Bartholomæo, *India Orient. Christiana,* Rom. 1794; Lange, *Com. on John;* Alford, *Com. on the Gospels*). C. H. F. B.

THORN IN THE FLESH (thôrn ĭn thē flĕsh). See PAUL.

THORNS and THISTLES (thôrns and thĭs' 'ls). There are a considerable number of words in Scripture which indicate brambles, briars, thorns, thistles.

Rabbinical writers state that there are no less than twenty-two words in the Bible signifying thorny and prickly plants; but some of these are probably so interpreted only because they are unknown, and may merely denote insignificant shrubs.

The *Zizyphus Spina Christi,* Hasselquist says, 'is in all probability the tree which afforded the crown of thorns put upon the head of Christ. It is very common in the East. This plant is very fit for the purpose, for it has many small and sharp spines, which are well adapted to give pain: the crown might easily be made of these soft, round, and pliable branches; and what in my opinion seems to be the greater proof is, that the leaves very much resemble those of ivy, as they are of a very deep glossy green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were crowned, that there might be a calumny even in the punishment.'

Figurative. (1) *Thorns* and *thistles* are emblematic of false prophets (Matt. vii:16); *thorns* of the wicked (2 Sam. xxiii:6: Nah. i:10). (2) Desolation is expressed by an *overgrowth of thorns* (Prov. xxiv:31), also the way of the slothful (Prov. xv:19). (3) The injuries of heathenism are like the *stings of thorns* (Ezek. xxviii: 24; compare Micah vii:4; Eccles. vii:6). (4) To take the harvest *out of the thorns,* is to take the fruit of the field from one, notwithstanding every hindrance (Job v:5). (5) Troubles are called *thorns,* they prick, harass, and confine men; so God hedges up men's way with *thorns,* restrains them by sore trials and afflictions (Hos. ii:6). (6) Paul had a *thorn in the flesh,* a messenger of Satan sent to buffet him; was distressed with some sore trouble or temptation (2 Cor. xii:7). (7) As *a thorn goeth up into the hand of a drunkard,* so is a parable in the mouth of fools; it, however good in itself, doth rather hurt than good (Prov. xxvi:9). (8) The Assyrians rested on all *thorns and hedges,* like grasshoppers and locusts, when they spread ruin and havoc everywhere through the cities and country of Judæa (Is. vii:24).

THOUGHT (that), (Gr. μεριμνάω, *mer-im-nah'o,* Matt. vi:25), used in the old sense of anxiety, undue care, concern. Tyndale has it in 1 Cor. ix:9, "Doth God *take thought* for oxen."

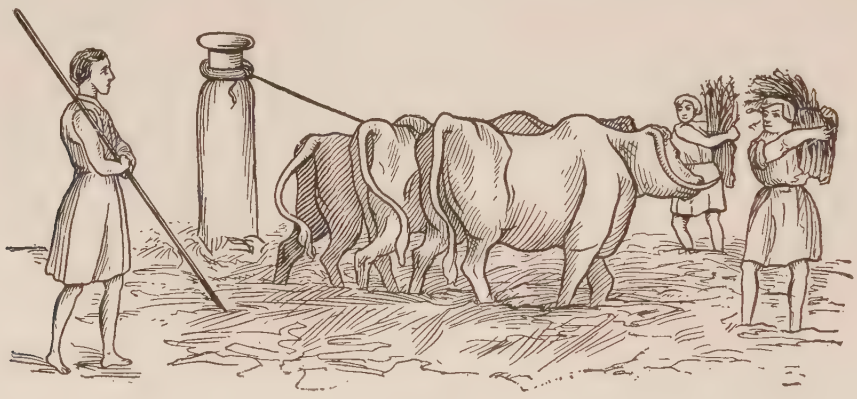
"Harris, an alderman of London, was put in trouble, and died of *thought* and anxiety before his business came to an end."

Bacon, *Hist. of King Henry VII.*

"And thus the native hue of resolution
Is sicklied o'er with the pale cast of *thought.*"
—Shakespeare.

THRASHING or THRESHING (thrăsh'ĭng). For a literal treatment of this subject, see THRASHING FLOOR; AGRICULTURE.

Figurative. (1) To harass, destroy (Hab. iii: 12; Amos i:3). (2) Babylon is represented as *a threshing,* or as the *corn of the floor,* to denote the sudden and terrible nature of God's judgments upon her (Is. xxi:10; Jer. li:33). (3) The church is represented as *threshing* mountains and hills, and fanning them to the wind (Micah iv:13; Is. xli:15).



Thrashing Floor.

THRASHING FLOOR (thräsh'ĭng flōr), (Heb. גֹּרֶן, *go'ren,* even), a level, hard, beaten spot in the open air (Judg. vi:37; 2 Sam. vi:6), where the grain was thrashed (Is. xxi:10; Jer. li:33; Matt. iii:12).

Either a flail was used, or oxen were driven over the sheaves; often they dragged a block of wood to which stones or iron were attached to make the surface rough. A good thrashing floor was of considerable value (Deut. xv:14; 2 Kings vi:27; Hos. ix:2; Joel ii:24), and had special names (2 Sam. vi:6; xxiv:18; 1 Chron. xiii:9; xxi:15; Gen. l:10).

Tristram says: "When winnowed and sifted the wheat is stored in underground pits. These 'silos,' or granaries, are hollow chambers about eight feet deep, carefully cemented to exclude the damp, and with a circular opening about fifteen inches in diameter, which could easily be concealed. In such receptacles the grain will keep good for several years. Many such may still be seen in different parts of the country. I have found them on Mount Carmel, often close to an ancient winepress, and about many of the deserted cities of southern Judah. Such a storehouse as those on Mount Carmel is probably alluded to in Jer. xli:8.

"Generally, owing to the insecure state of the country, these storehouses are made under the house, especially under the most retired portion, the apartments of the women" (2 Sam. iv:6; xvii:18, 19). In the latter passage the well is probably the storehouse under the women's chamber. (Schaff, *Bib. Dict.*)

THREE (thrē), was regarded, both by the Jews and other nations, as a specially complete and mystic number.

THRESHOLD (thrĕsh'ōld), the translation in the A. V. of three Hebrew words:

1. *Saf* (סַף), a sill or bottom of a doorway (Judg xix:27; 1 Kings xiv:17; Ezek. xl:6, 7; Zeph. ii:14).

2. *Mif-tawn'* (מִפְתָּן), a firmness or stretching, perhaps the bottom beam or sill of a door (1 Sam. v:4, 5; Ezek. ix:3; x:4, 18; xlvi:2; xlvii:1).

3. *Aw-soof'* (אָסֻף, collection), only in the plural, and meaning stores, storehouses, or depositories and as transferred into A. V. "Asuppim" (1 Chron. xxvi:15, 17), especially as connected with the western gates of the Temple (Neh. xii:25). (Mc. & Str. *Cyc.*).

THRONE (thrōn), the Hebrew word (כִּסֵּא), *kis-say'*, is generally thought to have for its root-meaning the idea of covering; hence it denotes a covered seat or throne, occupied by a judge (Ps. cxxii:5), a priest (1 Sam. i:9), or a chief (Jer. i:15).

Whatever the original import of the term may have been, it denoted the ornamented seat on which royal personages gave audience on state occasions among the Hebrews (1 Kings ii:19; xxii:10; comp. Esth. v:1). It was originally a decorated armchair, higher than an ordinary seat, so as to require a footstool to support the feet. Sometimes the throne was placed on a platform ascended by steps (Is. vi:1). Solomon made a throne of ivory overlaid with gold, which had six steps with six lions on each side (1 Kings x:18; 2 Chron. ix:18). Archelaus addressed the multitudes from 'an elevated seat and a throne of gold' (Joseph. *De Bell. Jud.* ii. 1. 1).

Assyrian Throne or Chair of State.

Royal thrones were often portable, like those of Ahab and Jehoshaphat (1 Kings xxii:10), and the one used by Sennacherib at Lachish. (See SENNACHERIB.) J. R. B.

Figurative. (1) A throne became the emblem of regal power (Gen. xli:40); whence the phrases, 'to sit on *the throne* of his kingdom' (Deut. xvii:18; 1 Kings xvi:11), that is, to rule as a monarch. (2) To sit on the *throne* of a person (1 Kings i:13; 2 Kings x:30), which signifies, to be his successor. (3) Angels are called *thrones* and *dominions*, because of their great power and authority (Col. i:16). (4) The ceremonial mercy seat, that covered the ark with cherubim on each side, signified the Redeemer's atonement, as the rest and *throne of grace* for a reconciled God, ready to declare his love, and bestow his blessings on sinful men (Heb. iv:16). (5) God's *seat* or *throne*, is also either the Jewish temple, where the symbols of his presence resided (Jer. xvii:12), or heaven, where his glory and authority are chiefly manifested (Is. lxvi:1); or a symbol of his glorious presence (Rev. iv:9); or his sovereign power and authority to execute judgment, or bestow favors (Job xxiii:3; Ps. lxxxix:14; Heb. iv:16); or the high degree of his authority and happiness (Ezek. xxviii:2). (6) And the Jewish royalty, and the state of emperor of the Christian world, is called God's *throne*, as he bestows it (2 Sam. xiv:9; Rev. xii:5). (7) Christ's *sitting on his Father's throne*, at *the right hand of it*, or *in the midst of it*, imports his exaltation to the highest dignity, authority, and happiness (Rev. iii:21 and v:6; Heb. xii:2). The saints *sit on thrones*, or *seats before the throne*, and *with Christ on his throne* (Rev. iv:6 and xi:16; Luke xxii:30; Rev. iii:21). (Brown, *Bib. Dict.*)

THRONG (thrŏng), (Gr. θλίβω, *thlee'bo*, Mark iii:9), to crowd, to press.

THROUGHLY (thrōō'lў), (Gr. διακαθαρίζω, *dee-ak-ath-ar-id'zo*, Matt. iii:12). Several Hebrew words are translated thus. (See Jer. vii:5; vi:9; vii:5; Ps. li:2; Job vi:2; Gen. xi:3.) The meaning of all of them is through and through; throughout; thoroughly.

THUMMIM (thŭm'mim). See URIM AND THUMMIM.

THUNDER (thŭn'dĕr), (Heb. רַעַם, *rah'am*, a peal; Sept. Βροντή, *bron-tay'*, thunder, also קוֹל, *kole*, and φωνή, *foh-nay'*, a sound). This sublimest of all the extraordinary phenomena of nature is *poetically* represented as the voice of God, which the waters obeyed at the creation (Ps. civ:7; comp. Gen. i:9).

For other instances see Exod. ix:28 (Hebrew, or margin); Job xxxvii:4, 5; xl:9; Ps. xviii:13; and especially Ps. xxix, which contains a magnificent description of a thunder storm. Agreeably to the popular speech of ancient nations, the writer ascribes the effects of lightning to the thunder: 'The voice of the Lord breaketh the cedars' (ver. 5; comp. 1 Sam. ii:19). Thunder is also introduced into the poetical allusions to the passage of the Red Sea in Ps. lxxvii:18. The plague of hail on the land of Egypt is very naturally represented as accompanied with 'mighty thunderings,' which would be *literally* incidental to the immense agency of the electric fluid on that occasion (Exod. ix:22-29, 33, 34). It accompanied the lightnings at the giving of the law (xix:16; xx:18). See also Ps. lxxxi:7, which probably refers to the same occasion: 'I answered thee in the secret place of thunder' literally, 'in the covering of thunder,' *i. e.* the thunder clouds. It was also one of the grandeurs attending the divine interposition described in 2 Sam. xxii:14; comp. Ps. xviii:13. The enemies of Jehovah are threatened with destruction by thunder; perhaps, however, lightning is included in the mention of the more impressive phenomenon (1 Sam. ii:10). Such means are represented as used in the destruction of Sennacherib's army (Is. xxix:5-7;

comp. xxx:30-33). Bishop Lowth would understand the description as metaphorical, and intended, under a variety of expressive and sublime images, to illustrate the greatness, the suddenness, the horror of the event, rather than the manner by which it was effected (New Translation, and notes *in loc.*). Violent thunder was employed by Jehovah as a means of intimidating the Philistines, in their attack upon the Israelites, while Samuel was offering the burnt offering (1 Sam. vii:10; Ecclus. xlvi:17). Homer represents Jupiter as interposing in a battle with thunder and lightning (*Iliad,* viii. 75, etc.; xvii. 594; see also Spence's *Polymetis,* Dial. xiii. p. 211). Thunder was miraculously sent at the request of Samuel (1 Sam. xii. 17, 18). It is referred to as a natural phenomenon subject to laws originally appointed by the Creator (Job xxviii:26; xxxviii:25; Ecclus. xliii:17); and introduced in *visions* (Rev. iv:5; vi:1; viii:5; xi:19; xiv:2; xvi:18; xix:6; Esther [Apoc.] xi:5).

Thunder enters into the appellative or surname given by our Lord to James and John—Boanerges; says St. Mark, 'sons of thunder' (iii:17). Schleusner here understands, the thunder of eloquence, as in Aristoph. (*Achar.* 530). Virgil applies a like figure to the two Scipios: *'Duo fulmina belli'* (*Ænead,* vi. 842). Others understand the allusion to be to the energy and courage, etc., of the two Apostles (Lardner's *Hist. of the Apostles and Evangelists,* chap. ix. sec. 1). Theophylact says they were so called because they were great preachers and divines. Others suppose the allusion to be to the proposal of these Apostles to call fire from heaven on the inhospitable Samaritans (Luke ix:53, 54). It is not certain *when* our Lord so surnamed them. (See BOANERGES.) J. F. D.

Figurative. (1) The unsearchable majesty and almighty influence of God's perfections, are called the *thunder of his power,* or prevailing excellency (Job xxvi:14). (2) The preaching of the Gospel is like *thunder;* it makes men's hearts to tremble, and subdues their stubbornness (Mark iii:17; Rev. xiv:2). (3) Terrible and destructive calamities are likened to *thunder* (Is. xxix:6). (4) The noise of an army is called *the thunder of the captains* (Job xxxix:25). The war horse's neck is clothed *with thunder,* his neighing for the battle and his pawing of the ground resound; but the word might be rendered, *clothed with a cheerful tremor or triumphant shaking* (Job xxxix:19). (5) The *lightnings and thunderings* proceeding from God's throne, denote the majesty of his appearance, the enlightening and heart-affecting publication of his will, and the awful judgments which he, as our great Sovereign, sends upon the earth (Rev. iv:5). (6) The *voices, thunderings, lightnings, earthquakes, and hail,* following on Christ's casting the fire of his vengeance on the earth, during the seven trumpets, and that which attends the sounding of the seventh trumpet, are terrible calamities of many different kinds (Rev. viii:5, and xi:19). (7) The *seven thunders,* that uttered their voice when Christ spake under the sixth trumpet, may denote the infliction of manifold calamities, particularly of the seven vials on Antichrist.

Thyatira.

THUNDERBOLT (thŭn'dēr-bōlt'), (Heb. רֶשֶׁף, *reh'shef,* a live coal, an arrow).

We call the flash of fire or lightning, a *thunderbolt;* as it often breaks, bruises, and rends whatever is in its way. Great stones, or meteors, have sometimes fallen from heaven in the time of thunder (Exod. ix:23; comp. Ps. lxxviii:48).

THYATIRA (thī'a-tī'rà), (Gr. Θυάτειρα, *thoo-at'-i-rah,* Thyatira), a city on the northern border of Lydia, about twenty-seven miles from Sardis, the seat of one of the seven Apocalyptic churches (Rev. i:11; ii:18).

Its modern name is Ak-hissar, or *the white castle.* According to Pliny, it was known in earlier times by the names Pelopia and Euhippa (*Hist. Nat.* v. 29). Strabo asserts that it was a Macedonian colony (xiii. p. 928). The Roman road from Pergamos to Sardis passed through it.

It was noted for the art of dyeing, as appears from Acts xvi:14. It still maintains its reputation for this manufacture, and large quantities of scarlet cloth are sent weekly to Smyrna. The population is estimated at from 17,000 to 20,000. The common language of all classes is the Turkish; but in writing it, the Greeks use the Greek, and the Armenians the Armenian characters. There are nine mosques and one Greek church. The city is now called *Ak-Hissar,* or "white castle."

J. E. R.

THYINE WOOD (thī'ĭn wo͝od), (Gr. *ξύλον θύϊνον, xu'lon thoo'ee-non,* fragrant wood), is mentioned as one of the articles of merchandise which would cease to be purchased in consequence of the fall of Babylon (Rev. xviii:12).

This wood was in considerable demand by the Romans, being much employed by them in the ornamental woodwork of their villas, and also for tables, bowls, and vessels of different kinds. It is noticed by most ancient authors, from the time of Theophrastus. It was the citron wood of the Romans, and was produced only in Africa, in the neighborhood of Mount Atlas, and in Granada. It grew to a great size. This cedar or citron-wood was most likely produced by *Callitris quadrivalvis,* the *Thuja articulata* of Linnæus, which is a native of Mount Atlas, and of other uncultivated hills on the coast of Africa.

J. F. R.

TIBERIAS (tī-bē'ri-as), (Gr. Τιβεριάς, *tib-er-ee-as'*), a small town situated about the middle of the western bank of the lake of Gennesaret (John vi:23).

Tiberias was chiefly built by the tetrarch Herod Antipas, and called by him after the Emperor Tiberius (Joseph. *Antiq.* xviii:2, 3). According to Joliffe it is nearly twenty English miles from Nazareth and ninety miles from Jerusalem. Others find it above two days' journey from Ptolemais. It is mentioned in John vi:1, 23; xxi:1.

From the time of Herod Antipas to the commencement of the reign of Herod Agrippa II, Tiberias was the principal city of the province (see Joseph. *Vita,* sec. 9). It was one of the four cities which Nero added to the kingdom of Agrippa (*De Bell. Jud.* xx. 13. 2). Sepphoris and Tiberias were the largest cities of Galilee (Joseph. *Vita,* sec. 65). In the last Jewish war the fortifications of Tiberias were an important military station (*De Bell. Jud.* ii. 20, 6; iii. 10, 1; *Vita,* sec. 8, *sq.*).

According to Josephus (*Vita,* sec. 12), the inhabitants of Tiberias derived their maintenance chiefly from the navigation of the lake of Gennesaret, and from its fisheries. After the destruction of Jerusalem Tiberias was celebrated during several centuries for its famous Rabbinical academy (see Lightfoot's *Horæ Heb.* p. 140, *sq.*)

Not far from Tiberias, in the immediate neighborhood of the town of Emmaus, were warm mineral springs, whose celebrated baths are sometimes spoken of as belonging to Tiberias itself (Joseph. *De Bell. Jud.* ii. 21, sec. 6; *Antiq.* xviii. 2. 3; *Vita,* sec. 16; Mishna, *Sabb.* iii. 4; and other Talmudical passages in Lightfoot's *Horæ Heb.* p. 133, *sq.*). These springs contain sulphur, salt, and iron; and are still employed for medicinal purposes. The temperature ranges from 131° to 142° Fahr.

The houses are mostly of black basalt. On January 1, 1837, it suffered severely from an earthquake, but has since in a large measure been rebuilt. The Jewish quarter is near the lake.

C. H. F. B.

Tiberias, from the southwest.

On a slight eminence, one mile west of the town, lies the Jewish burial ground, in which some of the most celebrated of the Jewish Talmudists are interred.

Although the town is extremely picturesque as seen from the distance, with its wall, minaret, and palm trees, it is found on closer acquaintance to be in a state of filth which even in the East can be scarcely paralleled. This is aggravated by the excessive heat, the temperature often attaining 100° Fahr. Tiberias is still one of the four holy cities of the Jews, and more than one-half of the inhabitants are Jews of the poorer class, who live, in great measure, on the alms sent by their co-religionists in various parts of the world. Many of the Jews are immigrants from Poland. There are also Mohammedans and Christians. The population is some 3,000 or 4,000. The modern name of the city is Tŭbarîeh.

TIBERIAS, SEA OF (tī-bē'ri-as, sē ŏv), (John xxi:1). See SEA.

TIBERIUS (tī-bē'ri-ŭs), (Gr. Τιβέριος, *tib-er'ee-os*, pertaining to the Tiber), the third emperor of Rome.

He is mentioned by name only by St. Luke, who fixes in the fifth year of his reign the commencement of the ministry of John the Baptist, and of Christ (Luke iii:1). The other passages in which he is mentioned under the title of Cæsar, offer no points of personal allusion, and refer to him simply as the emperor (Matt. xxii:17, *sq.*; Mark xii:14, *sq.*; Luke xx:22, *sq.*; xxiii:2, *sq.*; John xix:12, *sq.*).

His name in full was "Tiberias Claudius Nero, the second Roman emperor, successor of Augustus, who began to reign A. D. 14, and reigned until A. D. 37. He was the son of Tiberius Claudius Nero and Livia, and hence a stepson of Augustus. He was born at Rome on the 16th of November, B. C. 45. He became emperor in his fifty-fifth year, after having distinguished himself as a commander in various wars, and having evinced talents of a high order as an orator, and an administrator of civil affairs. His military exploits and those of Drusus, his brother, were sung by Horace (*Carm.* iv. 4, 14). He even gained the reputation of possessing the sterner virtues of the Roman character, and was regarded as entirely worthy of the imperial honors to which his birth and supposed personal merits at length opened the way. Yet on being raised to the supreme power, he suddenly became, or showed himself to be, a very different man. His subsequent life was one of inactivity, sloth, and self-indulgence. He was despotic in his government, cruel and vindictive in his disposition. He gave up the affairs of the state to the vilest favorites, while he himself wallowed in the very kennel of all that was low and debasing. The only palliation of his monstrous crimes and vices which can be offered is, that his disgust of life, occasioned by his early domestic troubles, may have driven him at last to despair and insanity. Tiberias died at the age of seventy-eight, after a reign of twenty-three years." (Smith, *Bib. Dict.*) (See CÆSAR.)

TIBHATH (tĭb'hath), (Heb. טִבְחַת, *tib-khath*, extensive, level, or perhaps slaughter), a city of Hadadezer, king of Zobah (1 Chron. xviii:8), called BETAH (2 Sam. viii:8). Site not known.

TIBNI (tĭb'nī), (Heb. תִּבְנִי, *tib-nee'*, building of God, or perhaps *intelligent*), one of those factious men who took a prominent part in the troubles which followed the violent death of Elah.

He disputed the throne of Israel with Omri, and the civil war which was thus kindled between the two factions lasted for about three years with varying success, till the death of Tibni left his adversary master of the crown (B. C. 926-922.), (1 Kings xvi:21-23).

TIDAL (tī'dal), (Heb. תִּדְעָל, *tid-awl'*, veneration), one of the allies who, with Chedorlaomer, invaded Palestine in the time of Abraham (Gen. xiv:1). Tidal bears the somewhat singular title of 'king of nations' or 'Gentiles' (Heb. *goyim*). See ARIOCH; CHEDORLAOMER; AMRAPHEL; etc.

We cannot tell who these Goyim were over whom Tidal ruled; but it seems probable that he was a chief of several confederated tribes, whose military force he contributed to the expedition of Chedorlaomer. Tidal has been identified as "Tudghulla, son of Gazza," the name found on a broken Babylonian Tablet by Mr. Theo. G. Pinches of the British Museum.

Davis' *Bib. Dict.* says he was Tudbhul, king of Gutium, northeast of Babylon. (B. C. about 2070.) (Sayce, *Patriarchal Palestine*, London, 1895, Preface.)

TIDHAR (tĭd-har'), (Heb. תִּדְחָר, *tid-hawr'*) is twice mentioned in Scripture (Is. xli:19, and lx:13), in both of which places it is enumerated along with the BEROSH and TEASHUR, or cypress and box tree, and is translated *pine tree* in the Authorized Version.

But it has been variously interpreted, and even by the same translator in the two passages. Thus it is rendered *elm* in one passage, and *box* or *pine* in the other. Gesenius is of opinion that *tid-hawr'* signifies a durable tree, or one that yields durable wood. It is difficult, therefore, to select from among the trees of Lebanon that which is specially intended. (See Box TREE; CYPRESS.) J. F. R.

TIGLATH-PILESER (tĭg'lath-pĭ-lē'zer), in Chronicles **TILGATH-PILNESER** (Assyrian *Tukulti-apil-Eshara*, my strength is the god Ninib).

A king of Assyria, who reigned from 745 to 727 B. C. Tiglath-pileser is but another name for Pul, as appears from the fact that where Ptolemy's list of Babylonian kings gives Poros, and the so-called dynastic tablets of the Babylonians give Pulu, the Babylonian chronicle gives Tiglath-pileser. Probably Pul was his original name, and when he secured the throne he assumed the grander title of Tiglath-pileser, which had already been made famous by a great king of the past, Tiglath-pileser I (about 1120 B. C.).

The recovery of the tablets and monumental inscriptions of Western Asia has done much in the way of throwing additional light upon the conquests of "Pul, or Tiglath-pileser III, King of Assyria" (2 Kings xv:19). This man was a military adventurer who, after the fall of Assurnirari, seized the crown of Assyria and assumed the name of Tiglath-pileser III, or according to some authorities Tiglath-pileser II.

(1) Early Life. According to Greek tradition he began life as a gardener but proved a formidable force in the whole country and became the founder of the second Assyrian empire. The first empire had been a somewhat loosely constructed military organization; campaigns were made into distant countries for the sake of plunder and tribute, but little effort had been made to retain the territory which had been conquered. Almost as soon as the Assyrian armies were gone, the conquered nations shook off their yoke, and it was only in the regions bordering on Assyria that even garrisons were left by the Assyrian king. When (as often happened) the Assyrian throne was occupied by a weak or unwarlike prince, even these were soon destroyed or driven homeward. Tiglath-pileser III, however, consolidated and organized the conquests he made; turbulent populations were deported from their old homes, and the empire was divided into satrapies or provinces, each of which paid annual tribute to the imperial exchequer. For the first time in history the principle of centralization was carried out on a large scale, and a bureaucracy began to take the place of the old feudal nobility of Assyria.

(2) The Second Empire. But the second Assyrian Empire was not only an organized and bureaucratic one; it was also commercial. In carrying out his schemes of conquest Tiglath-pileser III was influenced by considerations of trade. His chief object was to divert the commerce of Western Asia into Assyrian hands. For this purpose every effort was made to unite Babylonia

with Assyria, to overthrow the Hittites of Carchemish, who held the trade of Asia Minor, as well as the high road to the west, and to render Syria and the Phœnician cities tributary.

Babylonia was the first to feel the results of the change of dynasty at Nineveh. The northern part of it was annexed to Assyria, and secured by a chain of fortresses. Tiglath-pileser now attacked the Kurdish tribes, who were constantly harassing the eastern frontier of the kingdom, and chastised them severely, the Assyrian army forcing its way through the fastnesses of the Kurdish mountains into the very heart of Media.

But Ararat or Armenia was still a dangerous neighbor, and accordingly Tiglath-pileser's next campaign was against a confederacy of the nations of the north headed by Sarduris of Van.

The confederacy was utterly defeated in Kommagênê, 72,950 prisoners falling into the hands of the Assyrians, and the way was opened into Syria.

The siege of Arpad (now Tel Erfâd) began B. C. 742 and lasted two years. Its fall brought with it the submission of Northern Syria, and it was next the turn of Hamath to be attacked.

Hamath was in alliance with Uzziah of Judah, and its king Eniel may have been of Jewish extraction. But the alliance availed nothing. Hamath was taken by storm, part of its population transported to Armenia, and their places taken by colonists from distant provinces of the empire, while nineteen of the districts belonging to it were annexed to Assyria.

The kings of Syria now flocked to render homage to the Assyrian conqueror. Among them we read the names of Menahem of Samaria, Rezon of Syria, Hiram of Tyre, and Pisiris of Carchemish. This was the occasion upon which, as we learn from 2 Kings xv:19, Menahem gave a thousand talents of silver to the Assyrian king Pul, the name under which Tiglath-pileser continued to be known in Babylonia, and in Palestine also, as we learn from the Old Testament. (See 2 Kings xv:19, and 1 Chron. v:26). He is also repeatedly called Tiglath-pileser in 2 Kings xvi and other places. Three years later Ararat was again invaded. Van, the capital, was besieged, and though it successfully resisted the Assyrians, the country was devastated far and near, for a space of four hundred and fifty miles. It was long before the Armenians recovered from the blow, and for the next century they ceased to be formidable to Assyria.

Tiglath-pileser's northern frontier was now secure, and he therefore gladly seized the opportunity of interfering in the affairs of the west which was offered him by Ahaz the Jewish king. Ahaz, whom the Assyrian inscriptions call Jeho Ahaz, had been hard pressed by Rezon of Damascus and Pekah of Israel, who had combined to overthrow the Davidic dynasty and place a vassal prince, "the son of Tabeal," on the throne of Jerusalem.

(3) Servility of Ahaz. In his dismay and terror Ahaz sent messengers to Tiglath-pileser, imploring his intervention and offering to become his vassal as the price of his deliverance (2 Kings xvi:7; 2 Chron. xxviii:16). He deliberately threw away the independence of his country by his abject message to the effect that, "I am thy slave and thy son" (2 Kings xvi:7).

The term "slave" indicated his willingness to pay regular tribute, and the word "son" signified the homage and obedience which he was willing to render to his new lord (comp. Mal. i:6). There was a small but energetic party in Jerusalem, which was maintained by the prophet Isaiah, that held this movement on the part of Ahaz to be entirely unnecessary. Before any agreement could be made, and perhaps even before the message was sent, Isaiah went to him and vainly tried to impress him with the folly of his course, urging him to leave the Assyrians out of his plans, and trust in Jehovah for deliverance.

But Ahaz was an apostate, who "did not that which was right in the sight of the Lord his God, like David, his father," and he had even "made his son to pass through the fire according to the abominations of the heathen" (2 Kings xvi:2, 3).

(4) The Prophet's Warning. Isaiah's interview with Ahaz occurred while the king was inspecting the water supply of the city, in view of the impending siege. (See *Illustrative Sketches* in Stade, GVI. I, 590, *sq.*)

The prophet foresaw that the alliance between Damascus and Ephraim would soon be dissolved, and that their destruction was only a matter of time, but he announced that the continued existence of the "House of David" would depend upon their trust in Jehovah.

So sure was the prophet of the ruinous results of an Assyrian alliance that the temporary relief thus obtained seemed to him as only a brief episode in the tragic history of Judah's decline.

(5) Invasion of Syria. But Ahaz persisted in his course, and Tiglath-pileser was very willing to avail himself of the situation. He accordingly marched into Syria. Rezon was defeated in battle and besieged in Damascus, the city being closely invested and the valuable trees around it destroyed. The districts which were dependent upon it were ravaged, and forces were despatched to punish the Israelites, Ammonites, Moabites, and Philistines, who had been the allies of Rezon. Gilead and Abel-beth-maachah were burned, and the tribes beyond the Jordan were carried into captivity.

The Philistine cities were compelled to open their gates. The King of Ashkelon committed suicide to escape the hands of the enemy, and Khanun of Gaza fled into Egypt.

After a siege of two years, Damascus was forced by famine to surrender. (B. C. 732.) The king was killed and the inhabitants transported to Kir.

Syria became an Assyrian province, and all its princes were summoned to do homage to the conqueror, while Tyre was fined one hundred and fifty talents of gold, or about $2,000,000.

"And king Ahaz went to Damascus to meet Tiglath-pileser, king of Assyria, and saw an altar that was at Damascus; and the king sent to Urijah the priest, the fashion of the altar and the pattern of it" (2 Kings xvi:10).

(6) Capture of Babylon. Tiglath-pileser again marched into Chaldæa. (B. C. 731.) Babylon and other great cities were captured, and under his original name of Pul, Tiglath-pileser assumed the title of "King of Sumer (Shinar) and Accad." (B. C. 729.) He lived only two years after this, dying B. C. 727, when the crown was seized by Elulæos of Tinu, who took the name of Shalmaneser IV. (See A. H. Sayce, *Assyria*, pp. 33-37; *"The Times of Isaiah,"* pp. 42-46.)

TIGRIS (tī'gris), (Heb. חִדֶּקֶל, *khid-deh'kel*).

One of the four rivers of Paradise, twice mentioned in Scripture, under the name of HIDDEKEL (Gen. ii:14; Dan. x:4).

In Aramæan it is called *Digla*, in Arabic *Diglat*, in Zend *Teger*, in Pehlvi *Tegera*, 'stream;' whence have arisen both the Aramæan and Arabic

forms, to which also we trace the Hebrew *Dekel* divested of the prefix *Hid.* This prefix denotes activity, rapidity, vehemence, so that Hid-dekel signifies 'the rapid Tigris.' From the introduction of the prefix, it would appear that the Hebrews were not entirely aware that *Teger,* by itself signified velocity; so in the language of Media, Tigris meant an *arrow* (Strabo, ii. 527; Plin. *Hist. Nat.* vi. 27; comp. Pers, *teer,* 'arrow;' Sanskrit *tigra,* 'sharp,' 'swift') hence arose such pleonasms as 'king Pharaoh' and 'Al-coran.'

The Tigris rises in the mountains of Armenia about fifteen miles south of the sources of the Euphrates, and pursues nearly a regular course southeast till its junction with that river at Korna, fifty miles above Basrah (Bassorah). The Tigris is navigable for boats of twenty or thirty tons' burden as far as the mouth of the Odorneh, but no further; and the commerce of Mosul is consequently carried on by rafts supported on inflated sheep or goats' skins.

The Tigris, between Bagdad and Korna, is, on an average, about two hundred yards wide; at Mosul its breadth does not exceed three hundred feet. The banks are steep, and overgrown for the most part with brushwood, the resort of lions and other wild animals. The middle part of the river's course, from Mosul to Korna, once the seat of high culture and the residence of mighty kings, is now desolate, covered with the relics of ancient greatness in the shape of fortresses, mounds, and dams, which had been erected for the defense and irrigation of the country. At the ruins of Nimrod, eight leagues below Mosul, is a stone dam quite across the river, which, when the stream is low, stands considerably above the surface, and forms a small cataract; but when the stream is swollen, no part of it is visible, the water rushing over it like a rapid, and boiling up with great impetuosity. It is a work of great skill and labor, and now venerable for its antiquity. At some short distance below there is another Zikr (dyke), but not so high, and more ruined than the former. The river rises twice in the year: the first and great rise is in April, and is caused by the melting of the snows in the mountains of Armenia; the other is in November, and is produced by the periodical rains. (See Gesenius, *Thesaurus,* p. 448; Sayce, *Higher Crit.,* p. 96; Price, *The Monuments and the Old Test.,* pp. 87, 225, 229.)

TIKVAH (tĭk'vah), (Heb. תִּקְוָה, *tik-vaw'*, cord, expectation, hope).

1. The father of Shallum, the husband of the prophetess Huldah (2 Kings xxii:14); also called Tikvath (2 Chron. xxxiv:22). B. C. before 632.

2. The father of Jahaziah who was one of those appointed by Ezra to look after the divorcements after the return from Babylon (Ezra x:15). B. C. 458.

TIKVATH (tĭk'vath), (Heb. תּוֹקְהַת, *to-keh'ath,* obedience), (2 Chron. xxxiv:22). See TIKVAH, 1 (2 Kings xxii:14).

TILE (tīl), (Heb. לְבֵנָה, *leb-ay-naw',* whitish), a slab of baked clay used to write on, the letters being impressed while it was still soft (Ezek. iv:1). Tiles were also used as roofing material (Luke v:19).

TILGATH-PILNESER (tĭl'gath-pil-nē'zer), (1 Chron. v:6, 26; 2 Chron. xxviii:20), a form of TIGLATH-PILESER.

TILING (tīl'ĭng), (Gr. κέραμος, *ker'am-os,* pottery ware), the translation of the A. V., Luke v:19, "through the tiling" (διὰ τῶν κεράμων), needs explanation. Probably it was through the roof of the covered gallery and not the main roof of the house that the paralytic was let down.

The main roof was generally paved with brick, stone, or other hard material. The roof of the gallery was composed of tiles easily removed. (See Edersheim, *Life of Jesus,* vol. i. 503.)

TILLAGE (tĭl'ăj), (Heb. נִיר or נִר, *neer*), to break up the ground with a plow (Prov. xiii:23). עֲבֹדָה or עֲבוֹדָה, *ab-o-daw',* work, servile labor (Lev. xxv:39; 1 Chron. ix:19), work of the field (1 Chron. xxvii:26; Neh. x:37).

TILON (tī'lon), (Heb. תּוֹלוֹן, *too-lone',* gift, or scorn; תִּילוֹן, *tee-lone',* suspension), the last of the four sons of Shimon, of the tribe of Judah (1 Chron. iv:20), B. C. about 1618.

TIMÆUS (tī-mē'us), (Gr. Τίμαιος, *tim'ah-yos,* honored, Timæus), the father of Bar-timæus who was restored to sight by Jesus (Mark x:46), B. C. before 29.

TIMBRELS (tĭm'brĕls). See TABRET.

TIME. 1. *Id-dawn',* (Heb. עִדָּן, a set time), is used in the book of Daniel in a somewhat obscure sense.

Gesenius in his *Lexicon* gives the meaning as prophetic language for year. We quote from Keil's *Commentary* on Dan. iv:16: "Following the example of the LXX, and of Josephus, many ancient and recent interpreters understood by this term years, because the "times" in vii:25; xii:7 are also years, and because in iv:29 mention is made of twelve months, and thereby the time is defined as one year. But from iv:29 the duration of this period cannot at all be concluded, and in vii:25 and xii:7 the times are not years. *Id-dawn* designates generally a definite period of time, whose length or duration may be very different."

2. *Zem-awn',* (Heb. זְמַן, an appointed time), thus "to everything there is a season" (Eccles. iii:1). See also Dan. ii:16. For further treatment of this subject, see TIME, DIVISIONS OF.

TIME, DIVISIONS OF. The following are mentioned in Scripture:

(1) Year. (Heb. שָׁנָה, *shaw-naw',* as a revolution of time), so called from the *change* of the seasons.

The year of the Hebrews consisted of twelve months (1 Kings iv:7; 1 Chron. xxvii:1-15). These appear to have been lunar (see MONTH), and the year would accordingly contain 354 days, 8 hours, 48 minutes, 32.4 seconds. There were two seasons, summer and winter (Ps. lxxiv:17; Zech. xiv:8; Jer. xxxvi:22; Amos iii:15).

The annual festivals were inseparably connected with the agricultural seasons. A strictly lunar year would cause these festivals, as fixed by the calendar, to constantly recede from their appropriate season. It was necessary to bring the lunar year into correspondence with the solar year of 365 days. This was doubtless accomplished by the intercalation of an additional month every three or four years, although the custom is not mentioned in the Bible.

The festivals, holy days, and fasts of the year were as follows:

(1) The Feast of the Passover the 14th day of the first month.

(2) The Feast of Unleavened Bread, in the same month, from the 15th to 21st, inclusive.

(3) The Feast of Pentecost, called also feast of

harvest and "day of first fruits," on the day which ended seven weeks, counted from the 16th of the first month, that day being excluded.

(4) The Feast of Trumpets, on the first day of the seventh month.

(5) The Day of Atonement, a fast, on the 10th day of the seventh month.

(6) The Feast of Tabernacles, or of gathering, from the 15th to the 22d day, inclusive, of the seventh month.

The post-Mosaic festivals are Purim, in the twelfth month of Adar, 13th to 15th day, and dedication, on the 25th day of the ninth month. (See YEAR.)

(2) Month (Heb. חֹדֶשׁ, *kho'desh*, the *new* moon).

The ancient Hebrews called the months by their numbers—first month, second month, third month, etc.—though at the same time they also applied a special name to each month. This double nomenclature had nothing to do, however, with the double course of months which the Jews employed after leaving Egypt, one making the civil and the other the sacred year. The former commenced from the first new moon in October—and this was used in civil and agricultural concerns only—and the latter from the first new moon in April, because they left Egypt on the fifteenth of that month, and it was used in regulating the time of their feasts, etc. The prophets use this reckoning. "From the time of the institution of the Mosaic Law downward, the month appears to have been a lunar one. The cycle of religious feasts, commencing with the Passover, depended not simply on the month, but on the moon; and the new moons themselves were the occasions of regular festivals" (Num. x:10; xxviii:11-14).

The length of the month was regulated by the changes of the moon, but, twelve lunar months making only 354 days and 6 hours, the Jewish year was short of the true solar year by twelve days. To compensate for this difference, the Jews every three years intercalated a *thirteenth* month, which they called *Ve-adar*, the second *Adar*, and thus their lunar year became equal to the solar. The changes of the moon were carefully watched, and a formal announcement made of the appearance of the new moon by sound of trumpets and beacon fires (Num. x:10; Ps. lxxxi:3). These observations were continued throughout Jewish history, though it is evident that the Jews were in possession of calculations by which the course of the moon could be predicted (1 Sam. xx:5, 24, 27). (See MONTH; FESTIVALS; FIRST FRUITS.)

(3) Week (Heb. שָׁבוּעַ, *shaw-boo'ah*, sevened; Gr. σάββατον, *sab'bat-on*, rest).

The division of time into portions of seven days found among many different nations which cannot have adopted it from one another—such as the Chinese, Peruvians, etc.—is by some referred back to the order of the creation, and by others to the "seven planets," the principal fact in ancient astronomy.

The Jews gave no special names to the days of the week, but simply distinguished them by their number, as the first, second, or third day. The names of the days now in use in the English language are derived from the Saxon, in which they had a mythological signification.

Besides weeks of seven days, which were rendered from one Sabbath to another, the Jews had a week of years, or seven years, and a week of seven times seven years, which brought in the fiftieth or jubilee year. (See WEEK.)

(4) Day (Heb. יוֹם, *yome*; Gr. ἡμέρα, *hay-mer'ah*).

The natural day consists of twenty-four hours, or one revolution of the earth upon its axis. The artificial day is the time during which the sun is above the horizon. The civil day is reckoned differently by different nations—some from sunrise to sunrise; others from sunset to sunset; others still from noon to noon, or from midnight to midnight. The Jewish day was reckoned from evening to evening, adopted, as some think, from Gen. i:5, or, as others with more probability hold, from the "use of the lunar calendar in regulating days of religious observance" (Lev. xxiii:32). Their Sabbath, or seventh day, which was the only day *named*—the others were *numbered* merely—began on what we call Friday, at sunset, and ended on what we call Saturday, at sunset (Exod. xii:18). This mode of reckoning days was not uncommon in other Eastern nations. The day was originally divided into morning, noon, and night (Ps. lv:17). But besides, the Jews distinguished six unequal parts, which were again subdivided. (1) *Dawn*, subdivided into *gray dawn* and *rosy dawn*. (2) *Sunrise*. Some supposed that the Hebrews, prior to leaving Egypt, began the day at that time, but discontinued it by divine command, and began at even in order to be different from those nations which worshiped the rising sun. (3) *The heat of the day*, about nine o'clock (1 Sam. xi:11; Neh. vii:3, etc.). (4) *The two noons* (Gen. xliii:16; Deut. xxviii:29). (5) *The cool* (lit. *wind*) *of the day*, before sunset (Gen. iii:8). (6) *Evening*. In Exod. xii:6; xxx:8, margins, occurs the phrase "between the two evenings," which probably is correctly taken to mean "between the beginning and end of sunset."

Figurative. The word "day" is used of a festal day (Hos. vii:5); a birthday (Job iii:1); a day of ruin (Hos. i:11; Job xviii:20); the judgment day (Joel i:15; 1 Thess. v:2; Acts xvii:31); and the kingdom of Christ (John viii:56; Rom. xiii:12). It is also often used to denote an indefinite time (Gen. ii:4; Is. xxii:5). The term "three days and three nights," in Matt. xii:40, denotes the same space of time as "three days" (Matt. xxvii:63, 64). (See DAY.)

(5) Hour (Chald. שָׁעָה, *shaw-aw'*, properly a *look*; Gr. ὥρα, *ho'rah*).

The ancient Hebrews, like the Greeks (Homer, *Iliad*, xxi:3), were unacquainted with any other means of distinguishing the times of day than the natural divisions of morning, midday or noon, twilight, and night (Gen. xv:12; xviii:1; xix:1, 15, 23). The earliest mention of hours occurs in Daniel (iii:15; iv:19; v:5); and even in the Septuagint ὥρα invariably signifies a season of the year, as in Homer and Hesiod. As the Chaldæans claimed the honor of inventing this system of notation (Herod. ii. 119), it is most probable that it was during their residence in Babylon that the Jews became familiar with their artificial distribution of the day. At all events no trace of it occurs before the captivity of that people; while, subsequently to their return to their own land, we find the practice adopted, and, in the time of Christ, universally established, of dividing the day and night respectively into twelve equal portions (Matt. xx:3-5; John xi:9; Acts v:7; xix:34). The Jewish horology, however, in common with that of other Eastern nations, had this inherent defect, that the hours, though always equal to one another, were unequal in regard to the seasons and that as their day was reckoned from sunrise to sunset, and not from the fixed period of noon, as with us, the twelve hours into which it was divided varied, of course, in dura-

tion according to the fluctuations of summer and winter. The midday, which with us is the twelfth hour, the Jews counted their sixth, while their twelfth hour did not arrive till sunset. (See HOURS.)

TIMES, OBSERVER OF (tīms, ŏb-zĕrv'ĕr ŏv), (Deut. xviii:10, 14; Lev. xix:26; 2 Kings xxi:6; 2 Chron. xxxiii:6). See MAGIC; MAGICIANS.

TIMNA (tĭm'nà), (Heb. תִּמְנָע, *tim-naw'*, restraint).

1. A concubine of Eliphaz, son of Esau (Gen. xxxvi:12-22; 1 Chron. i:36), from whom the name passed over to an Edomitish tribe (Gen. xxxvi:40; 1 Chron. i:51). B. C. after 1963.

2. An Esauite "duke" of Edom, in Mount Seir (Gen. xxxvi:40; 1 Chron. i:51). B. C. much after 1963.

TIMNAH (tĭm'na), (Heb. תִּמְנָה, *tim'naw'*), **or TIMNATH** (Heb. תִּמְנַת, *tim-nath'*), portion.

1. An ancient city of the Canaanites (Gen. xxxviii:12), first assigned to the tribe of Judah (Josh. xv:10-57), and afterwards to Dan (Josh. xix:43); but it long remained in the possession of the Philistines (Judg. xiv:1; 2 Chron. xxviii:18; comp. Joseph. *Antiq.* v. 8. 5). It is chiefly noted as the abode of Samson's bride, and the place where he held his marriage feast. It is probably represented by a deserted site now called Tibneh, which is about one hour's journey southwest of Zerah, the residence of Samson.

2. A town of Judah, in the mountain district (Josh. xv:57), where Tamar beguiled Judah into intercourse with her (Gen. xxxviii:12-14).

3. Same as TIMNA, **2.**

TIMNATH (tĭm'nath). See TIMNAH.

TIMNATH-HERES (tĭm'nath-hē'rēz), (Heb. תִּמְנַת חֶרֶס, *tim-nath' kheh'res*, portion of Heres, Judg. ii:9). See TIMNATH-SERAH.

TIMNATH-SERAH (tĭm'nath-sē'rah), (Heb. תִּמְנַת־סֶרַח, *tim-nath' seh'rakh*, portion of abundance, *i. e.*, remaining portion).

A town in the mountains of Ephraim, which was assigned to Joshua, and became the place of his residence and burial (Josh. xix:50; xxiv:30). In Judg. ii:9, it is called Timnath-heres (*portion of the sun*); but the former is probably the correct reading, since a possession thus given to Joshua after the rest of the land was distributed (Josh. xix:50), would strictly be a portion remaining. This was probably the same with the Timnah (Θαμνά, *Thamna*), of Josephus (*Antiq.* iv. 11. 12; *De Bell. Jud.* iii. 3. 5), the head of a toparchy lying between those of Gophna and Lydda, which is recognized in a place called Tibneh, lying northwest of Gophna on the Roman road to Antipatris (*Bibliotheca Sacra*, i. 483), and eight and a half miles southwest of Kefr Hâris.

TIMNITE (tĭm'nīte), (Heb. תִּמְנִי, *tim-nee'*), the designation of Samson's father-in-law (Judg. xv:6), because of his residence at Timnah.

TIMON (tī'mon), (Gr. Τίμων, *tee'mone*, valuable).

The fifth of the seven, commonly called "deacons," who were appointed to act as almoners on the occasion of complaints of partiality by the Hellenistic Jews at Jerusalem (Acts vi:1-6). A. D. 29. (See DEACONS.)

TIMOTHEUS (tĭ-mō'the-ŭs), (Gr. Τιμόθεος, *timoth'eh-os*, honoring God), the Greek form of TIMOTHY (Acts xvi:1; xvii:14, etc.).

TIMOTHY (tĭm'o-thy), (Gr. Τιμόθεος, *tim-oth'eh-os*, honoring God), a young Christian of Derbe, grandson of Lois, and son of Eunice, a Jewess, by a Greek father, who was probably a proselyte (Acts xvi:1; xx:4).

He seems to have been brought up with great care in his family, and to have profited well by the example of the 'unfeigned faith' which dwelt in the excellent women named in 2 Tim. i:5; iii:15.

(1) Conversion and Circumcision. The testimonials which Paul received in Lycaonia in favor of this young disciple, induced the Apostle to make him the companion of his journeys and labors in preaching the Gospel, for which purpose he circumcised him (Acts xvi:2, 3; 1 Tim. iv:6). He became his most faithful and attached colleague; and is frequently named by Paul with truly paternal tenderness and regard.

(2) Paul's Companion. He accompanied Paul to Macedonia, to Philippi, to Thessalonica, and to Berea, where he left him and Silas to confirm the converts (Acts xvii:14). When at Athens, he directed Timothy to come to him (A. D. 52), and thence sent him back to Thessalonica, from whence he afterwards returned with Silas, to Paul at Corinth (Acts xviii:5), where he continued with the Apostle, and is named with Silas at the beginning of the two epistles to the Thessalonians.

(3) Journeys to Macedonia. About A. D. 56, Paul sent Timothy with Erastus into Macedonia (Acts xix:22), and directed him to call at Corinth, to refresh the minds of the Corinthians in the truth. Some time after, writing to this church (1 Cor. iv:17), he recommends to them the care of Timothy, and directs them to send him back in peace.

Timothy returned to Paul in Asia, who there stayed for him, whence they went together into Macedonia and the Apostle joins Timothy's name with his own in the Second Epistle to the Corinthians, which he wrote from this province, about the middle of A. D. 57. He also sends his commendations to the Romans, in the letter which he wrote to them from Corinth, the same year, or about A. D. 58 (Rom. xvi:21).

(4) At Rome. Though it does not appear, by the Acts, that Timothy was with Paul the two years in which he was prisoner at Cæsarea, nor during his voyage to Rome; yet he had accompanied him in his journey to Jerusalem (Acts xx:4), and it is certain he was in Rome when the Apostle wrote to the Philippians, to the Colossians, and to Philemon, because he is named in the titles of these epistles, which were written A. D. 60, 61, 62. The year following, when Paul wrote to the Hebrews (Heb. xiii:23; A. D. 64), he tells them that Timothy was come out of prison; but he mentions no circumstances, either of his imprisonment or delivery.

(5) Last Years. When the Apostle returned from Rome (A. D. 64), he left Timothy at Ephesus (1 Tim. i:3), as the overseer of that church. The first of the two letters addressed to him was written from Macedonia, about A. D. 64 or 65 (1 Tim. v:23). The Apostle recommends him to be more moderate in his austerities, and to drink a little wine, because of the weakness of his stomach, and his frequent infirmities. After Paul came to Rome (A. D. 65), he wrote to him his second letter, which is full of kindness and tenderness for this his dear disciple, and which is justly considered as the last will of the Apostle. He desires him to come to Rome to him before winter, and to bring with him several things that had been left at Troas (2 Tim. iv:9-13). The tradition is, that Timothy retained the charge of the church at Ephesus till his death, and event-

ually suffered martyrdom in that city, under Domitian or Nerva.

TIMOTHY, EPISTLES TO.

The common authorship of these two epistles has seldom been denied; nor, if denied, could the denial be successfully maintained, so marked and so numerous are the points of resemblance between the two, except upon the assumption that the one has been made up from the other. When, however, we proceed to inquire, By *whom* were they written? the question is one which has occasioned in more recent times no small controversy.

If we defer to the testimony of the early ecclesiastical writers, no doubt will remain upon the point. For the high antiquity of these epistles, the allusions to passages in them by Barnabas, Clement of Rome, Polycarp, and Ignatius, sufficiently vouch (Lardner, ii. 20, 38, 79, 96). That they are also to be regarded as genuine productions of the Apostle whose name they bear, is attested by Irenæus (*Adv. Hær.* lib. i., *sub init.* iii. 3. 3); by Theophilus of Antioch, who quotes 1 Tim. ii:1, 2, along with Rom. xiii:7, 8, as part of 'the divine word' (*Ad Autol.* iii. 14); by Clement of Alexandria (*Strom.* ii. 383; *ibid.* p. 448); by Tertullian (*De Præscr. Hæret.* c. 25); by Caius (ap. Euseb. *Hist. Eccles.* vi. 20); by Origen, etc. (comp. Lardner, vol. ii). To this weighty mass of external evidence, there is nothing to oppose of the same kind, for the omission of these epistles by Marcion from his *Apostolicon*, is a fact, to which, from the well-known caprice and prejudice of that heretic, no weight can be attached. Unless, therefore, difficulties of an insurmountable nature are presented by the epistles themselves to our regarding them as the productions of Paul, we must hold their claim to rank as his to be unimpeachable.

1. Objections to Paul's Authorship of First Epistle. That such difficulties are presented by these epistles has been confidently maintained by Eichhorn (*Einleit.* iii. *sq.* 317), and De Wette (*Einleit.* s. 283, *sq.*), as well as by some other scholars of less note. The learned and acute Schleiermacher has also assailed the genuineness of the first epistle in his *Kritisches Sendschreiben an J. C. Gass* (Berlin, 1807); but that of the second he admitted, and not only so, but was wont to censure the attempts of those who rejected it and that to Titus, as 'removing the occasion and the means for the criticism of the first' (Lücke, *Theol. Stud. und Krit.*, 1834, s. 766). To examine all the cavils which these eminent men, in the exercise of that micrologistic criticism, in which it seems characteristic of their nation to delight, would be a task altogether incompatible with the limits within which we are confined. A succinct survey of the more weighty of their objections we shall, however, attempt to supply; beginning with those which are common to both epistles, and proceeding to such as are peculiar to each.

(1) Style Not Pauline. It is objected that the general style of these epistles is not Pauline. 'Has Paul's language in general,' asks Eichhorn, 'the clearness and ease of expression which we find in these pastoral epistles? Is it not much more unpolished, careless, and allied to a prose which has been thrown together, rather than carefully elaborated?' etc. 'The force of such an objection,' Eichhorn adds, 'it is very difficult to make apparent to those who have not the natural gift of discerning modes of writing.' A most convenient difficulty! enabling the critic to retort the charge of incapacity upon all who do not see the characteristics of Paul's style in exactly the same light as they are viewed by him. We shelter ourselves behind the ample authority of Hug, who says of the latter part of the objection, that it 'is absolutely false,' and who replies to the former by asserting for a letter, written by the Apostle to a friend so intimate as Timothy, the right to exhibit a more free and flowing style than would be proper in a letter addressed to a church (*Introd.* Fosdick's transl. p. 569).

(2) Unusual Expressions. Much stress is laid by all who have impugned the Pauline origin of these epistles on the occurrence in them of ἅπαξ λεγόμενα, and forms of expression not elsewhere usual with Paul. But to this it may be replied that the same objection might be offered against many of the unquestioned writings of the Apostle, such, for example, as the epistle to the Galatians, in which fifty-seven ἅπαξ λεγόμενα occur, and the epistle to the Philippians, in which we find fifty-four, etc.; from which it appears but fair to infer that the occurrence of such is, so far as it can prove anything, an evidence for, rather than against, the Pauline origin of these epistles. All such reasonings, however, appear to rest upon too precarious a basis to be allowed much weight. When it is remembered how much the style of a writer is affected by his subject, by his design, by the state of his mind at the time of writing, by the circumstances of the parties for whom his composition is intended, as well as how much in the course of a few years the style of even a very careful writer alters, we shall cease to be much moved by the occurrence in the epistles of such a writer as Paul, of unexpected varieties and peculiarities of expression. The only valid argument that can be urged against the genuineness of a writing from such facts is when it can be shown that the writer has used phrases or words which it is historically impossible that the party to whom the writing is ascribed could have employed; as has been done so successfully in several instances by Bentley, in his work on the *Epistles*, ascribed to Phalaris. No attempt of this sort, however, is made by those who have impugned the authenticity of the Epistles to Timothy; 'not one word has been adduced which can be shown to be foreign to the age of Paul; not a single phrase has been pointed out, of which either the outward form or the conception on which it is based belongs to a later age' (Planck, *Bemerkungen*, etc., s. 17). So far from this, Eichhorn himself admits 'that they have in their language much that is Pauline,' and that the allusion to the Apostle's persecuting zeal before his conversion (1 Tim. i:13), the principles asserted respecting both the substance and the form of Christianity, and the proofs adduced, are highly Pauline (p. 318).

Besides these objections, which apply to both epistles alike, there are some which affect each epistle separately.

(3) Relation to Timothy. To the first epistle it is objected: (1) That it presents Timothy in a light in which it is inconsistent with other notices of him in Paul's epistles to regard him. Here he appears as little better than a novice, needing instruction as to the simplest affairs of ecclesiastical order: whereas, in the first epistle to the Corinthians, written earlier than this, we find him (iv:17) described by Paul as 'My beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church;' and in 1 Thess. i:1-3, we are told that the Apostle had sent him to Thessalonica to establish the believers there, and to comfort them concerning their faith,

If Timothy was so well able to regulate the churches at Corinth and Thessalonica, how, it is asked, can it be supposed that a short while afterwards he should require such minute instructions for his conduct as this epistle contains? To this it may be replied, (a) that in visiting Corinth and Thessalonica Timothy acted as the Apostle's delegate, and had doubtless, received from him minute instructions as to how he should proceed among those to whom he was sent; so that the alleged difference in the circumstances of Timothy when sent to Corinth, and when left in Ephesus, disappears; (b) that it does not necessarily follow, from the injunctions given to Timothy in this epistle, that the writer regarded him as a novice; for they rather respect the application of general principles to peculiar local circumstances, than set forth instructions such as a novice would require; and (c) it is not to be forgotten that the Apostle designed, through Timothy, to present to the church at large a body of instruction which should be useful to it in all ages of its existence.

(2) It is objected that after the church at Ephesus had enjoyed the Apostle's instructions and presidency for three years, it could not have been, at the time this epistle is supposed to have been written by Paul, in such ignorance of ecclesiastical arrangements as the injunctions here given would lead us to suppose. But what is there in the epistle that necessitates such a supposition? It contains many directions to Timothy how he should conduct himself in a church, some of which are certainly of an elementary character, but there is nothing that leads to the conclusion that they were *all* intended for the benefit of the church at Ephesus, or that the state of that church was such as to require that injunctions of this kind should be given for its sake alone. Timothy's sphere of evangelistic effort extended greatly beyond Ephesus; and this epistle was designed at once to guide him as to what he was to do in the churches which he might be called to regulate, and to supply his authority for so doing. Besides, does it not naturally occur that such minute injunctions are just such as a person forging this epistle at a later period, in Paul's name, would be most likely to avoid?

(3) The absence of allusions to events in Timothy's history has been alleged against the Pauline origin of this epistle. A strange objection, and as untenable as strange! This may be seen by a reference to the following passages: i:18; iv: 14; v:23; vi:12.

(4) It is alleged that the writer of this epistle has made such a mistake as Paul could not have made when he classes Alexander with Hymenæus (1 Tim. i:20) as a false Christian, whereas we know from 2 Tim. iv:14, that he was not a Christian at all. But where is the shadow of evidence that the Alexander mentioned in 1 Tim. i:20, is the same person with the Alexander mentioned in 2 Tim. iv:14? Was this name so uncommon in Ephesus that we must needs suppose a blunder, where a writer speaks of one so called as a heretic, simply because in other passages mention is made of one so called who was not a heretic? Nothing can be more obvious than that there were two Alexanders, just as there might have been twenty, known to the Apostle and Timothy; and that of these two one was a heretic and troubler of the church at Ephesus, and the other probably a heathen and an enemy of the Apostle.

(5) In 1 Tim. i:20, mention is made of Hymenæus as a heretic, whom the writer makes Paul say he had excommunicated; but this is a mistake, for in 2 Tim. ii:17, we find Hymenæus still a member of the church at Ephesus, and such a mistake could not have been made by Paul. Here, however, it is assumed without proof, (1) that the Hymenæus of the one epistle is the same as the Hymenæus of the other; (2) that being the same, he was still a member of the same church; and (3) that it was impossible for him, though excommunicated, to have returned as a penitent to the church, and again to have become a plague to it. Here are three hypotheses on which we may account for the fact referred to, and until they be all excluded it will not follow that any blunder is chargeable upon the writer of this epistle.

(6) In 1 Tim. vi:13, the writer refers to our Lord's good confession before Pontius Pilate. Now of this we have a record in John's Gospel; but as this was not written in Paul's time, it is urged that this epistle must be ascribed to a later writer. It is easy to obviate any force that may appear to be in this remark by the consideration that all the prominent facts of our Lord's life, and especially the circumstances of his death, were familiarly known by oral communication to all the Christians before the Gospels were written. Though, then, John's Gospel was not extant in Paul's time, the facts recorded by John were well known, and might therefore be very naturally referred to in an epistle from one Christian to another. Of our Lord's confession before Pilate we may readily suppose that Paul, the great advocate of the spirituality of the Messiah's kingdom, was especially fond of making use.

(7) The writer of this epistle, it is affirmed, utters sentiments in favor of the law which are not Pauline, and teaches the efficacy of good works in such a way as to be incompatible with Paul's doctrine of salvation by grace. This assertion we may safely meet with a pointed denial. The doctrine of this epistle concerning the law is, that it is good if it be used *νομίμως*, as a law, for the purposes which a moral law is designed to serve; and what is this but the doctrine of the epistle to the Romans and Galatians, where the apostle maintains that in itself and for its own ends the divine law is holy, just, and good, and becomes evil only when put out of its proper place, and used for purposes it was never designed to serve? (Rom. vii:7-12; Gal. iii:21, etc.) What the writer here teaches concerning good works is also in full harmony with the Apostle Paul's teaching in his acknowledged epistles (comp. Rom. xii, Eph. v and vi, etc.); and if in this epistle there is no formal exposition of the Gospel scheme, but rather a dwelling upon practical duties, the reason may easily be found in the peculiar character of this as a pastoral epistle—an epistle of official counsels and exhortations to a minister of Christianity.

(8) De Wette asserts that 1 Tim. iii:16, bears marks of being a quotation from a confession or symbol of the church, of which there were none in Paul's day. But what marks of this does the passage present? The answer is, the use of the word *homologomenos*, a technical word, and the word used by the ecclesiastical writers to designate something in accordance with orthodox doctrine. This is true; but as technical words are first used in their proper sense, and as the proper sense of *homologomenos* perfectly suits the passage in question, there is no reason for supposing any such later usage as De Wette suggests. Besides, his argument tells both ways, for one may as well assert that the ecclesiastical usage arose from the terms of this passage, as affirm that the terms

of this passage were borrowed from ecclesiastical usage.

(9) The writer of this epistle quotes *as a part of Scripture* a passage which occurs only in Luke x:7; but as Luke had not written his Gospel at the time Paul is supposed to have written this epistle, and as it is not the habit of the New Testament writers to quote from each other in the way they quote from the Old Testament, we are bound to suppose that this epistle is the production of a later writer. But *does* this writer quote Luke x:7, in the manner alleged? The passage referred to is in ch. v:18, where we have first a citation from Deut. xxv:4, introduced by the usual formula, 'The Scripture saith;' and then the writer adds, as further confirmatory of his position, the saying of our Lord, which is supposed to be quoted from Luke's Gospel. Now we are not bound to conclude that this latter was adduced by the writer as a part of Scripture. It may be regarded as a remark of his own, or as some proverbial expression, or as a well-known saying of Christ's, by which he confirms the doctrine he is establishing. We are under no necessity to extend the formula with which the verse is commenced so as to include in it *all* that the verse contains. The καὶ by itself will not justify this; indeed we may go further, and affirm that the use of καὶ alone rather leads to an opposite conclusion, for had the writer intended the latter clause to be regarded as a quotation from Scripture as well as the former, he would probably have used some such formula as καὶ πάλιν (comp. Heb. ii:13).

(10) De Wette maintains that the injunction in ch. v:23, is so much beneath the dignity of an Apostle, that we cannot suppose it to have proceeded from such a writer as Paul. But what is there in such an injunction less dignified than in many injunctions of an equally familiar nature scattered through Paul's epistles? And in what is it incompatible with the apostolic character that one sustaining it should enjoin upon a young zealous, and active preacher, whom he esteemed as his own son, a careful regard to his health; the more especially when, by acting as is here enjoined, he would vindicate Christian liberty from those ascetic restraints by which the false teachers sought to bind it.

2. Objections to Pauline Authorship of Second Epistle. Such are the principal objections which have of late been urged against the Pauline authorship of the first epistle to Timothy. Let us now turn to glance with equal brevity at those which have been urged against the second. Of these the most weighty are founded on the assumption that this epistle must be viewed as written during the Apostle's first imprisonment at Rome; and as, for reasons to be subsequently stated, we do not regard this assumption as tenable, it will not be necessary to occupy space with any remarks upon them. We may leave unnoticed also those objections to this epistle which are mere repetitions of those urged against the first, and which admit of similar replies.

(1) Reference to Persecutions. In ch. iii:11, the writer enumerates a series of persecutions and afflictions which befell him at Antioch, Iconium, and Lystra, of which he says Timothy knew. Would Paul, it is asked in making such an enumeration, have committed the mistake of referring to persecutions which he had endured *before* his connection with Timothy, and have said nothing of those which he endured *subsequently*, and of which Timothy *must* have known, whilst of the former he *might* be ignorant? But there is no mistake in the matter. Paul has occasion to refer to the knowledge Timothy had of his sufferings for the Gospel. Of these some had occurred before Timothy's connection with him, whilst others had occurred while Timothy was his companion and fellow-sufferer. Of the latter, therefore, Paul makes no specific mention, feeling that to be unnecessary; but of the former, of which Timothy could know only by hearsay, but of which he no doubt did know, for we cannot conceive that any interesting point in Paul's previous history would be unknown to his 'dear son in the faith,' he makes specific enumeration. This fully accounts for his stopping short at the point where Timothy's personal experience could amply supply the remainder.

(2) Different Circumstances. The declaration in ch. iv:7, etc., is incompatible with what Paul says of himself in Phil. iii:12, etc. But respect must be had to the very different circumstances in which the Apostle was when he wrote these two passages. In the one case he viewed himself as still engaged in active work, and having the prospect of service before him; in the other he regards himself as very near to death, and shortly about to enter into the presence of his master. Surely the same individual might in the former of these cases speak of work yet to do, and in the latter of his work as done, without any contradiction.

(3) Allusions to Ceremonies. In chapters i:6, and ii:2, there are allusions to ecclesiastical ceremonies which betray a later age than that of Paul. This is said without reason. The laying on of hands in the conferring of a *karisma* was altogether an apostolic usage; and the hearing of Paul's doctrines was what Timothy, as his companion in travel, could easily enjoy, without our needing to suppose that the Apostle is here represented as acting the part of professor in a school of theology.

(4) Evidence of Authenticity. A survey of these objections, to say nothing of the petty cavils with which De Wette has crowded his pages, and which one can only wonder that such a man should for a moment have deemed worthy of notice, will amply show that no real and insuperable objection lies in the way of our yielding full assent to the claims of these two epistles to Timothy to rank among the productions of the apostle Paul. On the contrary, the entire spirit, tone, character, and contents of these epistles are so truly Pauline, that they carry the evidence of their authenticity with them, and set at defiance the idle ingenuity of men to whom skepticism has become a habit, and who, indifferent to all consequences, seek only to display their learning or acuteness in their assaults upon the sacred writings.

3. Time of Writing. Assuming that these epistles were written by Paul, the question next to be considered respects the *time* when each of them was composed.

(1) After Leaving Ephesus. With regard to the first, it is clear that it was written not long after Paul had left Ephesus for Macedonia (ch. i:3). Now from Acts xx:1, we learn that Paul left Ephesus after the uproar caused by Demetrius, and went into Macedonia. Shall we suppose, then, that it was at this time this epistle was written? Many excellent critics reply in the affirmative; and upon the whole we think this opinion the one to be preferred. It is not, however, without difficulties; the chief of which lies in the fact that Timothy, to whom this epistle is addressed, appears to have been with Paul in Mace-

donia at this time (comp. 2 Cor. i:1). To obviate this objection, it has been suggested that Paul might have written this epistle immediately after leaving Ephesus, and the second to the Corinthians not before the concluding period of his stay in Macedonia; so that Timothy might have visited him in the interval. This appears to remove the difficulty, but it does so by suggesting a new one; for how on this supposition are we to account for the Apostle's delaying so long to write to the Corinthians after the arrival of Titus, by whose intelligence concerning the state of the Corinthian church Paul was led to address them? (See CORINTHIANS, EPISTLES TO THE.) It may be asked also if it be likely that Timothy, after receiving such a charge as Paul gives him in this epistle, would so soon have left Ephesus and followed the Apostle.

(2) Possible Later Period. Pressed by these difficulties, many critics of note have resorted to the hypothesis that this epistle must have been written at a later period, subsequent to the Apostle's first imprisonment at Rome, and upon a journey undertaken by him during the interval between that and his final imprisonment. As the evidence that the Apostle took such a journey is purely hypothetical and inferential, it must be admitted that the hypothesis built upon it as to the date of this epistle rests at the best on somewhat precarious grounds. This hypothesis, besides, seems to assume the possibility of churches remaining in and around Ephesus in a state of defective arrangement and order for a greater length of time than we can believe to have been the case. It is opposed also by what Paul says, ch. iv:12, from which we learn that at the time this epistle was written Timothy was in danger of being despised as a youth; but this could hardly be said of him *after* Paul's first imprisonment, when he must on the lowest computation have been thirty years of age. And, finally, this hypothesis is directly opposed to the solemn declaration of Paul to the elders of the church at Ephesus when he met them at Miletum: 'I know that ye all shall see my face no more' (Acts xx:25), for it assumes that he did see them again and preached to them. These difficulties in the way of the hypothesis of a later date for this epistle seem to us weightier than those which attach to the other supposition.

(3) Prisoner at Rome. With regard to the second epistle, it is certain that it was written at Rome, and whilst Paul was a prisoner there (i:8, 16; ii:9; i:17); but the question arises, was it during his first or his second imprisonment that this took place?

In favor of the first, the most weighty consideration arises out of the fact that the Apostle appears to have had the same individuals as his companions when he wrote this epistle, as he had when he wrote the epistles to the Ephesians, Philippians, and Colossians, and that to Philemon, which we know were written during his first imprisonment at Rome. 'At the beginning of the imprisonment,' says Hug, who has very forcibly stated this argument in favor of the earlier hypothesis, 'when the epistle to the Ephesians was written, Timothy, who was not one of Paul's companions on the voyage to Italy (Acts xxvii:2), was not with him at Rome; for Paul does not add his name in the address with which the epistle commences, as he always did when Timothy was at his side. Timothy afterwards arrived; and accordingly, at the outset of the epistles to the Colossians and Philemon, his name appears with the Apostle's (Col. i:1; Philem. 1); secondly, Luke was in Paul's company (Col. iv:14; Philem. 24); thirdly, Mark was likewise with him (Col. iv:10; Philem. 24); fourthly, Tychicus was then Paul's *diakonos* and letter bearer, and, in particular, was sent to Asia (Eph. vi:21; Col. iv:7, 8). All these circumstances are presented to view in the second epistle to Timothy. Timothy was not with Paul at first, but was summoned to his side (2 Tim. iv:9, 21); secondly, Luke was with him (iv:11); thirdly, he wishes Mark to come with Timothy, so that he must have been with him in the course of his imprisonment (iv:11); fourthly, Tychicus was with him in the capacity of letter-bearer, and, in particular, was sent to Asia (iv:12). Now, in order to suppose that Paul wrote this epistle to Timothy during a second imprisonment at Rome, we must assume that the circumstances of both were exactly the same, etc. We must also assume that Paul at both times, even in the latter part of Nero's reign, was permitted to receive friends during his confinement, to write letters, dispatch messengers, and, in general, to have free intercourse with everybody' (*Introduction*, p. 556, etc., Fosdick's transl.).

(4) Second Imprisonment. The case, as here stated, it must be admitted, is strongly in favor of our assigning the composition of this epistle to the time of Paul's first imprisonment at Rome. On the other hand, the difficulties lying in the way of this seem insuperable. Hug's reasoning assumes that the epistle must have been written in the *early* part of the Apostle's imprisonment, else Timothy could not have been absent at the time of its composition. But that this is utterly inadmissible the following considerations show:—

(1) When Paul wrote to the Colossians, the Philippians, and Philemon, Demas was with him; when he wrote this epistle to Timothy, Demas had forsaken him, having loved this present world and gone to Thessalonica (iv:10).

(2) When Paul wrote to the Ephesians, Colossians, Philippians, and Philemon, he was in good hopes of a speedy liberation from his imprisonment; when he wrote this epistle to Timothy he had lost all these hopes, and was anticipating death as near at hand (iv:6-8).

(3) At the time this epistle was written Paul had been, if not oftener, at least once, before the bar of the emperor, when he had offered his apology (iv:16).

(4) Tychicus, the bearer of the letters to the Colossians, had been despatched from Rome *before* this epistle to Timothy was written (iv:12).

(5) At the time the epistles to the Colossians and Philemon were written, Aristarchus was with Paul; by the time this was written Aristarchus had left Paul (iv:11). All these circumstances forbid our supposing that this second epistle to Timothy was written before the epistles above named, that is, in the early part of Paul's first imprisonment at Rome. Shall we then assign the epistle to a later period of that same imprisonment? Against this also lie difficulties. Before we can admit it we must suppose that Timothy and Mark, who did not accompany Paul to Rome, had shortly after followed him thither, and, after remaining awhile, left Paul, and were again requested by him in this epistle to return; that during the interval of their absence from Rome, Paul's first trial had occurred; and that, yet even before he had so much as appeared before his judges, he had written to his friends in terms intimating his full confidence of a speedy release (Phil. i:25; ii:24; Philem. 22). These circumstances may perhaps admit of explanation; but there are others which seem to present insuper-

able difficulties in the way of the supposition, that this epistle was written at any period of Paul's first imprisonment at Rome.

(a) Paul's imprisonment, of which we have an account in the Acts, was of a much milder kind than that in which he was at the time he wrote this epistle. In the former case he was permitted to lodge in his own hired house, and to receive all who came to him, being guarded only by a single soldier; in the latter he was in such close confinement that Onesiphorus had no small difficulty in finding him, he was chained, he suffered evil even unto bonds as a malefactor, his friends had mostly deserted him, and he had narrowly escaped destruction from the Roman tyrant (i:16-18; ii:9; iv:6, 7, 8, 18).

(b) In ch. iv:13, he requests Timothy to bring with him from Troas some books, parchments, etc., which he had left at that place. If we suppose the visit here referred to the same as that mentioned in Acts xx:5-7, we must conclude that these documents had been allowed by the Apostle to lie at Troas for a space of seven or eight years, as that length of time elapsed between the visit to Troas, mentioned by Luke, and Paul's first imprisonment at Rome. This is surely very unlikely, as the documents were plainly of value to the apostle; and if by *phialonace* in this passage, he meant a *cloak* or *mantle,* the leaving of it for so long a time unused, when it might have been of service, and the sending so anxiously for it, when it could be of little or none, as the Apostle's time of departure was at hand, must be allowed to be not a little improbable.

(c) In ch. iv:20, Paul speaks of having left Trophimus sick at Miletus. Now this could not have been on the occasion referred to in Acts xx:15; for subsequent to that Trophimus was with Paul at Jerusalem (Acts xxi:29). It follows that Paul must have visited Miletus at a subsequent period; but he did not visit it on his way from Jerusalem to Rome on the occasion of his first imprisonment; and this, therefore, strongly favors the hypothesis of a journey subsequent to that event, and immediately antecedent to the writing of this epistle. The attempt to enfeeble the force of this by translating *apelipon* 'they left,' etc., and understanding it of messengers from Ephesus coming to visit Paul, is ingenious, but can hardly be admitted, as no sound interpreter would forcibly supply a subject to a verb where the context itself naturally supplies one.

(d) In ch. iv:20, the Apostle says 'Erastus abode in Corinth.' Such language implies that shortly before writing this epistle the Apostle had been at Corinth, where he left Erastus. But before his first imprisonment Paul had not been at Corinth for several years, and during the interval Timothy had been with him, so that he did not need to write to him at a later period about that visit (Acts xx:4). Hug contends that *emeine* simply expresses the fact that Erastus was then residing at Corinth, without necessarily implying that Paul had left him there; but would the Apostle in this case have used the aorist?

On these grounds the hypothesis has been adopted that Paul, after his first imprisonment, was set at liberty, resumed his missionary labors, was again apprehended, and wrote this epistle during his second imprisonment. Whichever hypothesis we adopt we shall encounter difficulties; but the latter seems, upon the whole, the preferable (comp. the *Introductions* of Horne, Hug, Michaelis, Eichhorn; Hemsen's *Leben Pauli;* Paley's *Horæ Paulinæ,* etc.).

4. Design. The *design* of the first epistle is partly to instruct Timothy in the duties of that office with which he had been intrusted, partly to supply him with credentials to the churches which he might visit, and partly to furnish through him guidance to the churches themselves. It may be divided into *three* parts, exclusive of the introduction (i:1, 2), and the conclusion (vi:20, 21).

(1) Reminding Timothy of His Duties. In the *first* of these parts (i:3-20) the Apostle reminds Timothy generally of his functions, and especially of the duties he had to discharge in reference to certain false teachers, who were anxious to bring the believers under the yoke of the law.

(2) Instructions Concerning Order of Worship. In the *second* (ii-vi:2) he gives Timothy particular instructions concerning the orderly conducting of divine worship, the qualifications of bishops and deacons, and the proper mode of behaving himself in a church.

(3) Concerning the Ephesians. In the *third* (vi:3-19) the Apostle discourses against some vices to which the Christians at Ephesus seem to have been prone.

The design of the second epistle is partly to inform Timothy of the Apostle's trying circumstances at Rome, and partly to utter a last warning voice against the errors and delusions which were corrupting and disturbing the churches. It consists of an inscription (i:1-5); of a series of exhortations to Timothy to be faithful in his zeal for sound doctrine, patient under affliction and persecution, careful to maintain a deportment becoming his office, and diligent in his endeavors to counteract the unhallowed efforts of the false teachers (i:6; iv:7); and a conclusion in which Paul requests Timothy to visit him, and sends the salutations of certain Christians at Rome to Timothy, and those of the Apostle himself to some believers in Asia Minor.

5. Literature. Paterson, *Commentary,* Lond. 1848; Ellicott, *Commentary,* Bost. 1866; Alford, *Commentary,* 1866; Lange, *Commentary,* 1868.

TIN (tĭn), (Heb. בְּדִיל, *bed-eel'*; Sept. κασσίτερος, *kas-sit'er-os*).

If this substance be really intended by the Hebrew word, which seems somewhat doubtful, it is first mentioned among the metals which were to be purified by fire found among the prey taken from the Midianites (Num. xxxi:22). It is also named among the articles of commerce which the Tyrians received from Tarshish (Ezek. xxvii:12); and a leveling instrument of *bed-eel'* used by builders is noticed in Zech. iv:10. (Marg. "stone of tin.") The Hebrew word also denotes the *alloy* of lead, tin, and other inferior metals, combined with silver in the ore and separated from it by smelting (Is. i:25).

TINKLING. See BELL; DRESS.

TINSHEMETH (tin-shē'meth), (Heb. תִּנְשֶׁמֶת, *tan-sheh'meth* swan, Lev. xi:18; Deut. xiv:16).

There is good reason to believe that this is not the true meaning of the word thus rendered in our common version, for the swan is not a bird which, in migrating to the south, even during the coldest seasons, appears to proceed further than France or Spain, though no doubt individuals may be blown onwards in hard gales to the African shore. In all probability the bird referred to is the porphyrion or *purple gallinula.* The porphyrion is superior in bulk to our water-hen or gallinula, has a hard crimson shield on the forehead, and flesh-colored legs; the head, neck, and sides are of a beautiful turquoise blue, the upper and back parts of a dark but brilliant indigo.

The porphyrion is a remarkable bird, abounding in the southern and eastern parts of Europe and western Asia, feeding itself standing on one leg, and holding its food in the claws of the other. It was anciently kept tame in the precincts of pagan temples, and therefore perhaps was marked unclean, as most, if not all, the sacred animals of the heathens were. C. H. S.

TIPHSAH (tĭf'sah), (Heb. תִּפְסַח, *tif-sakh'*, a fording place; Sept. Θεσρά, *thes-rah'*, Thesra), a large and opulent city on the western bank of the Euphrates.

It is doubtless the same as the Thapsacus of the Greeks and Romans. The name means 'ford;' and the town was, in fact, situated at the lowest fording place of the Euphrates; whence it became the point of trading communication between the natives east and west of the river. On this account, and as commanding the ford, the possession of the place was deemed of great importance by the ruling powers of the day (Xenoph. *Anab.* i, 4-11; Arrian, ii, 13; iii, 7; Strabo, xvi, p. 1082; Q. Curtius, x, 1-9). This circumstance explains the contentions of the kings of Syria and Egypt respecting Carchemish, which was a strong place a little lower down the river, at the junction of the Chaboras. Solomon obtained possession of Tiphsah (1 Kings iv:24), probably in connection with the series of operations (of which the building or fortification of Tadmor was one) adopted by him for the purpose of drawing the eastern trade into his own dominions. (See SOLOMON; TADMOR.) It was attacked by Menahem, king of Israel, who inflicted great cruelties on the inhabitants (2 Kings xv:16). Nothing remains of Tiphsah at the present day except the name; but the site is supposed to be marked by the village of Ed-Deyr.

TIRAS (tī'răs), (Heb. תִּירָס, *tee-rawce'*, longing, desire). The youngest son of Japheth, the son of Noah (Gen. x:2), B. C. 2514.

TIRATHITES (tī'rath-ītes), (Heb. תִּרְעָתִי, *teer-aw-thee'*, gate).

One of the three families of Scribes residing at Jabez (1 Chron. ii:55), the others being the Shimeathites and Suchathites.

TIRE (tīr), (Heb. פְּאֵר, *peh-ayr'*), an ornamental headdress (Ezek. xxiv:17, 23). The term *peh-ayr'* is elsewhere rendered "goodly" (Exod. xxxix:28); "bonnet" (Is. iii:18; Ezek. xliv:18); and "ornament" (Is. xli:10). (See DRESS).

TIRHAKAH (tir'ha-kah), (Heb. תִּרְהָקָה, *teer-haw'-kaw*, Ethiopic derivation), king of Cush (Ethiopia in the Common Version), who in the days of Hezekiah came out against Sennacherib when he was making war on Judah (2 Kings xix:9; Is. xxxvii:9), B. C. about 703. He is the *Tarakos'*, of Manetho, the third king of the twenty-fifth dynasty, and the *Tĕrakon'*, of Strabo (xv:687), with whom the twenty-fifth Ethiopic dynasty came to an end.

His successful opposition to the power of Assyria is recorded on the walls of a Theban temple, for at Medinet Habu are the figure and the name of this king and the captives he took. That Tirhakah ruled at Napata, now Gebel Berkel, and in the Thebaid at the same period, is proved by the additions he made to the temples of Thebes, and by the monuments he built in Ethiopia. That he was a very potent monarch is evident from his defeat of Sennacherib, as well as from the monuments he has left both in Egypt and Ethiopia, and his maintenance of the Egyptian possessions in Asia. J. R. B.

TIRHANAH (tĭr'ha-nah), (Heb. תִּרְחָנָה, *teer-khan-aw'*, inclination or favor), the second son of Caleb ben-Hezron by his concubine Maachah (1 Chron. ii:48), B. C. about 1618.

TIRIA (tĭr'i-à), (Heb. תִּירְיָא, *tee-reh-yaw'*, fear), the third son of Jehaleleel of the tribe of Judah (1 Chron. iv:16), B. C. about 1618.

TIRSHATHA (tĭr-shā-thă), (Heb. with the article, הַתִּרְשָׁתָא, *hat-teer-shaw-thaw'*), a title borne by Zerubbabel and Nehemiah, as Persian governors of Judæa (Ezra ii:63; Neh. vii:65, 70; viii:9; x:1).

It seems to come from the Persian *torsh*, 'severe,' and, in that case, would be equivalent to 'your severity:' comp. *'dread sovereign.'* It is used of Assyrian (2 Kings xviii:24; Is. xxxvi:9), Median (Jer. li:28), Persian (Esth. viii:9; ix:3), and Babylonian under governors (Jer. li:57; Ezek. xxiii:6, 23).

TIRZAH (tĭr'zah), **1.** (Heb. תִּרְצָה, *teer-zaw'*, delight). This tree is mentioned only once in Scripture, namely in Is. xliv:14. 'He (that is, the carpenter, ver. 13) heweth him down cedars, and taketh the cypress (*teer-zaw'*) for the purpose of making an idol.'

There is no doubt but the wood must have been of a texture fit to be worked, as well as to retain the shape given to it. Though translated 'cypress,' we have no proof that this tree was intended, but it is well suited for the purpose indicated (BEROSH). The Greek translators, Aquila and Theodotion, have employed a word which denotes the wild or forest oak. The oldest Latin version renders the Hebrew word by *ilex*, 'the evergreen oak.' As the wood of this species is well-fitted for being worked into images, and was so employed by the ancients, it is possible that it may be that intended, though we have no satisfactory proof of its being so. (See CYPRESS.)

2. (Heb. תִּרְצָה, *teer-tsaw'*, delight; Sept. Θερσά, Thersa). An ancient Canaanitish city (Josh. xii:24), pleasantly situated (Cant. vi:4), which Jeroboam made the capital of his kingdom, and which retained that rank till Samaria was built by Omri (1 Kings xiv:17; xv:21, 33; xvi:6, 23). Teîasîr, thirteen miles northeast of Samaria, is suggested as the site of the ancient city.

3. The last of the five daughters of Zelophehad (Num. xxvi:33; xxvii:1; xxxvi:11; Josh. xvii:3). (See ZELOPHEHAD.)

TISHBITE (tĭsh'bīte), (Heb. with the article, הַתִּשְׁבִּי, *hat-tish-bee'*; Sept. Θεσβίτης, *thes-bee'tace*. Thesbite), the Gentile name of Elijah—'Elijah the Tishbite' (1 Kings xvii:1, 2; xxi:17; 2 Kings i:3, 8; ix:36)—derived from a town called Tishbi in the tribe of Naphtali, the name of which occurs only in Tob. i:2, *Thisbe* (See Reland, *Palæstina*, p. 1035).

TISRI (tĭs'rī), (Heb. תִּשְׁרִי, *tish-ree'*, from a root which denotes *to begin*), was the first month of the civil, and the seventh month of the ecclesiastical year, in which fell the Festival of Atonement and that of Tabernacles.

In 1 Kings viii:2, it is termed the month of Ethanim, that is, the month of streaming rivers, which are filled during this month by the autumnal rains. It corresponds with our September-October.

TITHE, TITHES (tīth, tīthes), (Heb. מַעֲשֵׂר, *mah-as-ayr'*, a tenth, Lev. xxvii:30, 31, 32, etc.; Sept. δεκάτη, *dek-at'ay*, a tenth, a part; Vulg, *decimæ*).

The Hebrew term is plainly derived from the word signifying 'ten,' which also means 'to be rich;' hence ten is the *rich* number, because *including* all the units under it. This number seems significant of completeness or abundance in many passages of Scripture. Jacob said unto Laban, 'Thou hast changed my wages these ten times' (Gen. xxxi:41); 'Am not I better to thee than ten sons?' (1 Sam. i:8). 'These ten times have ye reproached me' (Job xix:3); 'Thy pound hath gained ten pounds' (Luke xix:16), etc. This number, as the end of less numbers and beginning of greater, and as thus signifying perfection, sufficiency, etc., may have been selected for its suitableness to those Eucharistic donations to religion, etc., which mankind were required to make probably in primeval times. Abraham gave to Melchizedec, 'priest of the most high God,' a tenth of all the spoils he had taken from Chedorlaomer (Gen. xiv:20; Heb. vii:4). The incidental way in which this fact is stated seems to indicate an established custom. Jacob's vow (Gen. xxviii: 22) seems simply to relate to *compliance* with an established custom; his words are, literally, 'And all that thou shalt give me, I will assuredly tithe it unto thee.'

(1) Mosaic Law. The Mosaic law, therefore, in this respect, as well as in others, was simply a reconstitution of the patriarchal religion. Thus, the consecration of a portion of the military spoils is commanded (Num. xxxi:31, *sq.*). For the law concerning tithes generally, see Lev. xxvii:30, etc., where they are first spoken of as things already known.

These tithes consisted of a tenth of all that remained after payment of the first-fruits of seeds and fruits, and of calves, lambs, and kids. This was called the first tithe, and belonged to God as the sovereign and proprietor of the soil (Lev. xxvii:30-32; 2 Chron. xxxi:5, 6). The proceeds of this rent, God, as king, appropriated to the maintenance and remuneration of his servants the Levites, to be paid to them in their several cities (Num. xviii:21-24). A person might redeem or commute in money his tithes of seeds and fruits, by adding the value of a fifth part to them (Lev. xxvii:31). Out of this tithe the Levites paid a tenth to the priests, called the tithe of tithes, or tithe of holy things (Num. xviii:26-28); and another tithe of the produce of the fields belonging to their cities (ver. 29). The first tithe being paid, the proprietor had to set apart out of the remainder a second tithe, to be expended by him in the courts of the tabernacle, in entertaining the Levites and his own family, etc. (Deut. xii: 17). If the trouble and expense of transporting this second tithe in kind to the tabernacle were too great, he might turn it into money, but this he must take in person, and expend there for the appointed purpose (verses 24-28). It seems that the people were left to their own consciences in regard to the just payment of their tithes, subject, however, to the solemn declaration 'before the Lord,' which they were required to make concerning it every third year (Deut. xxvi:12-16). Possibly the Levites were not prohibited from taking due care that they received their rights, inasmuch as in later times, at least, they paid their own tithes to the priests under sacerdotal supervision (Neh. x:38).

(2) Moderate Payments. Upon examination it will be found that the payments required by Moses of the Jewish people were exceedingly moderate, and were no doubt easily borne till they chose to incur the additional expenses of a regal establishment. It pleased God, while sustaining the relation to them of sovereign and proprietor of the land, to acquire the same quitrent of one-tenth which was usually paid to the kings in other nations (1 Sam. viii:14, 15, 17). Aristotle speaks of it as 'an ancient law' at Babylon (*Œconomic.* lib. ii, *sub fin.*).

In Egypt one-fifth was paid to the king, which was more than the first fruits and first and second tithes put together. This quitrent God appointed to be paid to the Levites for their subsistence, since their festive share in the second tithes can hardly be accounted part of their income. They had, as a tribe of Israel, an original right to one-twelfth of the land, for which they received no other compensation than the tithes, subject to the sacerdotal decimation, their houses, and glebes. In return for these, they consecrated their time and talents to the service of the public. (See LEVITES.)

The payment of tithes, etc., was re-established at the restoration of religion by Hezekiah (2 Chron. xxxi:5, 6, 12), and upon the return from the captivity by Nehemiah (x:37; xii:44; xiii:5).

The prophet Malachi reproves the people for their detention of the tithes, etc., for which they had brought a divine chastisement by famine upon themselves, and promises a restoration of plenty upon their amendment (iii:8-12; comp. Prov. iii: 9, 10; Ecclus. xxxv:9).

In our Savior's time the Pharisees scrupulously paid their tithes, but neglected the weightier matters of the law. His comment on their conduct conveys no censure on their punctiliousness on this point, but on their neglect of more important duties. 'These *ought ye to have done*, and not to leave the other undone' (Matt. xxiii:23; Luke xviii:12). In regard to payment of tithes to Melchizedec (Heb. vii:4, etc.), see Stuart, *On the Hebrews;* Professor Wilson, *On the Priesthood of Christ.* On the Jewish tithes, see Hottinger, *De decimis Judæorum,* Lugdun. Batav. 1713; Michaelis, *On the Laws of Moses,* by A. Smith, Lond. 1814, vol. iii, pp. 141-146; and *On the Heathen Tithes;* Rose's *Inscriptiones Græcæ,* Lond. 1825; p. 215; Keil, *Bib. Arch.;* Nordhausen, 1855. *Ency. Brit.* 9th edit. Speaker's *Com. on Genesis, Numbers, Leviticus and Deut.*

J. F. D.

TITLE (tī't'l), (Gr. τίτλος, *tit'los*, John xix:19), the inscription of the crime, for which men were punished, publicly displayed, as, for example, on the cross of such as were crucified.

TITTLE (tĭt't'l), the diminutive of *tit*, hence = *minimum*, the very least of a thing. It stands for the Greek κεραία, *ker-ah'yah*, little horn (Matt. v: 18; Luke xvi:17).

TITUS (tī'tus), (Gr. Τίτος, *tee'tos*, Titus), a Christian teacher and companion and fellow laborer of St. Paul.

(1) Conversion. He was of Greek origin, but was converted by the Apostle, who therefore calls him his own son in the faith (Gal. ii:3; Tit. i:4). He was one of the "certain other" persons sent by the church of Antioch to Jerusalem to consult the Apostles, and it was not judged necessary that he should receive circumcision (Acts xv:2; Gal. ii:1).

(2) Paul's Companion. After a time we find him in company with Paul at Ephesus, whence he was sent to Corinth (2 Cor. xii:18), where he was well received, discharged with discretion the task confided to him, and declined to suffer the church to defray his expenses (2 Cor. viii:13, 16). He then proceeded to Macedonia, and at Philippi rejoined his master, who had vainly been expecting him at Troas (2 Cor. vii:6; ii:12, 13). He was then employed by Paul in preparing the col-

lection for the poor saints in Judea, and, as an incident of this mission, became the bearer of the second epistle to the Corinthians (2 Cor. viii: 16, 17, 23).

(3) At Crete. On a subsequent journey, Titus was left by the apostle in Crete, to establish and regulate the churches in that island (Titus i:5), and he was still there when he received the epistle from St. Paul which bears his name (Titus iii: 12). He is therein desired to join the Apostle at Nicopolis; and it is presumed that he did so, and afterwards accompanied him in his last journey to Rome, whence he was sent into Dalmatia (2 Tim. iv:10).

(4) Death, etc. Tradition states that Titus eventually returned to Crete, and died there at the age of 94; that he became permanent bishop of the island; and that he is buried at Candia. "Titus" was the watchword of the Cretans during their war with the Venetians.

TITUS, EPISTLE TO.

(1) Genuineness. The genuineness of this epistle is attested by a large body of evidence, and seems never to have been questioned, except by the heretic Marcion, and that upon the most frivolous grounds (Tertullian, *Adv. Marcion.* v, 21), until, in recent times, it was attacked by Eichhorn and De Wette. It is manifestly quoted by Clement of Rome (*Ep. ad Cor.* cap. 2); and it is referred to as the production of Paul by Irenæus (iii, 3. sec. 4); as part of the Divine Word by Theophilus (*Ad. Antol.* iii, sec. 14); as Paul's, by Clement of Alexandria (Strom. lib. i, p. 299, and in many other places); by Tertullian (*De Præser. Hær.* c. 6); and by Origen, in many places (Lardner, *Works,* vol. ii, 8vo). The objections of the German critics are founded chiefly upon the difficulty of ascertaining the proper date of this epistle, and upon minute peculiarities in its style and sentiments. The latter class of objections are so much identical with those already considered in reference to the Epistle to Timothy, that it is unnecessary to enter upon any examination of them here. To the former the best reply will be furnished by ascertaining, if possible, when and where the epistle was written; but even should we fail in this, it would be strange were we to relinquish our conviction of the authenticity of an ancient writing simply because, possessing very imperfect information as to many parts of the alleged author's history, we were unable to say with certainty when he was in circumstances to compose it.

(2) Time of Writing. It is evident from the epistle itself that at the time it was written Paul had recently visited Crete (ch. i, 5); that he was about to spend the winter in Nicopolis (ch. iii, 12); and that Apollos was about to visit Crete, on his way to some other place (ch. iii, 13). These points may serve, in some measure, if not as indices to the exact time when this epistle was written, at least as criteria by which to test the truth of any hypothesis that may be suggested on this subject.

We learn from the Acts of the Apostle that Paul visited Crete on his voyage to Rome (ch. xxvii: 7); but the shortness of his visit at that time, the circumstances under which it was made, and the improbability of his expecting to spend the ensuing winter at Nicopolis, place it out of the question to suppose that it was to this visit he refers in this epistle. As this is, however, the only visit recorded by Luke, in rejecting it we are forced to suppose another visit, and to find some period in the Apostle's life when it was probable that such a visit was paid.

It has been suggested by Hug that the period referred to in Acts xviii:18, 19 admits of our placing this visit to Crete within it. Paul at that time, was on his journey from Corinth to Palestine, but on some account or other landed at Ephesus. This leads to the suggestion that the Apostle must either voluntarily have departed from the usual course in order to visit some place lying between Corinth and Ephesus; or that he must have been driven by stress of weather from the course he meant to pursue. In either case the probability of his visiting Crete at that time is strong. We find, from the mention made by Paul in this epistle of Apollos, that he, on his way from Ephesus to Corinth (Acts xviii:24; xix:1), was to touch at Crete; which renders it not improbable that it was customary for ships sailing between these two ports to call at Crete by the way; and Paul may have availed himself of this practice in order to visit Crete before going to Palestine. Or he may have sailed in a ship bound directly from Corinth to Palestine, and have been driven out of his course, shipwrecked on Crete, and obliged to sail thence to Ephesus as his only remaining method of getting to his original destination—a supposition which will not appear very improbable when we remember that Paul must have suffered several shipwrecks of which Luke gives no account (2 Cor. xi:23, 26); and that his getting to Ephesus on his way from Corinth to Palestine is a fact for which, in some way or other, we are bound to account.

(3) At Ephesus. It was whilst staying on this occasion at Ephesus that Hug supposes Paul to have written this epistle. As confirmatory of this may be adduced the two other facts referred to as mentioned in the Epistle itself, viz., the visit of Apollos to Crete, and Paul's intention to winter at Nicopolis. From Acts xix:1 we learn that during the time Apollos was residing at Corinth, whence he had gone from Ephesus, Paul was engaged in a tour through the upper coasts (viz., Phrygia and Galatia; comp. Acts xviii:23), which ended in his return to Ephesus. This tour was commenced after the apostle had been at Jerusalem and Antioch (ch. xviii:22). It appears, therefore, that Paul left Antioch much about the same time that Apollos reached Corinth. But Apollos went to Corinth from Ephesus, Paul went to Jerusalem from Ephesus. At this city, therefore, they must have met; and before leaving it Paul probably wrote this epistle, and gave it to Apollos to deliver to Titus at Crete, on his way to Corinth.

Further, Paul went up to Jerusalem to keep the feast; after which he visited Antioch, and then traveled for some considerable time in upper Asia. He, therefore, probably spent the winter somewhere in Asia Minor. Now there was a town named Nicopolis, between Antioch and Tarsus, near to which, if not through which, Paul must pass on his way from Antioch to Galatia (Strabo, lib. xiv, p. 465, ed. Casaubon, fol. 1587). May not this have been the very place referred to in Titus iii:12? In such a locality it was quite natural for Paul to desire to spend the winter; and as Titus was a native of Asia it would be well known to him, especially if he knew what route the apostle designed to pursue. All this supports the hypothesis that Paul wrote this epistle before leaving Ephesus to go to Syria.

Another circumstance in favor of this hypothesis is the close resemblance in sentiment and phraseology between this epistle and the first epistle to Timothy. This resemblance is so close, and in some particulars so peculiar, that we are nat-

urally led to conclude that both must have been written whilst the same leading ideas and forms of expression were occupying the Apostle's mind. Now the first Epistle to Timothy was most probably written after Paul had left Ephesus the second time to go into Macedonia (see TIMOTHY, EPISTLES TO), that is, about two years and a half after the period when Hug supposes the Epistle to Titus to have been written. To some this may appear too long a time to justify any stress being laid upon the similarity of the two epistles in this question of their respective dates; but when it is remembered that during the interval Paul had been dealing at Ephesus with very much the same class of persons, to whom a great part of both epistles refer, and that both are addressed to persons holding the same peculiar office, the force of this objection will be weakened.

Such is Hug's hypothesis. To us it appears to be worthy of all respect. The only one which can compete with it is that which Benson, Paley, Pearson, and several other British scholars have adopted, viz., that this epistle was written after Paul's first imprisonment at Rome, and while he was residing probably at Nicopolis in Macedonia. As this hypothesis, however, is formed solely *out of the epistle itself*, it can be legitimately resorted to only when no other, supported by external authority, can be found. If Hug's hypothesis be not untenable, it must on this account claim the preference. W. L. A.

TIZITE (ti'zīte), (Heb. הִיצִי, *tee-tsee'*), the designation of Joha the son of Shimri (1 Chron. xi:45).

TOAH (tō'ah), (Heb. תֹּחַ, *to'akh*, inclined, lowly), a Kohathite Levite, ancestor of Samuel (1 Chron. vi:34), called TOHU (1 Sam. i:1), and NAHATH (1 Chron vi:26).

TOB (tŏb), (Heb. טוֹב, *tobe*, good), a region or district beyond the Jordan into which Jephthah withdrew when expelled from Gilead (Judg. xi:5). Hanun, king of Ammon, drew soldiers from Tob (2 Sam. x:6, R. V.).

It was probably the district of Gilead known in Greek as the land of Tubias (1 Macc. v:13; comp. 2 Macc. xii:17). Exact situation is debatable.

TOB-ADONIJAH (tŏb' ăd-o-nī'jah), (Heb. טוֹב אֲדֹנִיָּהּ, *tobe ad-o-nee-yah'*, good is Adonijah), one of the Levites sent by Jehoshaphat through the cities of Judah to teach the law to the people (2 Chron. xvii:8), B. C. 910.

TOBIAH (to-bī'ah), (Heb. טוֹבִיָּה, *to-bee-yaw'*, goodness of Jehovah).

1. A base Samaritan, who, having raised himself from a state of slavery to be a trusted favorite of Sanballat (Neh. ii:10, 19), did his utmost to gratify his master by resisting the proceedings of Nehemiah in rebuilding the walls of Jerusalem. Tobiah entered into a league with Sanballat and the surrounding nations against the Jews (Neh. vi:17). These dishonest practices and the use of threats alike proved nugatory (Neh. ii:19, 20). Nehemiah, however, was obliged to leave Jerusalem. By this absence Tobiah profited, in order, with the aid of his relative Eliashib, the priest, to get himself comfortably and splendidly established in 'a great chamber in the house of God' (ch. xiii:4). But his glory was short lived. Nehemiah returned and caused him and his household stuff to be ignominiously cast out of the Temple (Neh. xiii:4-9). This is the last that we know of this member of that vile class who are ready and unscrupulous tools in the hands of their superiors for any dishonorable undertaking. J. R. B.

2. Children of Tobiah were among those who returned from Babylon with Zerubbabel, and were unable to prove their kinship with the Israelites (Ezra ii:60; Neh. vii:62). (B. C. before 536.)

TOBIJAH (to-bī'jah), (Heb. same as TOBIAH).

1. A Levite whom Jehoshaphat sent with others to teach the law in the cities of Judah (2 Chron. xvii:8). (B. C. 910.)

2. A Jew of the captivity from whom the prophet Zechariah was commanded to obtain silver and gold of which to make crowns to put on Joshua's head (Zech. vi:10, 14). (B. C. 519.)

TOBIT, BOOK OF (tō'bit, bŏŏk ŏv), (Sept. Τωβίτ, *toh-bit'*; Τώβήτ, *toh'bate'*; Vulg. *Tobias, Tobis*), (see APOCRYPHA), one of the deutero-canonical books, containing the private history of a venerable and pious old man of this name, who was carried captive into Assyria by Shalmaneser.

Nothing is known with certainty respecting either the author or the age of the book. Professor Stewart ascribes it to an early period of the exile. The question has been first raised in modern times, whether this book is a true history or a moral fiction. All ancient writers looked upon it as historical and authentic. As far as we have been able to ascertain, Luther was the first who doubted its historic truth. Gutmann, a modern Jewish Rabbi, adopts the opinion that it is a fiction founded on facts. Its authority in the early Christian church is beyond question. W. W.

TOCHEN (tō'ken), (Heb. תֹּכֶן, *to'ken*, task, measure), a town of Simeon (1 Chron. iv:32), probably the same called TELEM (Josh. xv:24), and TELAIM (1 Sam. xv:4).

TOGARMAH (to-gär'mah), (Heb. תּוֹגַרְמָה, *to-gar-maw'*).

According to Moses Chorenesis, the Armenians consider themselves to be descended from Gomer, through Torgom, and therefore they call themselves the *house of Torgom*. The sons of Gomer were Ashkenaz, Riphath, and Togarmah (Gen. x:3; 1 Chron. i:6).

Armenia was, according to Strabo (xi:13, 9, p. 529), distinguished by the production of good horses (comp. Xenoph. *Anab.* iv, 5, 24; Herod. vii, 40). This account harmonizes with the statement that the house of Togarmah traded in the fairs of Tyre in horses, and horsemen, and mules (Ezek. xxvii:14). The situation of Togarmah was north of Palestine: 'Gomer and all his bands; the house of Togarmah of the north-quarters' (Ezek. xxxviii:6). (See ARARAT; ARMENIA; NATIONS, DISPERSION OF.)

TOHU (tō'hu), (Heb. תֹּחוּ, *to'khoo*, lowly), an ancestor of Samuel (1 Sam. i:1), called TOAH in 1 Chron. vi:34.

TOI (tō'ī), (Heb. תֹּעִי, *to'ee*, error; Gr. Θοού, *thoü*). King of Hamath on the Orontes, who sent his son Joram to David to congratulate him on the defeat of Hadadezer, king of Syria, and to carry gifts of gold and silver (2 Sam. viii:9, 10), B. C. 1036.

TOKEN (tō'k'n), (Heb. אוֹת, *ōth*, a sign), the blood was a token that God would spare the Israelites (Exod. xii:13).

The same word is translated sign (Exod. xiii:9, 16; Is. viii:18; lv:13; Ezek. xiv:8). Circumcision was a token of a covenant (Gen. xvii:11); also the Sabbath (Exod. xxxi:13). Token

was the prophetic sign of the fulfillment or truth of a prophecy (Exod. iii:12).

TOLA (tō'lȧ), (Heb. תּוֹלָע, *to-law'*, a worm).

1. Firstborn son of Issachar (Gen. xlvi:13). (B. C. 1856.) His six sons were the progenitors of the Tolites (Num. xxvi:23; 1 Chron. vii:1, 2).

2. Judge of Israel after Abimelech and a son of Puah. He judged Israel for twenty-three years at Shamir in Mount Ephraim, where he died and was buried (Judg. x:1, 2). (B. C. 1319-1296.)

TOLAD (tō'lăd), (Heb. תּוֹלָד, *to-lawd'*, birth, generation), a town of Simeon (1 Chron. iv:29), sometimes given as El-tolad (Josh. xv:30). Not identified.

TOLAITES (tō'la-ītes), (Heb. תּוֹלָעִי, *to-law-ee'*, from TOLA), the name of the descendants of Tola the son of Issachar (Num. xxvi:23).

TOLL (tōl). See TAXES; TRIBUTE.

TOMB (tōōm). See BURIAL.

TONGS (tŏngz), (Heb. מֶלְקָח, *mel-kawkh'*), pinchers for snuffing a lamp or holding coals (1 Kings vii:49; 2 Chron. iv:21; Is. vi:6; Exod. xxv:38; xxxvii:23; A. V. "snuffers"; Num. iv:9). The Heb. מַעֲצָר, *mah-ats-awd'*, ax, is also thus rendered (Is. xliv:12); elsewhere ax (Jer. x:3).

TONGUE (tŭng), (Heb. לָשׁוֹן, *law-shone'*; Sept. γλῶσσα, *gloce'sah*, tongue; *φωνή*, *foh-nay'*, voice; Vulg. *lingua, os*).

1. Literal Uses. 'Every one that lappeth the water with his tongue, as a dog lappeth' (Judg. vii:5; Job xxvii:4; Ps. xxxv:28; xxxix:1, 3; li:14; lxvi:17; Prov. xv:2; Zech. xiv:12; Mark vii:33, 35; Luke i:64; xvi:24; Rom. iii:13; 1 Cor. xiv:9; James i:26; iii:5, 6, 8; 1 Pet. iii:10; Rev. xvi:10; Ecclus. xvii:6; Wisd. x:21; 2 Macc. vii:4; for the tongue of the dog, Ps. lxviii:23; of the viper, Job xx:16; of idols, Baruch vi:8; the tongues of the seven brethren cut out, 2 Macc. vii:4, 10; comp. Prov. x:20). Various explanations have been offered, why Gideon's three hundred followers should have been selected because they lapped water out of their hands, standing or perhaps moving onward, while they who stayed and 'bowed down to drink' were rejected. Josephus says, that the former thereby showed their timorousness and fear of being overtaken by the enemy, and that these poor-spirited men were chosen on purpose to illustrate the power of God in the victory (*Antiq.* v, 6, 3). It denotes a *particular language* or dialect, spoken by any particular people.' Every one after his tongue' (Gen. x:5, 20, 31; Deut. xxviii:49; Esth. i:22; Dan. i:4; John v:2; Acts i:19; ii:4, 8, 11; xxvi:14; 1 Cor. xii:10; xiii:1; xiv:2; Rev. xvi:16). Speaking a language (Is. lxvi:18; Dan. iii:4, 7, etc.; Rev. v:9; vii:9; x:11; xi:9; xiv:6; xvii:15). It is used for anything resembling a tongue in shape. Thus, 'a wedge of gold,' literally a 'tongue' (Josh. vii:21, 24).

2. Figurative. (1) *'Unto me every tongue shall swear,'* that is, every man (Is. xlv:23; comp. Rom. xiv:11; Phil. ii:11; Is. liv:17). (2) The *tongue* is said to rejoice (Acts ii:26); to meditate (Ps. lii:2); to hate (Prov. xxvi:28); to be bridled (James i:26); to be tamed (James iii:8; comp. Ecclus. xxviii:18, etc.). (3) It is apostrophized (Ps. cxx:3). By *metonymy* for speech generally. *'Let us not love in tongue only'* (1 John iii:18). (4) *'Accuse not a servant to his master,'* literally, *'hurt not with thy tongue'* (Prov. xxx:10). (5) *'The law of kindness is in her tongue,' i. e.*, speech (xxxi:26; Is. iii:8; l:4; Wisd. i:6). (6) To *gnaw the tongue,* or *gnash the teeth,* is expressive of great torment, rage, and despair (Rev. xvi:10). (7) *Under the tongue,* or *lips,* or *in the mouth,* sometimes denotes in the heart, but ready to be uttered by the tongue or lips (Ps. x:7; cxl:3). (8) Sometimes the *tongue* is put for the heart (Ps. lii:2). (9) God divides men's *tongues,* when he confounds their joint plots against, and persecutions of his people (Ps. lv:9). (10) *A deceitful* or *double tongue,* is that which utters things false, deceiving, and inconsistent (Zeph. iii:13; 1 Tim. iii:8). (11) A *wholesome tongue,* is speech that shews a sincere heart, and tends to the edification of others (Prov. xv:4). (12) A *bridled tongue,* or *watched mouth,* is one restrained from sinful reproaches, or passionate language (James i:26; Ps. xxxix:1 and cxli:3). (13) A *tamed tongue,* is one restrained from evil language, and applied to good (James iii:8). (14) A *soft tongue,* is kind and courteous speech (Prov. xxv:15). (15) The *tongue of the learned,* is ability to speak, to the conviction, edification and comfort of men's souls (Is. l:4).

TONGUES, CONFUSION OF (tŭngs, cŏn-fū'-zhŭn ŏv).

The part of the primeval history which relates this fact, so remarkable and influential upon the subsequent fortunes of mankind, is contained in Gen. xi:1-10. This narrative which is given in the style best adapted to the comprehension of mankind in the infantile state of our race, may be resolved into a statement to this effect:—

An orderly and peaceful distribution and migration of the families descended from Noah had been directed by divine authority, and carried into general effect. But there was a part of mankind who would not conform themselves to this wise and benevolent arrangement. This rebellious party, having discovered a region to their taste, determined to remain in it. They proceeded to erect a lofty edifice, which was to be a *signal house,* a rallying point, and probably to erect around it groups of habitations, not mere tents, but houses with brick walls, so that the adventurers had both a city and a tower. This was an act of rebellion against the divine government. The omniscient and righteous God therefore frustrated it, by inflicting upon them a remarkable affection of the organs of speech, which produced discord and separation.

(1) Date. The date of this event we cannot satisfactorily place so early as at one hundred years after the flood, as it is in the commonly received chronology. Every view that we can take of the previous history inclines us to one of the larger systems, that of the Septuagint, which gives five hundred and thirty years, or that of Josephus, adopted with a little emendation by Dr. Hales, which gives six hundred years; and thus we have at least five centuries for the intervening period.

(2) Extent. Upon the question, Whether all of mankind were engaged in this act of concerted disobedience, or only a part, we confess ourselves unable to adduce irrefragable evidence on either side, but we think that there is a great preponderance of argument on the part of the latter supposition.

(3) Nature. Admitting, however, our inability to determine, with absolute certainty, on which side of this alternative the truth lies, no difference accrues to the subject of this article. What were the phenomena of the case? In WHAT did the Confusion of Tongues *actually consist?*

For the answer a considerable variety of opinions has been promulgated. The hypothesis of a change in the pronunciation, leading to diversified results, some of which might be of persistent influence, appears to us to have the most of probability and reason on its side. J. P. S.

TONGUES, GIFT OF (tŭngs, gĭft ŏv). The gift of tongues was granted on the day of Pentecost.

The chief passages from which we have to draw our conclusion as to the nature and purpose of the gift in question are—(1) Mark xvi:17; (2) Acts ii:1-13, x:46, xix:6; (3) 1 Cor. xii:10, 28, xiv:2. The promise of a new power coming from the Divine Spirit, giving not only comfort and insight into truth, but fresh powers of utterance of some kind, appears once and again in our Lord's teaching. The disciples are to take no thought what they shall speak, for the Spirit of their Father shall speak in them (Matt. x:19, 20; Mark xiii:11). The lips of Galilean peasants are to speak freely and boldly before kings. The promise of our Lord to his disciples, "They shall speak with new tongues" (Mark xvi:17), was fulfilled on the day of Pentecost, when cloven tongues like fire sat upon the disciples, and "every man heard them speak in his own language" (Acts ii:1-12. (See PENTECOST.)

TONGUES OF FIRE (tŭngs ŏv fīr).

On the day of Pentecost "tongues, like as of fire," were said to rest on the disciples (Acts ii:3). As they were only *similar* to fire they bore an analogy to certain electric phenomena. By this means the presence of the Spirit manifested itself to the people there assembled. (See PENTECOST.)

TOOTH, TEETH (tōōth, tēth), (Heb. שֵׁן, *shane;* Sept. *ὀδούς, od-oos'*, Ps. lviii:6; Prov. xxx:14; Joel i:6).

In Ps. iii:7, *lekh-ee'* (Heb. לֶחִי) is used for the human jawbone, for that of an ass (Judg. xv:15-17), and for that of a leviathan (Job xli:14).

Although *shin-nah'yim* is the general word for teeth, yet the Hebrews had a distinct term for molars or jaw teeth, especially of the larger animals; thus *meth-al-leh-oth'* (Heb. מְתַלְּעוֹת, Job xxix:17; Ps. lvii:4; Prov. xxx:14; Joel i:6), and, by transposition, *mal-et-teh-oth'* (Heb. מַלְתְּעוֹת, Ps. lviii:6).

1. Literal Use. The term is used first, with reference to the literal member itself in man, the loss of which, by violence, is specified by Moses, in illustration of his law concerning taliones, 'tooth for tooth' (Exod. xxi:24). This outrage occurring between freemen (or between an Israelite and a foreigner, Lev. xxiv:20), admitted like other cases of maiming, most probably of a pecuniary compensation, and under private arrangement, unless the injured party proved exorbitant in his demand, when the case was referred to the judge, who seems addressed in Deut. xix:21.

2. Figurative. (1) A 'broken (or rather 'bad,' that is, decayed) *tooth,'* is referred to in Prov. xxv:19, as furnishing an apt similitude of 'confidence in an unfaithful man in the time of trouble.' (2) *'The teeth of beasts,'* or rather *'tooth,'* is a phrase expressive of devastation by wild animals: thus, *'I will send the teeth of beasts upon them'* (Deut. xxxii:24; comp. 2 Kings xvii:25). (3) The word is sometimes metaphorically used for a sharp cliff or summit of a rock (Job xxxix:28): thus, *'The eagle dwelleth and abideth upon the tooth of the rock.'* So also (1 Sam. xiv:4): *'a sharp rock* on the one side and a *sharp rock* on the other side.' (4) *'His teeth shall be white with milk'* (Gen. xlix:12), which the Sept. and Vulg. understand to mean 'whiteness greater *than milk'* (Num. xi:33; Prov. x:26; Cant. iv:2; vi:6). (5) 'A *flesh-hook with three teeth'* means prongs (1 Sam. ii:13). (See HOOKS.) (6) *'The teeth of lions'* is a symbol of the cruelty and rapacity of the wicked (Job iv:10). (7) *'To take one's flesh into one's teeth,'* signifies to gnaw it with anguish (Job xiii:14; comp. Rev. xvi:10). (8) *'The skin of his teeth,'* with which Job says he had 'escaped' in his affliction, is understood by the Vulgate, of the lips; but Gesenius understands it as a proverbial expression, meaning, I have scarcely a sound spot in my body. (9) 'To smite upon the jawbone' and *'to break the teeth'* mean to disgrace, and to disable (Ps. iii:7; comp. Mic. vi:13; 1 Kings xx:35; Lam. iii:30). (10) The *teeth* of calumniators, etc., are compared to 'spears and arrows' (Ps. lvii:4; comp. 1 Sam. xxiv:9). *To break the teeth* of such persons, means to disable them (Ps. lviii:6). (11) To escape the malice of enemies is called an *'escape from their teeth'* (Ps. cxxiv:6; Zech. ix:7). (12) Oppression is compared to *'jaw-teeth like swords,* and grinders like knives' (Prov. xxx:14). (13) *Beautiful teeth* are compared to 'sheep newly shorn and washed' in Cant. iv:2; vi:6; but the remaining part of the comparison, 'whereof every one beareth twins, and none is barren among them,' is much better rendered by Le Clerc, 'all of them twins, and none hath lost his fellow.' (14) *To 'break the teeth with gravel stones,'* is a most hyperbolical metaphor for inflicting the harshest disappointment (Lam. iii:16). (15) *'Iron teeth'* are the symbol of destructive power (Dan. vii:7, 19). (16) A nation having *the teeth of lions,* and the cheek-teeth of a great lion, denotes one which devours with irresistible force (Joel i:6; comp. Ecclus. xxi:2; Rev. ix:8). (17) *'Prophets who bite with their teeth,* and cry Peace,' are greedy and hypocritical prophets (Mic. iii:5). (18) *'To take away blood out of the mouth,* and abominations from between the teeth,' means, to rescue the intended victims of cruelty (Zech. ix:7). *'Cleanness of teeth,'* is a periphrasis for hunger, famine (Amos iv:6). (19) *Gnashing of teeth* means properly grinding the teeth with rage or despair (Job xvi:9; Lam. ii:16; Ps. xxxv:16; xxxvii:12; cxii:10). (20) *'To cast in the teeth,'* is an old English phrase (for the Hebrew has no such idiom), signifying *to reproach;* thus 'the thieves who were crucified with Jesus *cast the same in his teeth'* (Matt. xxvii:44). (21) A *'sharp threshing instrument having teeth',* means, literally having 'edges' (Is. xli:15). (22) The action of acids on the teeth is referred to in the proverb, 'the fathers have eaten sour grapes, and the children's teeth are set on edge' (Ezek. xviii:2; Prov. x:26).

J. F. D.

TOPAZ (tō'păz). See PITDAH.

TOPHEL (tō'phel), (Heb. תֹּפֶל, *to'fel,* lime, mortar), a place probably on the boundary of the Sinaitic desert, and a halting place of the Israelites (Deut. i:1). Tufileh has been doubtfully suggested as the site of Tophel.

TOPHET or TOPHETH (tō'phet, or tō'pheth), (Heb. תֹּפֶת, *to'feth,* spittle).

Location. A place very near to Jerusalem, on the southeast, in the valley of the children of Hinnom, where the ancient Canaanites, and afterwards the apostate Israelites, made their children to pass through the fire to Moloch (comp. Ps. cvi:38; Jer. vii:31). This was done first by

Ahaz (2 Kings xvi:3), and afterwards by Manasseh (xxi:16). After the return from the Captivity, the Jews resumed the ancient name for the whole valley, viz., the valley of Hinnom, called in our Lord's time by the Greek name *Ge Hinnom* (by corruption, *Gehenna*); and in order to perpetuate the disgrace of idolatry, they made it the common receptacle of the filth, etc., of the city, in which 'fires' were *continually* kept burning, to consume the carcasses of animals, executed criminals, etc., the unconsumed portions of which, as well as the offscourings in general, became the nidus of insects, whose larvæ, or 'worms,' reveled in the corruption. These circumstances furnished the most *apt* representation to the Jewish mind of future punishment (2 Kings xxiii:10; Is. xxx:33; Jer. xix:6, 11-14).

TORCH (tôrch), (Heb. פְּלֶדֶה, *pel-aw-daw'*, steel), perhaps scythes, or armature would be more accurate (Nah. ii:3). (See LAMP.)

Figurative. The flaming torch is figurative of destruction and devastation (Zech. xii:6).

TORMAH (tor'mȧh), (Heb. תֹּרְמָה, *tor-maw'*, fraud, deceit).

This word occurs in Judges ix:31, marg., a town in which Abimelech was once found. R. V. renders it "craftily," and the town Tormah disappears.

TORMENTOR (tôr-mĕnt'ẽr), (Gr. *βασανιστής*, *bas-an-is-tace'*), one who hopes to extract truth by torture (Matt. xviii:34). Claudius Lysias brought Paul into the castle to examine him by scourging (Acts xxii:24, 25).

TORTOISE (tôr-tĭs), (A. V., Lev. xi:29; R. V. "great lizard").

The Hebrew צָב, *tsawb*, is the cognate of the Arab. *dabb*, which is the term applied to the *land monitor, Psammosaurus scincus*, an animal often six feet long, and to another lizard, *Uromastyx spinipes*, which attains a length of two feet, and has a short rounded head, and a tail surrounded by rings of spines. The Septuagint has, in place of "tortoise," "land crocodile," but this reptile seems to be meant by the "chameleon" of the next verse. A large land tortoise is found in all these regions, and, like the *dhabb*, is eaten by the natives. There is also in Palestine a water tortoise. *Tswab*, however, does not refer to any of them, and therefore the *tortoise* must be omitted from the list of Scripture animals.

TOW (tō). **1.** *Neh-o'reth* (Heb. נְעֹרֶת, Judg. xvi:9; Is. i:31), as being *shaken* or beaten off from flax in hatcheling.

2. *Pish-taw'* (Heb. פִּשְׁתָּה, Is. xliii:17), *flax* or its coarse part. (See FLAX; PISHTAH.)

TOWEL (tou'ĕl), (Gr. λέντιον, *len'tee-on*), a linen cloth or apron, which servants put on when about to work (John xiii:4, 5).

Girding one's self with a towel was the common mark of a slave, by whom the service of footwashing was ordinarily performed.

TOWER (tou'ẽr), the translation of several words in the original Scriptures:

1. *Mig-dole'* (Heb. מִגְדֹּל), or *mig-dawl'* (מִגְדָּל), is from a root meaning "to become great." (See MIGDOL.)

2. *Or-nawn'* (Heb. אָרְנָן, strong), a siege tower (Is. xxiii:13).

3. *Pin-noth'* (Heb. פִּנּוֹת), the corners and battlements of the walls of the fortifications (Zeph. i:16; iii:6; comp. 2 Chron. xxvi:15).

4. *O'fel* (Heb. עֹפֶל, hill, 2 Kings v:24). See OPHEL.

5. *Maw-tsore'* (Heb. מָצוֹר), a fortress, only in Hab. ii:1.

6. *Mits-peh'* (Heb. מִצְפֶּה). See MIZPEH. (Mc. & Str. *Cyc.*)

7. *Bakh'an* (Heb. בָּחַן). "A word often used for 'tower' in the Egyptian records is *bekhen, bakhun*, or *bekhent*.

This word Brugsch declares to be 'identical with the Hebrew *bekhon*,' and to mean an 'outlook,' 'a tower built on a hill.' It applies, he says, to 'any building from which one can look far out into the land, and which itself is visible afar; thence any house standing high; a tower.' . . . In any event it is a word which is used in the Hebrew interchangeably with *mig-dole*, for a watchtower." (Trumbull, *Kadesh-Barnea*, p. 368.)

8. *Poor'gos* (Gr. πύργος), a tower, a fortified structure rising to a considerable height, to repel a hostile attack, or to enable a watchman to see in every direction. (Barnes' *Bib. Dict.*)

Towers were common in vineyards (Is. v:2), and are often seen at the present day. They are sometimes thirty feet square and sixty feet high, and are a kind of pleasure-house, serving as a shelter for the watchmen and as a summer retreat for the owner, affording an extensive prospect and fresh air.

TOWER OF BABEL (bā'b'l). See BABEL, TOWER OF; LANGUAGE; TONGUES, CONFUSION OF.

TOWER OF EDAR (ē'dẽr), (Gen. xxxv:21), or **TOWER OF THE FLOCK**, as it is called in Micah iv:8.

This is supposed to have been a particular tower about a mile from Bethlehem, and to have been erected, like other towers, for the use of shepherds and herdsmen to superintend their flocks and descry the approach of danger (2 Chron. xxvi:10). Some have supposed that the phrase "tower of the flock" had prophetic reference to Bethlehem as the birthplace of the Savior.

TOWER OF SHECHEM (shē'kĕm).

This seems to have been a very strong and spacious citadel overlooking the town of Shechem, to which the inhabitants fled for refuge when the town was besieged by Abimelech. Fearing that this would not protect them, they escaped to the temple of one of their idol-gods, which was also fortified, and the supposed sanctity of which they hoped would deter Abimelech from attacking it; but he surrounded it with fire made of green boughs, and burned or suffocated the whole multitude (Judg. ix:46). (See ABIMELECH).

TOWER OF SILOAM (sī-lō'ăm), supposed to have been a high structure erected near the fountain or pool of Siloam (Luke xiii:4).

Christ's reference to its destructive fall shows how far he rose above the current superstition which considered individual misfortunes as individual punishments. (See SILOAM.)

TOWN CLERK (Gr. γραμματεύς, *gram-mat-yooce'*).

An office of rank and dignity in Ephesus, as is evident from the conduct of this functionary as recorded in Acts xix:35, 41. He appears to have been the keeper of the archives of the city, presided over municipal gatherings, put matters to vote, and performed the duties of the chief magistrate when the latter was away. The speech which the town clerk delivered on the occasion referred to was very ingenious, revealing great

tact and ability to subdue popular excitement. (Schaff, *Bib. Dict.*)

TOWNS. We use the term in its general signification, so as to embrace any assemblage of inhabited human dwellings of larger size than a hamlet or a village, the only way in which we can speak with correctness and advantage.

Towns are a natural result of the aggregative principle in human nature. Necessity led the early races of men to build their towns on lofty spots, where, with the aid of the natural advantages of the ground, they could easily protect themselves against beasts of prey and human foes. A town, and a stronghold or fort, would thus be originally identical. As population increased and agriculture spread, so some degree of security came, which permitted the inhabitants of the castle to diffuse themselves over the hillside, and take up their abode in the valley, and by the side of the stream that lay nearest their acropolis; still the inhabitants kept at no great distance from the center of strength, in order not to be deprived of its protection. The town, however, would thus be enlarged, and as the necessity for self-defense still existed, so would the place soon be surrounded with walls. Thus would there be outer and inner bulwarks, and in some sort two species of community—the townspeople, who tilled the ground and carried on trade, and the soldiers, whose business it was to afford protection: these two, however, in the earliest stages of civilization were one, the peasant and tradesman taking arms when the town was put in danger.

(1) Origin. How early towns were formed cannot be determined by any general principle: they were obviously a work of time. The primary tendency in population was to diffuse itself. Aggregation on particular spots would take place at a later period. When then Cain is said to have built a city (Gen. iv:17), the first city (Enoch, so called after Cain's son), we have evidence which concurs with other intimations to show that it is only a partial history of the first ages that we possess in the records of the book of Genesis. In the time of the Patriarchs we find towns existing in Palestine which were originally surrounded with fortifications, so as to make them 'fenced cities.' In these dwelt the agricultural population, who by means of these places of strength defended themselves and their property from the nomad tribes of the neighboring desert, who then, as they do now, lived by plunder. Nor were works of any great strength necessary. In Palestine at the present day, while walls are in most parts an indispensable protection, and agriculture can be advantageously prosecuted only so far as sheltered by a fortified town, erections of a very slight nature are found sufficient for the purpose, the rather because the most favorable localities offer themselves on all sides, owing to the natural inequality of the ground.

(2) Ancient Method. Of the ancient method of building in towns and cities we have no accurate knowledge, any farther than we may gather information from the ruins which still lie on the soil of Palestine. But these ruins can afford only general notions, as, though they are numerous, and show that the Land of Promise was thickly peopled and highly flourishing in its better days, the actual remains of ancient towns are to be ascribed to different and very distant periods of history. The crusades left many strongholds which are now in a state of dilapidation; but the crusades are of modern days compared with the times of the Savior, which themselves are remote from the proper antiquity of the nation. The law of sameness, however, which prevails so rigidly in Eastern countries, gives us an assurance that a modern town in Palestine may be roughly taken as a type of its ancient predecessors.

(3) Gates. At the gates of the town, which were frequented as the court of justice, the town's market, the rendezvous for loungers, newsmongers, pleasure-seekers, there were wide open places of greater or less dimensions, where on important occasions the entire population assembled for consultation or for action (Neh. viii:1, 16; 2 Chron. xxxii:6; 2 Sam. xxi:12; Job xxix:7; 2 Kings vii:1). The streets were not so narrow as streets generally are in modern Oriental towns. Their names were sometimes taken from the wares or goods that were sold in them: thus in Jer. xxxvii: 21, we read of 'the bakers' street.' The present bazaars seem to be a continuation of this ancient custom. The streets of Jerusalem at least were paved (Joseph. *Antiq.* xx:9. 7); but the streets of most cities of Palestine would not need paving, in consequence of the rocky nature of the foundations on which they lay. Herod the Great laid an open road in Antioch with polished stone (Joseph. *Antiq.* xvi. 5. 3; comp. 1 Kings xx:34). In regard to the earlier periods, we find only a notice to the effect that Solomon caused the forecourt of the Temple to be laid with flags. Besides paved streets, Jerusalem before the exile had an extensive system of watercourses or aqueducts, which seems to have been rendered necessary by the natural supply having been limited to one or two spots in the immediate vicinity. This subject has been handled by Robinson, and more fully by Olin (ii. 139, *sq.*: see Is. vii:3; xxii:9; 2 Kings xx:20; Joseph. *Antiq.* xviii. 3. 2). Other cities were contented with the fountains whose existence had probably led to their formation at the first.

(4) Municipal and Sanitary Regulations. "What may be called the police and sanitary regulations were of the strictest character. Of Cæsarea, *e. g.*, we know that there was a regular system of drainage into the sea, apparently similar to, but more perfect than that of any modern town (Josephus, *Ant.*, xv, 9, 6). The same holds true with regard to the temple buildings at Jerusalem. But in every town and village sanitary rules were strictly attended to. Cemeteries, tanneries, and whatever also might be prejudicial to health, had to be removed at least fifty cubits outside a town. Bakers' and dyers' shops, or stables, were not allowed under the dwelling of another person. Again, in building, the line of each street had to be strictly kept, nor was even a projection beyond it allowed. In general the streets were wider than those of modern Eastern cities. The nature of the soil, and the circumstance that so many towns were built on hills (at least in Judæa), would, of course, be advantageous from a sanitary point of view. It would also render the paving of the streets less requisite. But we know that certain towns *were* paved—Jerusalem with white stones (Josephus, *Ant.*, xx, 9, 7). To obviate occasions of dispute, neighbors were not allowed to have windows looking into the courts or rooms of others, nor might the principal entrance to a shop be through a court common to two or three dwellings" (Edersheim, *Sketches of Jewish Social Life*, pp. 87-93).

TRACHONITIS (trăk'o-nī'tis), (Gr. Τραχωνῖτις, *trakh-o-nee'tis*, rough), was, in the days of the Herodian dynasty, the name of the country situated between the Antilibanus and the Arabian mountains south of Damascus and west of the provinces of Batanæa, Gaulonitis, Ituræa, and

Auranitis, under about the thirty-third degree of northern latitude.

It formed, with Ituria, a tetrarchy, ruled by Philip, Herod's brother, at the time of John the Baptist (Luke iii:1). It is at present called *Ledja*. The eastern range of mountains is now called *Dshebel Manai*, and contains great caverns in chalk rocks. The southern portions of the ancient Trachonitis, or the present Ledja, consist chiefly of basalt rocks. C. H. F. B.

TRADE (trād), used in the sense of occupation (Gen. xlvi:32, 34; Luke xix:15), and traffic (Ezek. xxvii:12, 14; Gen. xxxiv:10); hence to make gains (Matt. xxv:16), as a seaman (Rev. xviii:4).

The "land of traffic" (Ezek. xvii:4), should read land of Canaan. *Traffic* also has the meaning of travel for the purpose of trade (Gen. xlii:34; 1 Kings x:15; Ezek. xxviii:5, 18).

TRADITION (trà-dĭsh'ŭn), (Gr. παράδοσις, *par-ad'os-is*, a giving over), a giving over either by word of mouth or in writing. It denotes a sentiment or custom not written, but delivered down by succession (Matt. xv:2; Mark vii:3, 5, 9, 13; Col. ii:8; Gal. i:14).

The Jews had numerous traditions, which they did not commit to writing, before their wars against the Romans, under Adrian and Severus. Then rabbi Judah, the Holy, composed the Mishna, that is, the second law; which is the most ancient collection of Jewish traditions. To this were added the Gemara of Jerusalem, and that of Babylon, which, together with the Mishna, form the Talmud of Jerusalem, and that of Babylon. (See TALMUD.) Our Savior often censured the false traditions of the Pharisees; and reproached them with preferring these to the law itself (Mark vii:7; Matt. xv:2, 3). He gives several instances of their superstitious adherence to vain observances, while they neglected essential things.

The Christians also had traditions, which they received from Christ, or his apostles. Paul (2 Thess. ii:15) says, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or by our epistle." The ancient fathers acknowledged the truth and authority of the Apostolical traditions, but they have not pretended that we must blindly receive as Apostolical traditions all that may be put upon us as such.

TRAFFICKER (trăf'fĭk-ẽr), (Is. xxiii:8), is from a word signifying Canaanite, and means a tradesman.

TRAIN (trān), (Heb. חֵיל, *khah'yil*, strength), a retinue of men and servants such as followed the Queen of Sheba (1 Kings x:2). Isaiah (vi:1) speaks of the Lord's train, which filled the Temple.

TRANCE (tràns), (Gr. ἔκστασις, *ek'stas-is*, out of the normal).

This word occurs only twice in the Old Testament (Num. xxiv:4, 16), and in both instances is supplied by the translators, and not found in the original. In the A. V. of the New Testament it occurs three times (Acts x:10; xi:5; xxii:17). The word is translated elsewhere by "astonishment," "amazement" (Mark v:42; Luke v:26). The word etymologically denotes a state of mind in which external objects are entirely unnoticed and forgotten, and the soul seems for the time to have passed out of the body, and to be occupied in purely spiritual contemplations. This state may sometimes be the effect of natural causes; but in the case of Peter there was an interposition of supernatural power. (Schaff, *Bib. Dict.*)

TRANSFIGURATION (trăns-fĭg-ū-rā'shŭn).

One of the most wonderful incidents in the life of our Savior upon earth, and one so instructive that we can never exhaust its lessons, is the Transfiguration (Matt. xvii:2; Mark ix:2; Luke ix:29). The Apostle Peter, towards the close of his life, in running his mind over the proofs of Christ's majesty, found none so conclusive and irrefragable as the scenes when he and others were with him in the holy mount, as eye witnesses that he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased' (2 Pet. i:17; see also John i:14). If we divide Christ's public life into three periods—the first of miracles to prove his divine mission, the second of parables to inculcate virtue, and the third of suffering, first clearly revealed and then endured, to atone for sin—the transfiguration may be viewed as his baptism or initiation into the third and last. He went up the mount of transfiguration on the eighth day after he had bidden every one who would come after him take up his cross, declaring that his kingdom was not of this world, that he must suffer many things, and be killed, etc.

(1) Place. The mount of transfiguration was long thought to have been Mount Tabor; but as this height is fifty miles from Cæsarea Philippi, where Jesus last taught, it is now supposed to have been a mountain much less distant, namely, Mount Hermon.

(2) Purpose. The final causes of the transfiguration, although in part wrapped up in mystery, appear to be in part plain. Among its intended lessons may be the following:—First, to teach that, in spite of the calumnies which the Pharisees had heaped on Jesus, the old and new dispensations are in harmony with each other. To this end the author and the restorer of the old dispensation talk with the founder of the new, as if his scheme, even the most repulsive feature of it, was contemplated by theirs, as the reality of which they had promulgated only types and shadows. Secondly, to teach that the new dispensation was superior to the old. Moses and Elias appear as inferior to Jesus, not merely since their faces did not, so far as we know, shine like the sun, but chiefly because the voice from the excellent glory commanded to hear *him*, in preference to them. Thirdly, to gird up the energies of Jesus for the great agony which was so soon to excruciate him. Fourthly, to comfort the hearts of the disciples, who, being destined to see their master, whom they had left all to follow, nailed to a cross, to be themselves persecuted, and to suffer the want of all things, were in danger of despair. But by being eyewitnesses of his majesty they became convinced that his humiliation, even though he descended into the place of the dead, was voluntary, and could not continue long. J. D. B.

TRANSFORMED (trăns-fôrmd'), (Gr. μεταμορφόω *met-am-or-fŏ'o*), used of the change of the moral character for the better (Rom. xii:2), through the renewal of the innermost mental nature.

Men are "transformed" by the renewings of their minds, when their nature is changed from its likeness to Satan, into the image of God, in knowledge, righteousness, and true holiness, and their practice is rendered conformable to his law (Rom. xii:2). Satan is "transformed" into an angel of light, when he tempts to things under the appearance of knowledge, holiness, spiritual liberty, eminent fellowship with God; and his ministers are "transformed" into apostles of Christ, when they pretend an uncommon mission from Christ, and have

great appearances of seriousness, zeal, and devotion (2 Cor. xi:13-15).

TRANSGRESSION (trăns-grĕsh'ŭn), disobeying a law, going over the limits which it fixes for action or forbearance, (Esth. iii:3).

Sin is a "transgression," as thereby we treacherously overpass the limits which God hath fixed for our duty in his law, and do what he forbids, or omit what he requires (1 John iii:4), and a TRANSGRESSOR is a sinner, particularly a noted one (Is. xlviii:8; Gal. ii:18; Is. liii:12). In Heb. ii:2 the two words "transgression" and "disobedience" in this passage are nearly synonymous. The former may be considered as passing over the bounds prescribed by a law, or doing the things we ought not to do, and "disobedience" as a refusal to do what it enjoins, or not doing the things we ought to do. The two words are here united, so that every violation of the command may be included.

TRANSLATE (trăns-lāt'), to remove from one person, place, or state to another; so Abner intended to "translate" the kingdom of Israel, taking it from Ishbosheth, and giving it to David (2 Sam. iii:10).

Enoch was "translated" when he was removed, soul and body at once, from earth to heaven (Heb. xi:5). Men at their conversion are "translated;" are brought out of the kingdom of Satan, and a state of sin and misery, to a state of union with, and subjection to Christ (Col. i:13).

TRAP (trăp). See SNARE; HUNTING. Used figuratively of danger or sin (Job xviii:10; Prov. xiii:14; Exod. x:7; 1 Sam. xviii:21; Rom. xi:9).

TREAD, TREADING, TREADERS (trĕd, trĕd'ĭng, trĕd'ers). See AGRICULTURE; THRASHING FLOOR; WINE PRESS.

TREASURE (trĕzh'ŭr), (usually from the Heb. אָצַר, *aw-tsar'*, to hoard).

It denotes anything collected together, in stores. So a treasure of corn, of wine, of oil; treasures of gold, silver, brass; treasures of coined money. Snow, winds, hail, rain, waters, are in the treasuries of God.

Figurative. (1) God's treasures are collected quantities of snow, hail, rain, waters, wind (Job xxxviii:22; Jer. li:16; Ps. cxxxv:7). (2) The clouds which water and fructify the earth, are called his *good treasure* (Deut. xxviii:12). (3) the wealth hid in the bowels of the earth, is called his *hidden treasure* (Ps. xvii:14). (4) His people are his *treasure,* collected from among men, and carefully kept, and highly valued by him as his jewels (Exod. xix:5; Mal. iii:17). (5) Christ is represented as a *treasury;* in him dwells all the fullness of God (Col. ii:3, 9). (6) He and his gospel are a *treasure hid in the field* (Matt. xiii:44). (7) This *treasure* is in earthen vessels, as it is committed to poor weak men to preach and exhibit (2 Cor. iv:7). (8) Men have within them a *good treasure* of holy dispositions, gifts, graces, and thoughts (Matt. xii:35); or an *evil treasure* of wicked inclinations and erroneous opinions (Luke vi:45). (9) Wealth obtained by fraud, oppression, and the like, is called *treasures of wickedness* (Prov. x:2). (10) The fear of the Lord *is his treasure;* it is delightful to God, and very profitable to the saints (Is. xxxiii:6). (11) Men's *treasure,* laid up for them, is eternal glory, prepared in heaven for the saints, and which is laid up by receiving Christ and walking in him (Matt. vi:19, 20).

TREASURER (trĕzh'ŭr-ĕr), (Heb. גִּזְבָּר, *ghiz-bawr'*), an important officer in Eastern courts (Ezra i:8; vii:21; Dan. iii:2, 3), who was often the heir to the throne (2 Chron. xxvi:21).

TREASURY (trĕzh'ŭr-ў). In the court of the women in the Temple were thirteen chests for receiving the offerings (Mark xii:41; John viii:20). See TEMPLE; TREASURE.

TREATY (trē'tў). See ALLIANCES; COVENANT.

TREE (trē), (Heb. עֵץ, *ates;* Gr. δένδρον, *den'dron*). The Hebrews were forbidden to destroy the fruit trees of enemies (Deut. xx:19, 20).

(1) Famous Trees. There are mentioned the trees of Allon-bachuth (Gen. xxxv:8), the tamarisk in Gibeah (1 Sam. xxii:6), the terebinth of Shechem (Josh. xxiv:26), the palm of Deborah (Judg. iv:5), the terebinth of enchantments (Judg. ix:37), of wanderers (Judg. iv:11), and others (1 Sam. xiv:2; x:3).

(2) Worship. The Canaanites worshiped groves and trees (Ezek. vi:13; xx:28; Is. i:29, 30; lvii:5). (See Robertson, *Early Religion of Israel,* p. 248.)

(3) Tree of Knowledge and of Life. These were planted by God in the garden of Eden and were named from their relation to man (Gen. ii:17). It seems to have been thought that man could secure immortality by eating of this tree (Prov. iii:18; xi:30; Ezek. xlvii:12; Rev. ii:7; xxii:14).

TRENCH (trĕnch), (Heb. תְּעָלָה, *teh-aw-law'*). A kind of ditch cut into the earth, for the purpose of receiving and draining the water from adjacent parts.

Something of this kind was the trench cut by the prophet Elijah, to contain the water which he ordered to be poured on his sacrifice (1 Kings xviii:32, 35, 38), and which, when filled to the brim with water, was entirely exhausted, evaporated, by the fire of the Lord, which consumed the sacrifice.

Trenches is also a military term, and denotes one description of the approaches to a fortified town (Heb. חֵל, *khale*). They were anciently used to surround a town, to enclose the besieged, and to secure the besiegers against attacks from them (2 Sam. xx:15). Trenches could not be cut in a rock; and it is probable, that when our Lord says of Jerusalem (Luke xix:43), "Thy enemies shall cast a trench about thee," meaning, "they shall raise a wall of enclosure," he foretold what the Jews would barely credit.

Such being the nature of trenches, it seems that our translators have used this word incorrectly in 1 Sam. xxvi:5: "Saul was sleeping within the trench." A trench demanded too much labor, and was too tedious an operation, to be cut round every place where a camp lodged for a night. The margin, therefore, hints at a circle, or ring, of carriages, which is no doubt the meaning of the Heb. מַעְגָּל, *mah-gawl.*

TRESPASS (trĕs'pas).

1. (Heb. פֶּשַׁע, *peh'shah,* revolt), the breaking of a covenant (Exod. xxii:9; 1 Sam. xxv:28).

2. The word *mah-al'* מָעַל, to cover up, is used of a stealthy act (Lev. xxvi:40; Josh. vii:1).

3. An unintended offense, or error, is expressed by the Heb. אָשָׁם, *aw-shawm* (Lev. v:6; Matt. 6:14, 15), and the Gr. παράπτωμα, *par-ap'to-mah.*

TRESPASS OFFERING (trĕs'pas ŏf'fĕr'ĭng) See OFFERING.

TRIAL (trī'*al*). See PUNISHMENTS.

TRIBES (trībs), (Heb. מַטֶּה, *mat-teh'*, or שֵׁבֶט, *shay'bet*).

The name of the great groups of families into which the Israelitish nation, like other Oriental races, was divided. The modern Arabs, the Bedouins, and the Berbers, and also the Moors on the northern shores of Africa, are still divided into tribes. The clans in Scotland are also analogous to the tribes of the ancient Israelites.

Enumeration. In Gen. xlix. the tribes are enumerated according to their progenitors; viz., 1, REUBEN, the firstborn; 2, SIMEON, and 3, LEVI, instruments of cruelty; 4, JUDAH, whom his brethren shall praise; 5, ZEBULUN, dwelling at the haven of the sea; 6, ISSACHAR, the strong; 7, DAN, the judge; 8, GAD, whom a troop shall overcome, but who shall vanquish at last; 9, ASHER, whose bread shall be fat; 10, NAPHTALI, giving goodly words; 11, JOSEPH, the fruitful bough; 12, BENJAMIN, the wolf; all these were originally the twelve tribes of Israel. In this enumeration it is remarkable that the subsequent division of the tribe of Joseph into the two branches of Ephraim and Manasseh, is not yet alluded to. After this later division of the very numerous tribe of Joseph (Num. xxvi:28; Josh. xvii:14, 17) into the two branches of Ephraim and Manasseh had taken place, there were, strictly speaking, thirteen tribes. It was, however, usual to view them as comprehended under the number twelve (Exod. xxiv:4; Josh. iv:2, etc.), which was the more natural, since one of them, namely, the caste of the Levites, did not live within such exclusive geographical limits as were assigned to the others after they exchanged their nomadic migrations for settled habitations, but dwelt in towns scattered through all the other twelve tribes (Josh. xiii:14, 33). Concerning the arrangement of these tribes on their march through the wilderness in their encampments around the ark, and in their occupation of the land of Canaan, see the cognate articles, such as EXODUS, ENCAMPMENT, GENEALOGY, LEVITES, WANDERING (THE) and the names of the several tribes. C. H. F. B.

TRIBULATION (trĭb'ū-lā'shŭn), (Heb. צַר *tsar*, or צָר, *tsawr*, narrow; Gr. θλῖψις, *thlip'sis*, a pressure), expresses in our version much the same as trouble, or trial; importing afflictive dispensations, to which a person is subjected, either by way of punishment, or by way of experiment.

For tribulation, by way of punishment (Judg. x:14; Matt. xxiv:21, 29; Rom. ii:9; 2 Thess. i:6). For tribulation by way of trial (John xvi:33; Rom. v:3; 2 Thess. i:4).

TRIBUTE (trĭb'ūt), (Heb. מַס, *mas*, from *masas*, 'to melt' or 'liquify;' Gr. φόρος, *for'os*, a tax), a tax which one prince or state agrees, or is compelled to pay to another, as the purchase of peace, or in token of dependence.

(1) Capitation Tax. The Hebrews acknowledged the sovereign dominion of God by a tribute, or capitation of half a shekel a head, which was paid yearly (Exod. xxx:13). Our Savior (Matt. xvii:25) thus reasons with Peter: "Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?" Meaning, that he, as Son of God, ought to be exempt from this capitation. We do not find that either the kings or the judges of the Hebrews when they were of that nation, demanded tribute. Solomon, at the beginning of his reign (1 Kings ix:21-33; 2 Chron. viii:9) compelled the Canaanites, left in the country, to pay tribute and to perform the drudgery of the public works he had undertaken. Toward the end of his reign, he also imposed a tribute on his own people, and made them work on the public buildings (1 Kings v:13, 14; ix:15; xi:27), which alienated their minds, and sowed the seeds of that discontent which afterwards ripened into open revolt, by the rebellion of Jeroboam.

(2) Foreign Tribute. The Israelites were at various times subjected to heavy taxes and tributes by their foreign conquerors. After Judæa was reduced to a Roman province, a new poll of the people and an estimate of their substance were taken by command of Augustus, in order that he might more correctly regulate the tribute to be exacted (Joseph. *Antiq.* xvii, 15). This was a capitation tax levied at so much a head, and imposed upon all males from 14, and all females from 12 up to 65 years of age (Ulpian, *Digest de Censib.* lib. iii; Fischer, *De Numism. Census*).

(3) Opposition. To oppose the levying of this tribute Judas the Gaulonite raised an insurrection of the Jews, asserting that it was not lawful to pay tribute to a foreigner, that it was a token of servitude, and that the Jews were not allowed to acknowledge any for their master who did not worship the Lord. They boasted of being a free nation, and of never having been in bondage to any man (John viii:33). These sentiments were extensively promulgated, but all their efforts were of no avail in restraining or mitigating the exactions of their conquerors.

(4) Christ and the Pharisees. The Pharisees who sought to entangle Jesus in his talk (Matt. xxii:17), sent unto him demanding whether it was lawful to give tribute unto Cæsar or not; but knowing their wicked designs he replied, 'Why tempt ye me, ye hypocrites?' 'Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's.'

The apostles Peter and Paul severally recommended submission to the ruling powers, and inculcated the duty of paying tribute, 'tribute to whom tribute is due' (Rom. xiii:1-8; 1 Peter ii:13). G. M. B.

TRIBUTE MONEY (trĭb'ūt mŭn'ў). The money collected by the Romans in payment of the taxes imposed upon the Jews (Matt. xxii:19; xvii:25; xxii:17; Mark xii:14; Luke xx:22; xxiii:2).

The phrase may apply to money of any description, coined or uncoined. The piece shown to our Savior at his own request was a Roman coin, bearing the image of one of the Cæsars, and must have been at that time current in Judæa, and received in payment of the tribute in common with other descriptions of money. There is no reason to suppose that the tribute was collected exclusively in Roman coins, or that the tribute money was a description of coin different from that which was in general circulation. (See MONEY.) G. M. B.

TRINITY (trĭn'ĭ-tў), the union of three in one; generally applied to the ineffable mystery of three persons in one God, Father, Son, and Holy Spirit.

This doctrine is rejected by many because it is incomprehensible; but, if *distinct personality, agency,* and *divine perfections,* be in Scripture ascribed to the Father, and to the Son, and to the Holy Spirit, no words can more exactly express the doctrine, which must unavoidably be thence inferred, than those commonly used on this subject, viz., that there are three distinct Persons in the Unity of the Godhead. The sacred oracles most assuredly teach us, that the One living and

true God is, in some inexplicable manner, *Triune,* for he is spoken of, as *One* in some respects, and as *Three* in others (Gen. i:26; Gen. ii:6, 7; Is. xlviii:16; Is. xxxiv:16; 2 Cor. xiii:14; John xiv: 23; Matt. xxviii:19; 2 Thess. iii:5; 1 John v: 7; Acts v:3, 4). The Trinity of Persons in the Deity consists with the Unity of the Divine Essence; though we cannot explain the *modus* of it, as the *modus* in which any being subsists according to its distinct nature and known properties, is a secret to the most learned of men, and probably will always continue so. But if the most common of God's works, with which we are the most conversant, be in this respect incomprehensible, how can men think that the *modus existendi* (or manner of existence) of the infinite Creator can be level to their capacities?

The doctrine of the Trinity is indeed a *mystery,* but no man has yet shown that it involves in it a real *contradiction.* Many have ventured to say, that it ought to be ranked with transubstantiation, as equally absurd. But Archbishop Tillotson has shown by the most convincing arguments imaginable, that transubstantiation includes the most palpable contradictions; and that we have the evidence of our *eyes, feeling,* and *taste,* that what we receive in the Lord's supper is *bread,* and not the *body of a man;* whereas we have the testimony of our *eyes* alone, that the words "This is my body," are at all in the Scriptures. Now this is intelligible to the meanest capacity: it is fairly made out, and perfectly unanswerable. But who ever attempted thus to prove the doctrine of the Trinity to be self-contradictory? What testimony of our senses, or what demonstrated truth, does it contradict? Yet till this be shown, it is neither fair nor convincing, to exclaim against it as contradictory, absurd and irrational. Buck.

TRIUMPH (trī'ŭmf), (Heb. עָלַז, *aw-laz',* to exult; עָלַץ, *aw-latz',* to jump for joy; Gr. θριαμβεύω, *three-am-byoo'o,* a noisy song).

It especially denotes shouting and joy on account of victory over an enemy. God *triumphs* over his enemies, when he has an easy and glorious victory over them (Exod. xv:1, 21).

Christ *triumphed over principalities and powers* on the cross: he joyfully finished transgression, made satisfaction for sin, and thus undermined the power of Satan, and laid an effectual foundation for the overthrow of his kingdom in the world, and in the hearts of the elect (Col. ii:15). The saints *triumph alway in Christ,* and in *God's work and praise;* amidst weakness, sinfulness and trouble, they rejoice in Christ's person, offices, righteousness, power and love, and with joy think of, delight in, and extol the work of redemption, and the whole providence of God connected with it (2 Cor. ii:14; Ps. xcii:4, and cvi: 47). Philistia's *triumphing* because of David, may either be an irony signifying their mourning and howling at his conquest of them; or it may denote their having reason to rejoice, as they had got a better master than their tyrannical lords; or the phrase may signify his triumphing over them (Ps. lx:8, and cviii:9).

TROAS (trō'ăs), (Gr. Τρωάς, *troas'*), more fully Alexandria Troas, a city of northern or Lesser Mysia, in Asia Minor, situated on the coast at some distance southward from the site of Troy upon an eminence opposite the island of Tenedos (Strabo, xiii, p. 593; Plin. *Hist. Nat.* v, 33).

Paul was twice at this place, and while here received the intimation that he was to carry the Gospel into Europe (Acts xvi:8, 9; xx:5; 2 Cor. ii:12; 2 Tim. iv:13). The name Troas, or Troad, strictly belonged to the whole district around Troy. Alexandria-Troas is represented by the present Eski-Stamboul, and its ruins are now concealed in the heart of a thick wood of oaks, with which the country abounds.

TROGYLLIUM (tro-jÿl'li-ŭm), (Gr. Τρωγύλλιον, *tro-gool'lee-on*), a town and promontory on the western coast of Asia Minor, opposite Samos, at the foot of Mount Mycale (Strabo, xiv, p. 636).

Paul sailed through this channel on his way to Jerusalem at the close of his third missionary trip and spent a night in Trogyllium (Acts xx:15). "St. Paul's Port" is the name still given to the harbor there.

TROOP (trōōp), (Heb. גָּד, *gawd,* fortune), (Is. lxv:11).

1. An incorrect translation of Gad, the god of fortune (Is. lxv:11). (See Gad.)

2. Heb. גְּדוּד, *ghed-ood',* a band, or marauding party (Gen. xlix:19; 2 Sam. iii:22; xxii:30; Job xix: 12; Ps. xviii:29).

TROPHIMUS (trŏf'i-mŭs), (Gr. Τρόφιμος, *trof'-ee-mos,* nourishing), a disciple of Ephesus, who accompanied St. Paul into Judea, and was the innocent cause of the dangers which the Apostle there encountered.

For having been recognized by some Jews of Asia Minor, and seen in company with Paul, they took occasion to accuse Paul of having brought Greeks into the temple (Acts xx:4; xxi:29). His name does not again occur till after, seemingly, the first imprisonment of Paul. In one of the ensuing journeys he remained behind at Miletus sick (2 Tim. iv:20). This circumstance is regarded as furnishing a strong fact to show that Paul was twice imprisoned at Rome; for Trophimus, in the first passage to Miletus (Acts xx: 15), was not left behind, but proceeded to Judæa; after which we do not lose sight of Paul for one day, and know that he was not again at Miletus *before* his first imprisonment at Rome.

TROUGH (trŏf), (Heb. שִׁקֻּת, *sho'keth,* drinking), a vessel for watering stock (Gen. xxiv:20; xxx:38; Ex. ii:16). (See Fountain; Well.)

TROW (trō), (Gr. δοκέω, *dok-eh'o,* Luke xvii:9), to think, to judge, to believe, to be of opinion; so employed that the meaning is easily understood from the context.

TRUCE BREAKER (trus brāk'ĕr), (Gr. ἄσπονδος, *as'pon-dos,* without a treaty), one who is regardless of honor or truth, implacable (2 Tim. iii:3; Rom. i:31; A. V. "covenant breaker").

TRUMP (trŭmp). Same as Trumpet.

TRUMPET (trŭmp'ĕt). See Musical Instruments.

TRUMPETS, FEAST OF (trŭmp'ĕts, fēst ŏv). See Festivals.

TRYPHENA and TRYPHOSA (trȳ-phē'nȧ and trȳ-phō'sȧ), (Gr. Τρύφαινα, *troo'fahee-nah,* luxurious; Τρυφῶσα, *troo-fo'-sah,* luxurious), female disciples at Rome, who labored to extend the Gospel and to succor the faithful (Rom. xvi:12). Their history is unknown; but, from their names, they were probably sisters.

TRYPHOSA (trȳ-phō'sȧ). See Tryphena.

TUBAL (tū'bal), (Heb. תּוּבַל, *too-bal',* meaning uncertain), Sept. Θοβέλ, *Tho-bal',* a son of Japheth, and a people descended from him (Gen. x:2; Is. lxvi:19; Ezek. xxvii:13; xxxii:26; xxxviii:2, 3;

xxxix:1), supposed to have been settled in Asia Minor near the Euxine. (See NATIONS, DISPERSION OF). His descendants are, no doubt, the Tublâ of Assyrian inscriptions and the Tibareni, or Tibarenoi of classical writers. (See Sayce, *Higher Crit.* p. 130.)

TUBAL-CAIN (tū'bal-kāin), (Heb. תּוּבַל קַיִן, *too'-bal-kah'yin*, meaning uncertain), son of Lamech and Zillah, to whom the invention of the art of forging metals is ascribed in Gen. iv:22.

TUDKHULA, ERI-EAKU, AND KUDUR-LAKH (?) GUMAL.

Having been requested to write briefly about the above names, which so closely resemble the Tidal, Arioch, and Chedorlaomer of Gen. xiv (notwithstanding a certain amount of doubt in the reading of one character of the last of the three), I give here a short account of the tablets upon which they were found.

(1) The First Fragment which came to my notice (Sp. iii, 2) is very badly mutilated, and it is with great difficulty that the text, as far as it is preserved, can be read. Eri-Eaku is mentioned first, but simply as father of Dur-makh-ilâni, and there is then a reference to the spoiling of some place, and to waters having come over Babylon (or Babylonia) and the great temple Saggil (a E-saggil). Afterwards we read that "the old man and the child (were slain) with the sword," and executions seem to have taken place. Then comes the mention of "Tudkhula, son of Gazza" (possible completion: *Gazzani*), and two lines farther on we read that "his (qy., whose?) son fell upon him with the weapon of his hand," in consequence whereof, perhaps "his (qy., the son's?) dominion(?) [was proclaimed?] before the temple (of the goddess) Annunit." This is followed by a reference to [the king of?] Elam, who seems to have spoiled the city Akhkhēlal (?) and the land of Rabbāt, making them "like heaps of ruins," and taking, seemingly, "the fortress of Akkad and the whole of Borsippa(?)." We then have a phrase which seems to say that Kudur-lakhmal, his son (possibly the son of the ruler of Elam), pierced(?) his heart with the steel sword of his girdle, and it may be conjectured that he thereupon (as many another had done before, and would do afterwards) mounted the throne, and "captured his enemy." There is afterwards a reference to "those kings, lords of si[n]," *i. e.*, "sinful men," but the text is too mutilated to make a good connected sense.

(2) The Second Tablet found referring to this period was Sp. ii, 987. It reads that the gods (apparently) "in their faithful counsel had favor for Kudur-lakhgumal,* king of Elam," who descended, and did, in Babylon, that which was good unto them *i. e.*, in their eyes) so the text seems to say. Dur-makh-îlâni, here called "son of Eri-Eku," is referred to, lower down, in connection with some correspondence which seems to have passed concerning their respective rights to the throne.

(3) The Third Tablet. The third tablet is a large fragment numbered Sp. 158 and Sp. ii, 926, and contains about eighty lines of writing, in many places in a rather defective condition. It begins by a reference to the spoiling of the temple of Du-makh ("the supreme seat")—apparently by the personage who forms the subject of the inscription—and the miraculous divine manifestations which took place on that occasion, when the gods were clothed with light, and flashed like lightning before him. After a gap, there is a series of paragraphs referring to the wickedness of the Elamite, who plundered the temples, and whose depredations were attributed to the anger and displeasure of the gods. In the fifth paragraph, and only then, do we learn who this wicked Elamite was—it was Kudur-lakh-gu[mal],* "the doer of the evils." The next paragraph refers to Ide-Tutu, apparently a prince of Tiamtu (the shores of the Persian Gulf),, where either he or the Elamite invader founded a pseudo-capital. After this the Elamite is said to have directed his yoke to go down to Borsippa, and then traversed "the road of darkness," which is further explained as *Kharran meskis,* probably "the road to Messch," destroying the land, subduing the princes, spoiling the temples, and plundering the people, whose goods he carried off to Elam. At this point the text becomes more defective, and then breaks off altogether.

(4) The Three Names. The Greek forms show us that Tidal is for Tidghal, and Chedorlaomer for Chedor-laghomer. The likeness between Tidal, Arioch, and Chedorlaomer and Tudkhula, Eri-Eaku, and Kudur-lakhgumal (notwithstanding the slight doubt in the value *lakh*) will probably be admitted as incontestable. Is it merely a coincidence that these names all occur together on the same tablet, or are they really, name for name, the same as the Biblical names which resemble them so closely? The doctrine of chances will probably indicate the correct answer.

T. G. P.

TURBANS (tûr'banz). See HEADDRESS.

TURTLEDOVE (tûr't'l dŭv'), (Heb. תּוֹר, *tore*), occurs in Gen. xv:9; Lev. i:14; v:7,11, etc.; Luke ii:24.

The birds of this subgenus are invariably smaller than pigeons properly so called; they are mostly marked with a patch of peculiarly colored scutelated feathers on the neck, or with a collar of black, and have often other markings on the

Turtur Ægypicus.

smaller wing covers. The species *Columba Turtur,* with several varieties merely of color, extends from the west of Europe through the north of Africa, to the islands south of China. The

*Thus, with the extra syllable. It is to be noted that Prof. Sayce reads Kudur-lagamar. E. A. R.

turtledove of Palestine is specifically the same; but there is also a second, we believe local: both migrate further south in winter, but return very early; when their cooing voice in the woods announces the spring. In the rites of the Hebrew law, full grown or old turtledoves might be offered in pairs, but only (*gozal*) the young of pigeons not full grown. They were the usual offering of the poor (Lev. v:11); a circumstance, Bochart remarks, indicating the humble station of the Virgin Mary, since at her purification she offered a pair of turtledoves instead of a lamb.

C. H. S.

TUTORS (tū'tẽrs), overseers of property for heirs (Gal. iv:2).

TWELVE (twĕlv). See NUMBER.

Figurative. In allusion to the *twelve* tribes of Israel, *twelve* loaves of shew-bread were on the table of the sanctuary: Christ chose *twelve* Apostles, whose doctrines are called *twelve* stars on the head of the gospel church; *twelve thousand* are said to be sealed of every tribe; the new Jerusalem has *twelve gates,* and *twelve foundations;* and the tree of life bears *twelve manner of fruits* (Matt. x:1, 2; Rev. xii:1; vii. xxi. and xxii:2).

TWILIGHT (twī'līt), a mixture of light and darkness, as in the morning after daybreak, and at even when the sun is set (1 Sam. xxx:17; Prov. vii:9). See TIME.

TWINKLING (twĭn'klĭng), of an eye, a small moment (1 Cor. xv:52).

TYCHICUS (tỹk'i-kŭs), (Gr. Τυχικός, *too-khee-kos'*, fateful), is the name of an assistant and companion of the Apostle Paul.

He accompanied Paul on his third missionary journey (Acts xx:4), and was, at a later period, the bearer of Paul's letter from Rome to the Colossians. He was with Paul in his first imprisonment, and Paul styled him a beloved brother, faithful minister, and fellow servant in the Lord, who should declare all his state unto the Colossians, to whom he was sent that he might know their estate and comfort their hearts (Col. iv:7, 8). For a similar purpose Tychicus was sent to the Ephesians also (Eph. vi:21, 22; 2 Tim. iv:12), and employed in various missionary journeys (Titus iii:12). According to tradition, Tychicus was made bishop of Chalcedon. C. H. F. B.

TYPE (tīp), (Gr. τύπος, *too'pos*), something struck off.

The best definition of this word, *perhaps* in its *theological* sense, is that which Heb. x:1 supplies, viz., *a type is a shadow of good things to come,* or, as the Apostle elsewhere expresses it (Col. ii:17), *'a shadow of things to come;* but the body is of Christ.' Adopting this definition as the correct one, we proceed briefly to point out the different *types* by which God was pleased in various ages to show forth the *person* and *work* of the Redeemer.

1. Before the law, Adam, Enoch, Noah, Melchizedec, Abraham, Isaac, and Joseph were eminently typical of Christ. Again, under the law, Moses, Joshua, Samson, David, Solomon, Elijah, Elisha, Jonah, Zerubbabel, and Joshua the high priest were, *in many points,* singularly types of Christ.

2. The firstborn, the Nazarites, prophets, priests, and kings, were *typical orders of persons.*

3. Under the head of *things typical* may be noticed: Jacob's ladder, the burning bush, the pillar of cloud and fire, the manna, the rock, and the brazen serpent.

4. *Actions typical* were: the deliverance out of Egypt, passage of the Red Sea, sojourn in the wilderness, passage over the Jordan, entrance into Canaan, and restoration from Babylon.

5. *Rites typical* were: circumcision, various sacrifices, and sundry purifications.

6. *Places typical* were: the land of Canaan, the cities of refuge, the tabernacle, and the Temple.

The above types were designed to shadow forth Christ and the blessings of his salvation; but there were others also which pointed at our miseries without him. There were ceremonial uncleannesses; the *leprosy,* for instance, was a type of our natural pollution; and Hagar and Ishmael a type of the covenant of works.

As there must be a similarity or analogy between the type and the antitype, so there is also a disparity or dissimilitude between them.

It is not in the nature of type and antitype that they should agree *in all things;* else, instead of similitude, there would be *identity.* Hence the apostle, whilst making Adam a type of Christ, yet shows how infinitely the latter excelled the former (1 Cor. xv:47). So the priests of old were types of Christ, though he infinitely excelled them both as to his own person and as to the character of his priesthood (see Heb. vii, viii, ix, and x).

TYRANNUS (tỹ-răn'nus). (Gr. Τύραννος, *too'rannos,* sovereign), a sophist or rhetorician of Ephesus, who kept one of those schools of philosophy and eloquence so common at that period.

St. Paul preached for two years daily in his school after quitting the synagogue (Acts xix:9). This proves that the school was Greek, not Jewish. It does not appear whether Tyrannus was himself a convert or not; for it may be that he let to the Apostle the house or hall which he used: but it is more pleasant to suppose that he was a convert, and that the Apostle was hospitably entertained by him and obtained the use of the hall in which he himself taught. (Ramsy, *St. Paul* p. 271.)

TYRE (tỹre), (Heb. צוֹר or צֹר, *tsore;* Gr. Τύρος, *too'ros*). Besides its antiquity, manufactures, colonies, and commerce, the city of Tyre claims attention as frequently mentioned in Biblical history, and still more on account of the prophecies of its overthrow, and their exact fulfillment. Its Hebrew name, *tsore,* which means a *rock,* was probably derived from its being at first founded for purposes of defense on a rocky hill. Our word Tyre and its Latin form Tyrus, which are used interchangeably in the A. V., as well as its Greek form *too'-ros,* are only slightly changed from the Aramæan form of the original Hebrew name.

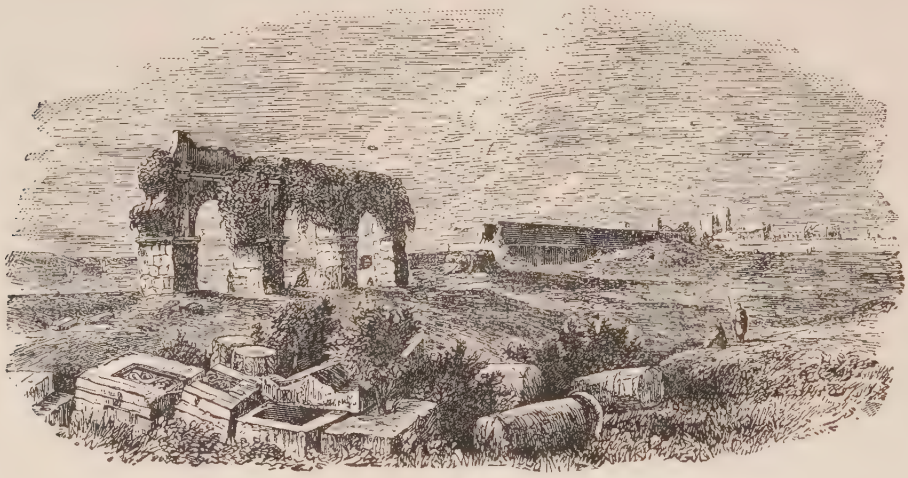
The original position of Tyre was on the eastern coast of the Mediterranean, about midway between Egypt and Asia Minor, near the northwestern frontier of Palestine. It was a colony of Zidon, and was founded before the records of history. As early as the eleventh century before the advent of Christ, the Tyrians had become famous for skill in the arts.

(1) Hiram. About 1142 B. C. (2 Sam. v:11), their king Hiram sent cedar trees to Jerusalem, and workmen who built David a house. A generation later, when Solomon, preparing to build the Temple, sent to the same monarch for similar assistance, he said to him (1 Kings v:6), 'Thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.' He also (1 Kings vii:13) sent and fetched Hiram out of Tyre, a widow's son, filled with cunning to work all works in brass. In subsequent ages, every king coveted a robe of Tyrian purple, and

Ezekiel (xxvii:16) speaks of 'the multitude of wares of its making,'—emeralds, purple, and broidered work, and fine linen, and coral, and agate.

(2) Commerce. The commerce of Tyre was commensurate with its manufactures. Situated at the entry of the sea, it became a merchant of the people for many isles. It was inhabited by seafaring men, and was styled by way of eminence 'the merchant city,' whose merchants were princes, whose traffickers were the honorable of the earth (Is. xxiii:8). Among the other Tyrian colonies, whither 'their own feet carried them afar off to sojourn,' were Cyprus, Utica, and Carthage. In the 27th chapter of Ezekiel, Syria, Persia, and Egypt, Spain, Greece, and every quarter of the ancient world, are portrayed hastening to lay their most precious things at the feet of Tyre, who sat enthroned on ivory, covered with blue and purple from the isles of Elishah; while the Gammadims were in her towers, hanged their shields upon her walls round about, and made her beauty perfect.

(3) Attacked by Assyria. Near the close of the eighth century before the Christian era, Shalmaneser, the king of Assyria who captured Samaria, was led by cupidity to lay siege to Tyre. He cut off its supplies of water which aqueducts had furnished, but wells within the walls supplied their place; and at the end of five years he gave up his blockade as hopeless.



Ruins of Tyre.

(4) Old Testament Prophecies. It was against a city such as this, so confident, and to all appearance so justifiably confident, of sitting a queen forever, that several prophets, particularly Isaiah and Ezekiel, fulminated the denunciations which Jehovah dictated (Is. xxiii; Jer. xxv:22; Ezek. xxvi; xxvii; xxviii; Amos i:9, 10; Zech. ix:2, 4). They prophesied that it should be overthrown by Nebuchadnezzar, that it should revive, but at length be destroyed and never rebuilt.

(5) Fulfillment of Prophecy. Before a generation had passed away, according to Josephus, Philostratus, and Seder Olam, Nebuchadnezzar came up, as had been predicted (Ezek. xxvi: 7-15), making a fort, casting a mount, and lifting up the buckler. At the end of thirteen years (about A. M. 3422) he took the city, at least that on the mainland, and Tyre was forgotten seventy years, as had been foretold by Isaiah (xxiii: 15). In the year B. C. 332 Tyre, which had again become a flourishing emporium for all the kingdoms of the world upon the face of the earth, 'and heaped up silver as the dust, and fine gold as the mire of the streets,' was assailed by Alexander the Great in the midst of his Oriental career of conquest. It sustained a siege of seven months, and was at length taken only by means of a mole, by which the island was turned into a peninsula, and rendered accessible by land forces. In constructing this mole Alexander made use of the ruins of the old city, and thereby fulfilled two prophecies. One was (Ezek. xxvi:12), 'And they shall lay thy stones and thy timber and thy dust in the midst of the water.' The other was (verse 21), 'And thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.' So utterly were the ruins of old Tyre thrown into the sea, that its exact site is confessedly undeterminable, although the ruins of nearly fifty cities near Rome, which perished almost 2,500 years ago, testify that the extinction of every trace of a city is a sort of miracle. Moreover, Alexander laid Tyre in ashes: thus accomplishing the prediction of Zechariah (ix:4), 'She shall be devoured with fire.' Besides, as ships from Tyre, out on a three years' voyage, returned to find that city razed to the ground which they had left and looked to find once more in the perfection of beauty, there is a significance in the prophecy of Isaiah not at first obvious (xxiii:1, 14): 'Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in. Howl, ye ships of Tarshish, for your strength is laid waste.'

The mole of Alexander has prevented Tyre from becoming insulated again. The revival of the city was long retarded by the rivalship of the newly-founded Alexandria, and by other causes, but it was at length partially restored, and was often the subject of contest during the crusades. It was in the hands of the Europeans till 1291, when it was finally yielded to the Moslems. Its fortifications, which were almost impregnable, were demolished, and it has never since been a place of consequence. Travelers of every succeeding century describe it as a heap of ruins, broken arches and vaults, tottering walls and towers, with a few starveling wretches housing amid the rubbish.

(6) Present Condition. It was half ruined by an earthquake in 1837. One of the best accounts

of its present appearance is given by the American traveler Robinson, who spent a Sabbath there in 1838 (*Biblical Researches,* iii. 395): 'I continued my walk,' says he, 'along the shore of the peninsula, part of which is now unoccupied except as "a place to spread nets upon," musing upon the pride and fall of ancient Tyre. Here was the little isle, once covered by her palaces and surrounded by her fleets: but alas! thy riches and thy fame, thy merchandise, thy mariners and thy pilots, thy caulkers, and the occupiers of thy merchandise that were in thee,—where are they? Tyre has indeed become like "the top of a rock." The sole tokens of her more ancient splendor —columns of red and gray granite, sometimes forty or fifty heaped together, or marble pillars —lie broken and strewed beneath the waves in the midst of the sea; and the hovels that now nestle upon a portion of her site present no contradiction of the dread decree, "Thou shalt be built no more." J. D. B.

TYRUS (tī'rus), the Greek form of TYRE (Jer. xxv:22; xxvii:3; xlvii:4; Ezek. xxvi:2-4, 7, 15; xxvii:2, 3, 8, 32; Hos. ix:13; Amos i:9, 10; Zech. ix:2, 3).

TYROPŒON, THE (Gr. ἡ τῶν Τυροποιῶν φάραγξ, *hay tohn too-ro-poy-ohn' far'anx,* the Valley of the Cheesemongers), a valley which divided ancient Jerusalem into two high, steep promontories. It extended from the northern table-land to the pool of Siloam. It was a very important feature in the topography of the holy city. Though during the ages great masses of ruins and rubbish have well nigh filled up this famous valley, modern excavators have labored patiently and successfully in tracing out its original course. Professor Robinson and Capt. Warren have both conducted most interesting explorations here. The former proved thereby that, agreeably with the description of Josephus, this depression swept around the northern outlook of the southwest hill. Capt. Warren explored here to depths of from 50 to 80 feet and discovered ancient drains and reservoirs cut in the rocky bed of this valley, also several hundred feet of the foundations of the west Haram wall, with one of its historic gates. He likewise unearthed the ruins of two massive bridges of the olden time. One found at a depth of sixty feet below the present surface, is all that is left of the great bridge which once spanned the Tyropœon and led from the Temple to the upper part of Jerusalem.

TZAPHTZAPHA (zäf'zäfa), (Heb. צַפְצָפָה, *tsaf-tsaw-faw'*), occurs only in Ezek. xvii:5, and is usually translated 'willow tree:' 'He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a *willow tree.*

According to tradition the Israelites hung their harps on the weeping willow. The species which is called *chilaf* by the Arabs is called *Salix Ægyptiaca* by botanists; and it is probable that it is also found in Syria, and may be the above *safsaf.* Indeed, it was found by Hasselquist on his journey from Acre to Sidon, as he mentions it as S. Egyptiaca, *v.* S. Safsaf. (See OREB; WILLOW TREE.) J. F. R.

TZEBI (zē'bi), (Heb. צְבִי, *tseb-ee'*; Sept. Δορκάς, *dor-kas'*, gazelle). Dorcas is applicable to the whole group of gazelles properly so called.

We may here notice that *Ant. Subgutturosa* may have been the typical animal whence Thisbe, in the Babylonian legend of Pyramus and Thisbe, took her name; and that the Cervus Dama, or fallow deer, said to have been seen in Palestine by Hasselquist, was the same species, or Cervus Barbarus, which, when young, has horns slightly palmated, and a speckled livery. (See ANTELOPE.) C. H. S.

TZERI (zē'ri), (Heb. צֳרִי, *tser-ee'*), translated *balm,* occurs in Gen. xxxvii:25; xliii:11; and in both passages is mentioned along with *lot* and *necoth,* with the addition in the second of *botnim* and *shekadim.*

In Gen. xliii:11, Jacob thus addresses his sons: 'Take of the best fruits in the land in your vessels, and carry down the man a present: a little balm (*tzeri*), and a little honey, spices (see NECOTH), and myrrh (see LOT), nuts (see BOTNIM), and almonds.' In the separate articles on these substances some general observations have been made, which will equally apply to *tzeri.* This must have been a produce of Gilead, or of the northern parts of Syria, and would thus be suitable for conveying to Egypt on the occasion referred to. Balm or balsam, we have seen, was an Arabian and Abyssinian plant cultivated in one or two places. But it is difficult to determine exactly what substance is intended: we may, however, adduce the other passages in which the word is found. Ezekiel (xxvii:17) mentions *tzeri* along with 'wheat of Minnith, and Pannag, and honey, and oil,' as merchandise which Judah brought to the market of Tyre. That it was possessed of medicinal properties appears from Jer. viii:22: 'Is there no *balm* in Gilead?' 'Go up into Gilead and take *balm*' (xlvi:11). 'Take *balm* for her pain, if so she may be healed' (xli:8). It has been variously translated—*cera, theriaca, cedri resina, stacti unguenta, medicamenta, resina, colophonia.* We are unable, however, distinctly to connect any of the above names with any product of Gilead. But there is a product which, though little known to Europeans, is highly esteemed by the Arabs, according to the testimony of several travelers. This is the oil of the *zackum* tree, sometimes called the Jericho plum tree, also the Jerusalem willow, oleaster or wild olive tree, or *Elæagnus angustifolius* of Linnæus. The fruit of one species is much esteemed in Persia, and known by the name of *zinzyd.* The Syrian fruit is ovoid, but oblong, fleshy, having an olive-shaped nut with a kernel containing oil. The oil is separated by pressure and floating it on water, and a further portion by boiling. The Arabs are described by Maundrell and Mariti as holding it in high esteem, and as preferring it to the balsam of Mecca, because they found it very efficacious against contusions and wounds. (See BALSAM TREE.) J. F. R.

TZIYIM (zī-yĭm), (Heb. צִיִּים, *tsee-yeem',* beasts of the wilderness, Is. xxxiv:14 and Jer. l:39).

Bochart is inclined to recognize this word as a general term denoting cats, or any kind of wild beasts that frequent dry places in Palestine. *e-yeem* or *tyim* may include also the various wild canidæ (dogs) of the same region, amounting to at least twelve species, without including two hyenas. (See WEASEL.) C. H. S.

TZADDI (צ), the nineteenth letter of the Hebrew alphabet, corresponding to the English letter Z.

U

UCAL (ū'kal), (Heb. אֻכָל, *oo-kawl'*, I am strong).

One of two sons, pupils, or contemporaries, to whom Agur addressed his prophecy or proverbs (Prov. xxx:1). This interpretation represents the traditional Hebrew punctuation, and derives support from verse 4, where a person is addressed and asked to answer, if he knows. Another interpretation, which, however, neglects the punctuation, is given on the margin of the R. V., which reads as follows: "The man saith I have wearied myself O God, I have wearied myself O God and am consumed, etc." The passage is very obscure.

The majority of the commentators regard "Ithiel" and "Ucal" as disciples of "Agur, the Son of Jakeh, the oracle." R. V.

UEL (ū'el), (Heb. אוּאֵל, *oo-ale'*, wish of God), one of the "sons" of Bani, who put away his Gentile wife after the Captivity (Ezra x:34). B. C. 458.

UKNAZ (ŭk'naz), (1 Chron. iv:15), Marg. for KENAZ.

ULAI (ū'la-ī), (Heb. אוּלַי, *oo-lay'*; Sept. Οὐβάλ, *ubal'*), a river which flowed by Susa (see SHUSHAN) into the united stream of the Tigris and Euphrates.

It is mentioned in Dan. viii:2. It is called by Pliny *Eulæus* (*Hist. Nat.* vi, 81), but is described by Greek writers under the name of *Choaspes* (Herodot. v, 49; Strabo, xv, p. 728), and is now known by the name of *Kerah*, called by the Turks *Karasu*. This river is formed by the junction of many streams in the province of Ardelan, in Kurdistan. It runs through the plain of Kermanshah, and, being greatly increased in magnitude by the junction of two small rivers, proceeds with a furious course towards Khuzistan, receiving numerous tributaries in its passage. It passes on the west of the ruins of Shus or Susa, and enters the Shat-ul-Arab about twenty miles below Korna. (Porter, *Travels*, ii, 412.)

ULAM (ū'lam), (Heb. אוּלָם, *oo-lawm'*, porch, vestibule; Gr. Οὐλάμ, *ulam*).

1. The son of Sheresh, a descendant of Gilead, the grandson of Manasseh, and father of Bedan (1 Chron. vii:17). (B. C. about 1618.)

2. The firstborn of Eshek, a descendant of Saul. His descendants were famous as archers (1 Chron. viii:39, 40). (B. C. about 588.)

ULLA (ŭl'lȧ), (Heb. עֻלָּא, *oo-law'*, burden or yoke), head of a family of Asherites (1 Chron. vii:39). B. C. about 1014.

UMMAH (ŭm'mah), (Heb. עַמָּה, *oo-mawh'*, gathering), one of the cities allotted to Asher (Josh. xix:30 only). It is not identified.

UNCIAL LETTERS. See MANUSCRIPTS, BIBLICAL.

UNCIRCUMCISED (ŭn-sēr'kŭm-sīzd), (Heb. עָרֵל, *aw-rale*), used to represent a heathen (Gen. xxxiv:14; Judg. xiv:3; xv:18; 1 Sam. xiv:6; Jer. ix:26; Rom. iv:9; 1 Cor. vii:18); one who is slow of speech (Exod. vi:12, 30; iv:10), or hard of hearing (Jer. vi:10; Acts vii:51).

A tree under three years old was called *uncircumcised*, that is, it was unclean by law (Lev. xix:23). The word is also used of an impure heart (Lev. xxvi:41; Ezek. xliv:9; Acts vii:51).

UNCLEAN, UNCLEANNESS (ŭn-klēn', un-klēn'nes), (Heb. טָמֵא, *taw-may'*, to be foul; נִדָּה, *nid-daw'*, rejection, Lev. xx:21; Ezra ix:11; עֶרְוָה, *er-vaw'*, nudity, Deut. xxiii:14; Zech. xiii:1; קֹדֶשׁ, *kaw-dashe'*, consecrated, Job xxxvi-14; קְרֵהָ, *kaw-reh'*, accidental disqualification, Deut. xxiii:10; Gr. ἀκάθαρτος, *ak-ath'ar-tos*; μιασμός, *mee-as-mos'*, contamination).

(1) Animals. (1) All animals strangled, or dead of themselves, or through beasts or birds of prey; (2) whatever beast did not both part the hoof and chew the cud, and certain other smaller animals "creeping things;" (3) birds mentioned in Lev. xi and Deut. xiv; (4) whatever in the waters had not both fins and scales; (5) whatever winged insect had not besides four legs the two hind legs for leaping; (6) things offered in sacrifice to idols; (7) all blood or whatever contained it (save perhaps the blood of fish, as would appear from that only of beast and bird being forbidden (Lev. vii:26), and therefore flesh cut from the live animal; (8) as also all fat in masses among the intestines, and probably wherever discernible and separable among the flesh,—were called unclean (Lev. iii:14-17; vii:21); (9) the eating of blood was prohibited even to "the stranger that sojourneth among you" (Lev. xvii: 10, 12, 13, 14); (10) as regards blood, the prohibition dates from the declaration to Noah against "flesh with the life thereof, which is the blood thereof" (Gen. ix:4), which was perhaps regarded by Moses as still binding upon all Noah's descendants.

(2) Of Man. Uncleanness, as referred to man, may be arranged in three degrees; (*a*) that which defiled "until even," and was removed by bathing and washing the clothes at the end of it—such were all contacts with dead animals; (*b*) that graver sort which defiled for seven days, and was removed by the use of the "water of separation"—such were all defilements connected with the human corpse; (*c*) uncleanness from the morbid, puerperal, or menstrual state, lasting as long as that morbid state lasted; and in the case of leprosy lasting often for life (Lev. chapters xiii, xiv, xv:5-24; Num. v:2). (1) As the human person was itself the seat of a covenant token, so male and female had each their ceremonial obligations in proportion to their sexual differences. (2) There is an emphatic reminder of human weakness in the fact of birth and death—man's passage alike into and out of his mortal state—being marked with a stated pollution. The corpse bequeathed a defilement of seven days to all who handled it, to the "tent" or chamber of death, and to sundry things within it. Nay, contact with one slain in the field of battle, or with even a human bone or grave, was no less effectual to pollute, than that with a corpse dead by the course of nature (Num. xix:11-18; xxxi:19). This shows that the source of pollution lay in the mere fact of death. (3) The duration of defilement caused by the birth of a female infant, being double that due to a male, extending respectively to

eighty and forty days in all (Lev. xii:2-5), may perhaps represent the woman's heavier share in the first sin and first curse (Gen. iii:16; 1 Tim. ii:14). (4) Amongst causes of defilement should be noticed the fact that the ashes of the red heifer, burnt whole, which were mixed with water, and became the standing resource for purifying uncleanness in the second degree, themselves became a source of defilement to all who were *clean*, even as of purification to the unclean, and so the water. (5) Somewhat similarly the scapegoat, who bore away the sins of the people, defiled him who led him into the wilderness, and the bringing forth and burning the sacrifice on the Great Day of Atonement had a similar power. This lightest form of uncleanness was expiated by bathing the body and washing the clothes. (6) Besides the water of purification made as aforesaid, men and women, in their "issues," were, after seven days, reckoned from the cessation of the disorder, to bring two turtledoves or young pigeons to be killed by the priests. (7) All these kinds of uncleanness disqualified for holy functions; as the layman so affected might not approach the congregation and the sanctuary, so any priest who incurred defilement must abstain from holy things (Lev. xxii:2-8).

UNCLEAN BIRDS (ŭn-klēn' bērds).

The species which the law forbade the Israelites to use for food (Lev. xi and Deut. xiv) include bats, because in the most ancient classifications of animals, all flying animals were considered to belong more to birds than quadrupeds; in other respects the list is confined nearly to the same genera and species as are at the present day rejected in all Christian countries. There are only twenty named; but in the text the additional words 'of the like kind' clearly imply sometimes even more than genera, and the explanations of the law superadded by human authority indicate several which do not occur in either list. The following is the list: Eagles; Gypæta, or bearded Vulture; Osprey—Bacha; Glede—Black Kite; Vulture—Merlin and allied species; Raven—Crow and congeners; Ostrich; Night Hawk, or Goatsucker; Cuckoo—Gull; Hawk and congeners; Owl; Caspian and Nilotic Tern; Night Heron; Porphyrio; Pelican; White Carrion Vulture Neophron; Stork; Heron—Plover and allied species; Hoopoo; and Bat. Every ornithologist who reviews this question with care will feel with Winer (*Biblisch. Real-Wörterbuch*), that, with certain exceptions, the proposed identifications cannot be regarded as claiming entire confidence.

C. H. S.

UNCTION (ŭnk'shŭn), (Gr. χρίσμα, *khris'mah*, ointment), the gift of the Holy Spirit as an aid to the attainment of a knowledge of truth (1 John ii:20).

UNDEFILED (ŭn-dē'fīl'd), (Heb. תָּם, *tawm*, complete), usually in a moral sense, one who is pious (Ps. cxix:1); or, as in Cant. v:2; vi:9, of a bride who is faithful to her marital vows). In the New Testament "undefiled" is the rendering of the Greek ἀμίαντος (*am-ee'an-tos*), unsoiled, pure.

Thus Jesus was undefiled (Heb. vii:26), *i. e.*, free from sin. "The bed undefiled" (xiii:4) is one free from adultery. A religion that is sincere (James i:27), and the inheritance reserved for the just (1 Pet. i:4), are "undefiled."

UNDERGIRDING (ŭn'dēr-gērd'ĭng), binding a ship with chains (Acts xxvii:17).

This was done in heavy weather to hold the ship together. It is called *frapping* in modern times.

UNDERSETTERS (ŭn'dēr-sĕt'tērs), (Heb. כָּתֵף, *kaw-thafe'*, shoulder), supports for holding the laver in Solomon's temple (1 Kings vii:30). (See LAVER).

UNICORN (ū'nĭ-kôrn), (Heb. רֵם, *rame*, Ps. xxii:21, wild oxen).

Any one-horned animal, as the rhinoceros (Is. xxxiv:7, A. V. margin). The biblical animal, however, was two-horned (Deut. xxxiii:17, where the word is singular, and not plural, as in A. V.). It was possessed of great strength (Num. xxiii:22; xxiv:8), but was too untamable to bend its neck to the yoke, or assist man in his agricultural labors (Job xxxix:9-12). It was frisky in youth (Ps. xxix:6). It was not the wild buffalo, for this beast is quite tamable. The R. V. margin (Num. xxiii:22) renders it by ox-antelope, meaning the oryx (*Antilope leucoryx*). (See ANTELOPE; REEM.)

UNITARIAN CHURCH, THE.

(1) Concerning the Church Doctrine of the Trinity and Founding of Denomination. The Church doctrine of the Trinity, which had been defined with extreme precision in the early creeds, was much questioned or denied in the controversies of the Protestant Reformation. The point chiefly at issue was the proper deity of Christ; that of the Holy Spirit appears rarely in the discussion, and is treated with considerable variety and freedom of opinion. The representative names of this period are those of Servetus, a Spaniard, (1509-1553; burned for heresy at Geneva), who held that Jesus, not being God, yet represents to us all of deity that we can know; and Socinus, an Italian (1539-1603), who held that Jesus, not being God, may yet be worshiped as "a god" (a divine person), since he is the appointed agent of the Almighty in effecting the work of man's salvation.

This latter opinion was first made the central dogma of a system of theology about 1578. Under the personal influence of Socinus a body of something over one hundred congregations in Poland, known as "Socinian," came to be a considerable power, especially in the field of education. Its chief college, at Racovia, is said to have had more than a thousand students. It was mercilessly exterminated by a decree of exile in 1660. In Transylvania, or Eastern Hungary, Unitarianism was recognized in 1568 as one of four legal "religions," under a royal charter defining certain privileges, which the Unitarian body there, including one hundred and six congregations, enjoys to this day. Its founder was Francis David (1510-1579), who died in prison, under a malicious charge of innovation in doctrine.

(2) In Great Britain. In England the Unitarian opinion appears frequently, both within and without the Established Church, in the first half of the eighteenth century; but was first embodied in a religious organization in 1774 by Theophilus Lindsey (1723-1808), who had withdrawn from the establishment the year before. As doctrine, its earlier expounders were Joseph Priestley (1733-1804), Thomas Belsham (1750-1829), and Lant Carpenter (1780-1840); and it was held to be allied with the "materialism" of Locke and Hartley. It has since been most brilliantly defended and illustrated by James Martineau (born 1805), who has associated it with a severely intellectual and ethically noble religious philosophy, and with critical studies which exhibit the extreme breadth of modern liberal scholarship. In the British Islands about three hundred and fifty congregations are known as Unitarian, many of

them still retaining, in their official title, their original names as Presbyterian, Baptist, or Congregational.

(3) In the United States and Canada. The Unitarian body in the United States and Canada includes about four hundred and fifty congregations (in thirty-six of the states, besides two territories and Canada), of which two hundred and sixty-nine are found in the northeastern states. It was not originally constituted as a sect; and, in general, its members would still disclaim belonging to a sect, or holding any system of doctrinal opinions by which it could be defined. The name "Unitarian" had come, in 1815, to be applied to about one hundred and twenty congregational societies of eastern Massachusetts, with a few others more or less widely scattered, whose pastors had been known as "liberal" in the controversies of the day. It was accepted reluctantly, if at all (except to define individual opinion), by the best known leaders of the liberal body, and is adopted, at this day, in the title of not much more than one-third of its associated churches. The points of agreement among these are: (1) Denial of the trinitarian dogma; (2) a general tendency, in religious opinion, to what is known as "liberalism;" (3) refusal to be bound by any statement of doctrine as a condition of membership; (4) assertion that character and conduct, not opinion, is the true test of Christianity. Many attempts have been made to frame a statement which might define their position more precisely; but no such statement was ever generally accepted among them, until a National Conference at Saratoga, N. Y., in September, 1896, passed the resolution that "these churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

(4) American Leaders. The two best-known leaders of American Unitarianism have been William E. Channing (1780-1842) and Theodore Parker (1810-1860). These names represent two widely different periods, or types, separated by the sharp and serious division of opinion that prevailed during the discussions of 1840-1850. The name of Channing stands for a religion founded strictly on the superhuman authority of the New Testament, devout and humane in spirit, tending strongly to ethics and philanthropy, wide in sympathy, grave and somewhat austere in temper, attached to forms of piety, as the true means of promoting purity of life. The name of Parker stands for an equal fervor of piety and consecration of life, but a far bolder and more aggressive mental independence, greater vigor in attack on error of opinion or wrongs in the body politic, distinct repudiation of dogmatic or so-called supernatural authority, and a frank acceptance of natural science as the true ally of religious thought. This latter type, blending with the former, almost imperceptibly at first, but with increasing energy, has not only avoided the break of fellowship which it seemed to threaten, but has to a great degree supplanted the other in the common mind. Thus, belief in the Christian miracles, accepted sixty years ago without dispute, has never been openly disavowed by the Unitarian body as such; but no Unitarian would now use miracles to define the fellowship or defend the truth which he calls Christian theism.

(5) Present Condition and Attitude. So far as can be judged at present, denominational harmony and activity seem to have been greatly promoted by the distinct acceptance of this position. Whether vigor of church life or denominational growth will be equally promoted by it, turns on an experiment wholly new in the religious world, of which it would be idle to predict the issue. As to the possibility of union, or co-operating with other religious bodies, it would seem that the question must be divided. The situation is clearly favorable to individual sympathies, and mutual help in many forms of Christian work. But any attempted fusion or alliance among bodies of widely different opinions and antecedents would probably baffle and weaken such mutual help. So far as Unitarianism has succeeded hitherto, it has been as an intellectual or ethical movement, strong in the individual minds it has enlisted. As a form of ecclesiastical life, or sectarian enterprise, it has been, and probably always will be, relatively weak. J. H. A.

UNITED BRETHREN, THE, IN CHRIST.

The Church of the United Brethren in Christ took its origin toward the close of the eighteenth century, in eastern Pennsylvania, Maryland, and Virginia, in an evangelical movement conducted by ministers and people of several denominations. The Church was not a product of schism, or in any proper sense an offshoot from any existing denomination, but was formed by the union of people of different churches, who found a common ground in the advanced views of spiritual experience and life which they adopted.

(1) Early Leaders. The most conspicuous figure in the formation and early progress of the Church was Philip William Otterbein, a learned German divine, who came to America as a missionary of the German Reformed Church, in the year 1752, he being then twenty-six years of age. He served successively congregations in Lancaster and Tulpehocken, Pennsylvania; Frederick City, Maryland; and York, Pennsylvania, until 1774, when he accepted the pastorate of a newly formed independent Reformed congregation in the city of Baltimore. Holding higher ideas of Christian experience and living than prevailed generally among his brethren, he preached his views freely, and usually with great acceptance to his congregations. He also instituted prayer and experience meetings for the purpose of fostering among them a more earnest spiritual life—forms of service which as a young pastor he had been accustomed to hold before his coming to America. He remained in the pastorate of the Baltimore congregation to the end of his life, a period of nearly forty years.

While residing at York, and subsequently in Baltimore, he made frequent visits to other points, where his earnest insistence on the doctrine of the new birth and a more devout type of Christian living gained many adherents to his views. It was during one of these visits that he first met, in a country neighborhood, in Lancaster county, Pennsylvania, in the summer of about 1768, the Rev. Martin Bœhm, a minister in the Mennonite Church. Mr. Bœhm was preaching on the occasion to a large congregation assembled in a country barn. Without acquaintance with Mr. Otterbein, Mr. Bœhm had for some time been preaching with great zeal the same earnest gospel which Otterbein proclaimed. Otterbein heard with profound interest the warm words of life from Mr. Bœhm's lips, and when he ceased speaking, the tall, courtly German arose, and casting his arms about the slight form of the simple hearted and plainly attired Mennonite, exclaimed with deep feeling, *Wir sind brueder*, "We are brethren." The incident is understood

as having suggested the name for the new denomination when it was finally organized.

(2) Results. The preaching of these men led to the true conversion and a better spiritual life of many who held church membership, but whose religious life was chiefly an outward formalism. The converts were organized into bands or classes for Christian fellowship and worship. Persons from among them were appointed as class leaders, whose duty it was to conduct a weekly service and otherwise exercise a spiritual oversight over their brethren. Some of these developed into ministers, and other ministers also joined in the movement. Thus, in time, a considerable body of ministers became engaged in this special work, but for a number of years they remained without organization. Gradually it became desirable to send authorized persons to visit the scattered bands for their spiritual edification, and thus dawned the beginnings of the itinerant system of church supply, which the Church later adopted as one of its permanent characteristics.

(3) Organization. It was for many years not the wish of the leaders of the movement to organize a separate denomination. Indeed, Mr. Otterbein retained his connection with the German Reformed Church to the end of his life, as Mr. Wesley, the founder of Methodism, did in the Church of England. Mr. Bœhm fared differently, his brethren finally, with evident regret, excluding him from their fellowship on account of what they regarded his heretical preaching. But Providence clearly led the way, and against the wishes of these men it became necessary, in time, to effect a formal organization. The first formal conference of ministers was held in Mr. Otterbein's parsonage, in Baltimore, in 1789. Of the fourteen then recognized as associated in the work seven were present. At this conference a brief but comprehensive confession of faith, from the pen of Mr. Otterbein, was adopted; also a series of rules for the government of the ministers and members. A second conference was held in 1791, the number of ministers having now increased to twenty-two. No formal conference was again held until the year 1800. This conference, held near Frederick City, Maryland, assumed a position of much historic interest. A completed organization was now effected, a name for the new body, "The United Brethren in Christ," was adopted, and bishops were for the first time elected, the choice falling naturally upon Mr. Otterbein and Mr. Bœhm. The ministers now numbered thirty-two. No statistics remain showing the strength of their following. But thus organized, and bearing now a definite name, the Church took its place as a distinct body among the early American denominations. Up to this time, and for a number of years after, the preaching was exclusively in the German language. At the present time less than four per cent. of the congregations of the Church have their services in German.

(4) Development. In 1815, the work of the Church having followed the lines of emigration westward into Ohio and other regions, a call was issued for the holding of a General Conference. This conference was composed of delegates elected from the different sections of the Church, and was the first of the series of similar conferences held quadrennially, since 1817, to the present time. The conference added two articles to the confession of faith, and amended and further defined the rules of government. The General Conference of 1841 adopted a constitution for the Church which remained in force in unamended form until 1889. A General Conference held in 1885 adopted measures preparatory to a revision of the confession of faith and the amending of the constitution. A commission of twenty-seven men, including the six bishops, was appointed, charged with the duty of preparing the proposed revision. Their work on being submitted to a popular vote was approved, and the General Conference of 1889 declared the instruments to be duly adopted. The revised confession states in compact form, in thirteen articles, the doctrines of the Church. In theological classification it is Arminian. (See *Discipline of the United Brethren in Christ,* pp. 12-14.)

(5) Church Government. In general polity the United Brethren Church is classed with the Methodist family of churches. Its ecclesiastical bodies are the general, annual, and quarterly conferences. The General Conference (quadrennial) is composed of ministerial and lay delegates, chosen by the people at large. In it is vested the law-making power of the Church, and it is also the final court of appeals. The annual conferences, also ministerial and lay, have the oversight of the churches within their boundaries, and appoint their pastors. The quarterly conference is the official body of the local church or circuit. The bishops of the Church are elected by the General Conference for quadrennial terms, as are all its general officers. They have a general oversight of diocesan districts, at present four in number, and preside over the annual and general conferences. Presiding elders are elected by the annual conferences, and have the oversight of districts within the conferences. The method of pastoral supply is that known as the itinerant system. Pastors are appointed annually to their charges, but since 1893 may be reappointed to the same charges an indefinite number of times. The presiding bishop and presiding elders are the appointing committee, and appeal from their decision is seldom taken. Women are eligible to ministerial orders, and to seats in all official bodies, including the General Conference. A small number are in the pastoral service.

(6) Present Condition and Attitude. In educational work the Church is fairly provided for, having thirteen institutions of various grades, including a theological seminary, located at Dayton, Ohio. At this city is also located the Church publishing house, from which the denominational publications, periodical and otherwise, are issued. It is a thoroughly equipped house, with small liabilities, and a net valuation in excess of three hundred thousand dollars. The Church has its Home, Frontier and Foreign Missionary Society, and Woman's Missionary Association, progressive institutions, with headquarters in the publishing house. The foreign mission fields of the Church are in Sierra Leone, West Africa, Germany, China and Japan. The denomination, according to the statistics of 1901, has 4,179 organized churches, 1,910 itinerant and local preachers, and 242,602 members.

On questions of reform the Church has long occupied advanced ground. Slave holding was never tolerated among its members. On temperance, a rule prohibiting the manufacture and sale of ardent spirits by members of the Church was adopted by the General Conference as early as 1841. Earlier stringent action dates back to 1833, and even to 1814, a year before the sitting of the first General Conference.

The primary thought of the founders of the United Brethren Church was that of promoting a more spiritual type of religious experience and

life than was generally prevalent at that time in the churches from which they came. The advocacy of any particular dogma or creed, or form of church government, or question of reform, had no place in their thought or purpose. Outward forms of worship and of church government they must needs have, but these held in their view a minor relation. In the matter of forms they exercised a wide toleration. Throughout the history of the United Brethren Church to the present time this larger insistence upon a real conversion of the heart and a true spiritual life has remained a dominant characteristic.

The Church is broadly catholic in spirit. It affiliates readily with other denominations in all ecumenical work, and would be found ready to join other churches in any general movement looking toward a union of all Christians in such manner and upon such conditions as a general consensus might determine. D. B.

UNITED PRESBYTERIAN CHURCH, THE, OF NORTH AMERICA.

The United Presbyterian Church of North America is directly descended from the Scotch dissenting churches, The Associate, and The Reformed. The great immigration from Scotland and Ireland during the last century brought many members of these churches to America in search of personal freedom and permanent homes. They settled chiefly in New York, Pennsylvania and the Carolinas, moving westward to the new lands as these were opened up. They kept up their church relations, and maintained their spiritual life, by organizing societies for worship and the study of the Word. For many years they were without ministers, but in every group there was a man abundantly qualified to lead in the exercises. At length ministers were sent to them, and on Nov. 2, 1753, the Associate Presbytery of Pennsylvania was organized, and three years later the Presbytery of New York. The Reformed Presbytery was organized May 10, 1774, near Harrisburg, Pa.

(1) Cause of Separation from Mother Church. Separated from the original causes of division, living under new conditions, intensely loyal to the cause of the Colonies, these churches soon felt themselves drawn together. During 1780-1782 the several presbyteries agreed upon a basis of union, and on the first day of November, 1782, the synod met in Philadelphia, and constituted The Associate Reformed Church. After a few statements concerning the atonement, faith, the Gospel offer, and civil government in its relation to the church, the basis of union declared "that both parties, when united, shall adhere to the Westminster Confession of Faith, the Catechisms and Propositions Concerning Church Government." They separated themselves from the parent churches by declaring "that they shall claim the full exercise of discipline, without dependence on foreign judicatories." At its first meeting the synod adopted an exhibition of principles, afterwards known as the "Little Constitution," in which, among other things, they said that they held the chapters of the Confession of Faith relating to the power of the civil magistrate in religion and church affairs open to consideration and amendment. In relation to discipline they said that notorious violations of the law of God, and such errors in doctrine as unhinge the Christian religion, shall be the only scandals for which deposition and excommunication shall be passed; and the highest censures of other offenders shall be dissolution of the connection between the synod and the offender. "The terms of admission to fixed communion shall be soundness in the faith as defined in the Confession of Faith and the Catechisms, submission to the government and discipline of the Church, and a holy conversation." In 1799 the Synod changed the Confession of Faith as to the powers of the civil magistrate so as to express clearly the principle of religious freedom—"a free church in a free state."

(2) Refusal of Some to Unite. Some of the Associate Presbytery, at the last moment, refused to enter the union, and continued the existence of the Associate Church. The large immigration from the parent church increased their number rapidly, congregations were multiplied, and in 1801 a synod was organized with four presbyteries. In 1804 the General Synod of the Associate Reformed Church was organized, with four subordinate synods, and presbyteries extending from New York to the Carolinas on the south, and to Central Ohio on the west. Both churches prospered, occupying the same general field. Many of the congregations of the Associate Church in the South became involved in slavery. In 1811 the Synod directed that all slaves be set at liberty, or, at least, be treated as free, and in 1831 all slave holders were excluded from communion. This practically destroyed the Associate Church in the South. Troubles arose in the Associate Reformed Church. The great distance and the fatigue of travel made it impossible for the remote presbyteries to be fully represented in the General Synod, which always held its meetings in the East. Divergencies began to appear, misunderstandings arose, some cases of discipline created dissatisfaction, and the Synod in the West and the Synod in the South withdrew; an attempt was made to unite the remaining synods of New York and Pennsylvania with the Presbyterian Church, with the result of the dissolution of the Synod of Pennsylvania, 1820-1822. Thus the Synod of New York, the Synod of the West and the Synod of the South became independent, but co-ordinate synods. The Synod of the South continues its existence until the present time. In 1841 the General Synod of the West was organized, and in 1855 the Synod of New York and the General Synod of the West united under the name of "The Associate Reformed Church of North America."

(3) Union Perfected. Occupying the same territory, composed of the same class of people, having substantially the same standards, the Associate and the Associate Reformed Churches gradually drew together, and after negotiations through many years they agreed upon a basis of union, the same to be a part of the organic law of the United Church. On the 26th of May, 1858, the union was consummated under the name "The United Presbyterian Church of North America." By common consent, without formal action, the words of one of the moderators on the day of the union became the motto of the Church: "The Truth of God—Forbearance in Love."

The organization was completed by the General Assembly of the next year appointing boards for missions at home and abroad, church building, education, and publication; subsequently, also for missions to the Freedmen and for ministerial relief. A general committee on home missions, composed of a delegate from each presbytery, meets one week before the General Assembly, and makes the appropriations for the coming year. The contributions for all purposes average twelve dollars and fifty-one cents per member; the average salary of pastors is one thousand and fifty-six dollars.

(4) Membership. At the present time (1901)

there are twelve synods, sixty-five presbyteries, nine hundred and twenty-seven ministers and nine hundred and fifty congregations, with one hundred and twenty-three thousand five hundred and forty-one members. The foreign missions are in Egypt and the Punjab, India. They have been very successful, reporting sixty-five ordained ministers, of whom thirty are natives, eleven thousand six hundred and fifteen members, and thirteen thousand six hundred and forty-one pupils in the schools. In each mission there is a school of high grade, and also a theological seminary. In the missions to the Freedmen there are two colleges, in one of which there is a theological department, and ten other schools with an enrollment of three thousand four hundred and forty-five pupils.

(5) Institutions of Learning. As early as 1794 the Associate Presbytery established a theological seminary, now located at Xenia, Ohio; in 1804 the General Synod of the Associate Reformed Church opened one in New York City, now located at Newburg, and used as a summer training school; and in 1825 the Allegheny seminary was founded by the Associate Reformed Synod of the West. Six colleges are maintained: Westminster, at New Wilmington, Pa.; Monmouth, at Monmouth, Ill.; Tarkio, at Tarkio, Mo.; Cooper, at Sterling, Kan.; Knoxville, at Knoxville, Tenn.; and Norfolk, at Norfolk, Va., for the Freedmen.

(6) Young People's Societies. The young people's societies are organized as The Christian Union, under a joint committee of the General Assembly and the Annual Convention, and a secretary appointed by the General Assembly. The committee of management reports annually to the General Assembly. There are nine hundred and ninety societies, with a membership of forty thousand five hundred and twenty-eight.

(7) Doctrines. The United Presbyterian Church holds conservatively the Calvinistic system of doctrine, as exhibited in the Westminster formulas, modified as to the civil magistrate, and in an additional testimony, which was the basis of union. This testimony is designed to set forth more clearly certain doctrines embodied in the Confession of Faith, and to express more definitely the peculiar principles of the denomination. The articles cover the following subjects: The Plenary Inspiration of the Scriptures; The Eternal Sonship of Christ; The Covenant of Works; The Fall of Man and his Present Inability; The Nature and Extent of the Atonement; Imputed Righteousness; The Gospel Offer; Saving Faith; Evangelical Repentance; The Believer's Deliverance from the Law as a Covenant; The Work of the Holy Spirit; The Headship of Christ; The Supremacy of God's Law; Slave holding; Secret Societies; Communion; Covenanting; Psalmody. Both the antecedent churches were opposed to slavery, and prohibited membership to anyone who held men as property.

(8) Prohibit Membership in Secret Orders. The article on Secret Societies is as follows: "All associations, whether formed for political or benevolent purposes, which impose on their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members should not have fellowship with such associations."

(9) Restricted Communion. The article on Communion is: "The Church should not extend communion in sealing ordinances to those who refuse adherence to her profession, or subjection to her government and discipline, or who refuse to forsake a communion inconsistent with the profession which she makes; nor should communion in any ordinance of worship be held under such circumstances as would be inconsistent with the keeping of these ordinances pure and entire, or so as to give countenance to any corruption of the doctrines and institutions of Christ." The principle is "restricted communion;" that is, communion under the supervision of the session, as against open or unrestricted communion. (*Minutes,* 1868, page 488.) For good order and edification, fellowship in the communion of the Lord's Supper is, ordinarily, extended only to those who are members, on the principle that privilege is bounded by jurisdiction; but a certain discretionary power is held by sessions as to the admission of members of other churches to communion in special circumstances, on their knowledge, or evidence, of the proper Christian character.

(10) Psalmody. The article on psalmody is: "It is the will of God that the songs contained in the Book of Psalms be sung in his worship, both public and private, to the end of the world; and in singing God's praise, these songs should be employed to the exclusion of the devotional compositions of uninspired men."

(11) Adherence to Principles. The spirit of the United Presbyterian Church is conservative as to doctrine, fraternal as to other churches, and evangelistic as to work. The standards are for the members as well as for the ministers, not in the spirit of sect, but to keep up the standard of intelligent faith, and to promote a higher Christian life. The General Assembly is in correspondence with the Associate Reformed Synod of the South as to union, and already has a working plan of coöperation. It is represented in the Alliance of Reformed Churches holding the Presbyterian system. It has adopted the plan of coöperation in Home Mission work prepared by the western section of the Executive Commission of the Alliance, and some years ago gave its adherence to the plan for the confederation of the Presbyterian Churches on this continent. The ministers and members are hearty supporters of the reforms of the present time, especially in relation to the Sabbath and temperance. There has been a great awakening of the evangelistic and missionary spirit. A number of the synods have evangelists under regular appointment, and pastors generally make this feature of their work more prominent. A. G. W.

UNITY (Heb. יַחַד, *yakh'ad,* adverb *unitedly*), oneness, whether of sentiment, affection or behavior (Ps. cxxxiii:1).

The *unity of the faith* is an equal belief of the same great truths of God, and the possession of the grace of faith in a similar form and degree (Eph. iv:13). The *unity of the spirit* is that union between Christ and his saints by which the same divine Spirit dwells in both, and they have the same disposition and aims; and that unity of the saints among themselves by which, being joined to the same Head, and having the same Spirit dwelling in them, they have the same graces of faith, love, hope, etc., and are rooted and grounded in the same doctrine of Christ, and have a mutual affection to and care for one another (Eph. iv:3). Brown.

UNITY OF GOD, a term used to denote that there is but one God or self-existent Being.

The unity of God is argued from his necessary existence, self-sufficiency, perfection, independ-

ence, and omnipotence; from the unity of design in the works of nature; and from there being no necessity of having more gods than one; but the Scriptures set it beyond all doubt (Deut. vi:4; Ps. lxxxvi:10; Is. xliii:10; Mark xii:29; John xvii:3; Rom. iii:30; 1 Cor. viii:4, 6; 1 Tim. ii:5).

UNIVERSALIST CHURCH, THE, IN AMERICA. (1) Principles. Universalism is thought of by some as the dogma of the final salvation of all souls. By others it is conceived to be what Liebnitz named a theodicy, or solution of the problem of evil. But it is properly apprehended when it is perceived to be a theory of the universe. The idea of Universalism is that the final cause of the creation is the evolution of the moral order. That evolution involves the attainment successively of right and good ends, and finally of the end of universal right and good. It is part of the same idea that truth is naturally superior to error, right to wrong, good to evil. The logic of the constitution of the world is that the human experiment must issue in a perfected and harmonious society. The Christian equivalent of this conception is the kingdom of heaven,—a human order conformed to the divine order by the transforming power of an indwelling moral ideal.

The dogma of the final salvation of all souls is one of several corollaries resulting from the main proposition. The good of the whole not only involves the good of each, but is dependent on it. There can be no perfected human society without the perfecting of the members. And the solidarity of mankind, which is the philosophical formula for the Christian doctrine that God is the Father of all, and all are brethren, compels the conclusion that

> "Not one life shall be destroyed
> Or cast as rubbish to the void
> When God hath made the pile complete."

(2) Historical Sketch. It is regarded by Universalists as now well established that Universalism was the prevalent doctrine of the Church in the second and third centuries. They find a natural explanation of this fact in the teaching of the New Testament; and of the subsequent decline and condemnation of the doctrine, in the causes which led the Church into so many other grave departures from the simplicity of the Gospel.

But organized Universalism, under that distinctive name, belongs to the United States, and dates from the preaching of the Rev. John Murray (1741-1815). Mr. Murray was a disciple of a London Universalist, the Rev. James Relly, who was in turn a disciple of Whitfield. He came to America and preached his first sermon in Good Luck, N. J., in September, 1770. The beginning is rendered interesting and even romantic from the circumstance that one Thomas Potter, of Good Luck, had built a meeting house and was waiting for the Lord to send him a minister. Mr. Murray was borne to that shore by stress of weather and was identified by Potter as the one for whom he was waiting.

There were other preachers of Universalism in America, some earlier and some contemporary with Mr. Murray. They existed among the Mystics, the Dunkers, the Moravians, the Episcopalians, the Congregationalists and the Baptists. A number had been driven out from the churches on account of their Universalism and were proclaiming their evangel independently. It thus came to pass that not long after Murray began to lift up his voice in the New World he found himself in company with others of like precious faith.

In January, 1779, a number of persons who had been excommunicated from the First Parish Church of Gloucester, Mass., for attending upon the ministry of the Rev. John Murray, met and formed an association under the name of "The Independent Church in Gloucester." This was the first organization of Universalists in the United States; and the house of worship which the members erected in 1780 was the first Universalist meeting house built and dedicated in America.

At the beginning of the present century there were about thirty preachers of Universal Salvation in the country and not far from the same number of "societies," or preaching places, with somewhat loosely associated congregations. In 1803 the representatives of these congregations held a General Convention in Winchester, N. H., and adopted the Winchester Profession of Belief. This has been the "creed" of most Universalist churches since, and in 1870 was made the creed of the denomination. After some years of agitation and endeavors to amend the Winchester Profession a Declaration was adopted at the General Convention in Chicago in 1897. This is now the basis of fellowship, though the Winchester Profession is still kept as an historical bond and may be used by any church or association preferring it to the later Declaration.

(3) The Chicago Declaration. The "Boston Proposition," amended and adopted by the General Convention of 1897, at its session in Chicago, Ill., declares the conditions of fellowship in the Universalist Church to be as follows:

1. The acceptance of the essential principles of the Universalist faith, to-wit:

The universal fatherhood of God.

The spiritual authority and leadership of His son, Jesus Christ.

The trustworthiness of the Bible as containing a revelation from God.

The certainty of just retribution for sin.

The final harmony of all souls with God.

The Winchester profession is commended as containing these principles, but neither this nor any other precise form of words is required as a condition of fellowship, provided always that the principles above stated be professed.

2. The acknowledgment of the authority of the Universalist General Convention and assent to its laws.

(4) Organization. The polity of the Universalist Church is conformed to that of our civil government. The unit is the local parish. Parishes by their delegates constitute State Conventions. Representatives from the State Conventions form the General Convention, which meets once in two years and is the controlling body of the denomination. A plan of supervision under state superintendents and district missionaries has grown up in recent years, and has culminated this year in the appointment of a "General Superintendent," or bishop. The denomination planted a mission in Japan in 1891, which has expanded into many local churches, a theological school, a girls' school and various other organizations. A publishing house is established in Boston, with a branch in Chicago. Four colleges, three theological seminaries and five academies have been founded and are maintained by the Church. The Chapin Home in New York and the Bethany Home in Boston are samples of the charities sustained in whole or in part by the Universalist body.

The aims of the Universalist organization may

be said to be twofold. (a) To persuade the Christian world to return to the original principles of Christianity: to convert the followers of Christ to the religion of Christ. (b) To initiate and gradually institute, in coöperation with other Christian bodies, a religious and moral order on the type furnished by the teaching and the life of Jesus, in which reason shall replace superstition and spiritual ideals shall supplant sensual and material.

The progress of the Universalist Church has not been insignificant either in numbers or in organized forces. Yet it must be conceded that its chief work has been wrought beyond its own limits, in modifying the views of God, of man, of religion, and of destiny, held by the various religious bodies and by the general public. Other denominations have uniformly held the doctrines of Universalists to be a valid ground of refusal to fellowship with them, and have not seldom made them a ground of opposition and attack. Sympathy with these doctrines has, however, steadily grown in all the churches, until a much more hospitable feeling prevails. Many signs indicate the approach of an era in which the same fraternity will be shown towards Universalists by other Christians which Universalists have ever been willing to accord to all the disciples of Christ of whatever name. I. M. A.

UNKNOWN GOD (Gr. *ἄγνωστος θεός, ag'noce-tos theh-os'*, unknown god).

St. Paul while residing in Athens, and observing the manners and religious customs of its inhabitants, had his spirit stirred within him, when he saw how entirely they were immersed in idolatry; and being unable to refrain himself, he commenced in the synagogues of the Jews, and in the market-place, to hold discussions with all whom he encountered. This led to his being taken to the Areopagus, where, surrounded by perhaps the shrewdest, most polished, most acute, most witty, and most scornful assemblage that ever surrounded a preacher of Christianity, he, with exquisite tact and ability, exposed the folly of their superstitions, and unfolded the character and claims of the living and true God. For the purpose of more effectually arresting the attention of his audience, he commenced by referring to an altar in their city, on which he had read the inscription *agnosto Theo, To the Unknown God;* and applying this to Jehovah, he proposed to declare to them that deity, whom thus, without knowing him (*agnountes*), they were worshiping.

UNKNOWN TONGUE (1 Cor. xiv:2, 4, 13, 14, 19, 27) is a gloss of the A. V., for the Greek has simply γλῶσσα (*gloce'sah*, a tongue), and obviously a different language from that usually employed.

These verses have given rise to the notion of a *strange*, ecstatic, inspired, unearthly language; but these all admit of a different solution. In verse 2, "he who speaketh in a tongue" evidently means, he who speaks some foreign living language; the supplied word 'unknown' in the A. V. is needless, and misleads the English reader. It is further said that 'he edifieth himself' (which, as Macknight justly pleads, required that he should understand himself), and edifieth the church also if an interpreter were present (verse 28). The apostle says (verse 14), 'If I pray in a tongue, my spirit prayeth, but my understanding is unfruitful,' which words in English seem to intimate that the speaker might not understand himself; but the words signify, 'my *meaning*' (comp. 1 Cor. ii:16; Vulg. *sensum domini*), or, as Hammond and Schleusner say, 'my faculty of thinking upon and explaining to others the meaning of what I utter' (comp. verses 15, 19), though in verse 14 some render the words 'that others may understand.' The key to the difficulties of this subject is the supposed absence of an inspired interpreter (verse 28), in which case the gift would not be *profitable* to the hearers. The gift of tongues was to cease (1 Cor. xiii:8). (See TONGUES, GIFT OF.)

UNLEARNED (Gr. *ἀγράμματος, a-gram'mat-os*, unlettered), such as are but little instructed in science (Acts iv:13); or little acquainted with the mind of God and the teaching of his Spirit (2 Pet. iii:16). *Unlearned* questions are such as minister no true and substantial knowledge (2 Tim. ii:23). (See AGRAMMATOS.)—Brown.

UNLEAVENED (ŭn lĕv' 'nd), (Heb. מַצָּה, *mats-tsaw'*, sweet). (See BREAD; LEAVEN; PASSOVER.)

UNNI (ŭn'nī), (Heb. עַנִּי, *oon-nee'*, depressed).

1. One of the Levite doorkeepers appointed to play the psaltery in the service of the Temple as arranged by David (1 Chron. xv:18, 20). (B.C. 1043.)

2. A Levite concerned in the musical service after the return from Babylon (Neh. xii:9). B. C. 535. This name should be Unno (Heb. עַנּוֹ, *oon-noo*).

UNTEMPERED MORTAR (ŭn-tĕm'pērd môr'-tĕr), (Heb. תָּפַל, *taw-fal'*), weak mortar that will not "set" (Ezek. xiii:10, 11, 14, 15; xxii:28), used for coating or cementing a wall that is dirty and disfigured.

Figurative. 'To daub with untempered mortar" (Ezek. xiii:10, 11, 14, 15; xxii:28), means "the people build up foolish hopes, and the prophets not only paint these hopes for them in splendid colors, but even predict their fulfillment, instead of denouncing their folly . . . The plastering is therefore a figurative description of deceitful flattery or hypocrisy" (Keil, *Com.*).

UNWRITTEN SAYINGS, commonly called Agrapha (Gr. *ἄγραφος, ag'raf-os*, unwritten), a term which refers to the sayings of Christ not mentioned in the four Gospels. Of these, of course, there are many, as John tells us (xxi:25). Those sayings which have come down to us are found: (1) In the other books of the New Testament, which are the first, best and surest authority. An unequivocal example is seen in Acts xx:35, "Remember the words of our Lord Jesus, how he said, It is more blessed to give than to receive." (2) Some manuscripts of the New Testament, as, for example, the *Codex Bezae*, in which is a much-quoted addition to Luke vi:4. (3) Quotations in early Christian writers and in lost gospels, all of which references disappeared after the fourth century, as soon as the present gospel text had been generally accepted. Resch has accepted as genuine seventy-four of these sayings from this source, saying, however, that they do not affect the truth of our Lord's life. (4) "The Logia, or Sayings of our Lord," found in Oxyrhynchus, one hundred and twenty miles south of Cairo, Egypt, by Messrs. B. F. Grenfell and Arthur S. Hunt, in 1896.

The following is quoted from Rev. W. Locke in *The Expositor:* "The document in question is a leaf from a papyrus book containing a collection of Logia, or Sayings of our Lord, of which some, though presenting several novel features, are familar; others are wholly new. It was found . . . in a mound which produced a great many papyri belonging to the first three centuries of our era, those in the immediate vicinity of our fragment belonging to the second and third centu-

ries. This fact, together with the evidence of the handwriting, which has a characteristically Roman aspect, fixes with certainty 300 A. D. as the lowest limit for the date at which the papyrus was written. The general probabilities of the case, the presence of the usual contractions found in the Biblical manuscripts, and the fact that the papyrus was in book (not roll) form, put the first century out of the question, and make the first half of the second century unlikely. The date, therefore, probably falls within the period of 150-300 A. D. The fragment measures 5¾ x 3¾ inches, but its height was originally somewhat greater, as it is unfortunately broken at the bottom" (pp. 5, 6).

The English rendering of the Logia (pp. 10-15), as given by Grenfell and Hunt, is as follows:

No. 1. " . . . and then shalt thou see clearly to cast out the mote that is in the brother's eye."

No. 2. "Jesus saith, Except ye fast to the world, ye shall in nowise find the kingdom of God; and except ye keep the Sabbath, ye shall not see the Father."

No. 3. "Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them; and my soul grieveth over the sons of men, because they are blind in their heart. . . . ."

No. 4. Undecipherable.

No. 5. "Jesus saith, Wherever there are . . . and there is one . . . alone, I am with him. Raise the stone and there thou shalt find me; cleave the wood, and there am I."

No. 6. "Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures among them that know him."

No. 7. "Jesus saith, A city built upon the top of a high hill, and stablished, can neither fall nor be hid."

UPHARSIN (u-phär'sin). See MENE, MENE, TEKEL, UPHARSIN.

UPHAZ (ū'phăz), (Heb. אוּפָז, *oo-fawz'*; Sept. Ὠφάζ, *o-faz'*), a country from which gold was obtained (Jer. x:9; Dan. x:5).

It is generally supposed to be a corruption of Ophir, which would require the change of only one letter, and there are other cases in which ר and ז are interchanged. But Orelli (*Com.*, on Jer. x:9) says: "It is inconceivable that the word arose by error from this well-known name. Assyria and Babylon might have other gold mines. Still the views respecting the site of this Uphaz remain mere conjectures."

UPPER ROOM (ŭp'pēr rōōm), (Heb. עֲלִיָּה, *al-ee-yaw'*, lofty) (2 Kings i:2; xxiii:12; 1 Chron. xxviii:11; 2 Chron. iii:9), a room in the upper part of the house, used to receive company, hold feasts, to retire for meditation and prayer (Mark xiv.15; Luke xxii:12).

UR (ûr), (Heb. אוּר, *oor*, light). **1.** Ur or the Chaldees was the native place of the family of Abraham, whence he migrated first to Haran and then to Canaan (Gen. xi:28, 31; xv:7; Neh. ix:7).

The home of the nativity of Abraham was long a lost city. The excavations of Mr. Taylor, in 1854, and the discovery by Major Rawlinson of important historical documents, have settled beyond reasonable dispute the location of Ur of the Chaldees. It stood on the right bank of the Euphrates River, on a spot now occupied by the mounds of Mugheir. It was originally a port on the Persian Gulf, but the mounds now representing its ancient site stand nearly 150 miles above the mouth of the Euphrates. This great distance between its old site and the present headwaters of the gulf are due, according to geologists, to the abundant deposits of alluvia made by the river during the past four thousand years. The inscriptions discovered give a list of kings who ruled over this territory before Babylon came to prominence, or became a capital. Ur was presided over by the moon-god, Sin, who was likewise the patron deity of HARAN. The family of Abram's father, in its migration westward, made an important stop at this city. It was located near the great western bend in the Euphrates and was regarded as one of the chief cities of the northwest territory. It stood on the great highway of commerce between the East and the West, and served as a kind of board of trade. Its name, Haran (*harranu*), means "road," "way." It was also a cosmopolitan city, for to this place came all the nations for gain and trade. (Price, *The Monuments and the O. T.* 2d ed., p. 99.)

"The extent of the remains at Mukeyyer, or Mugheir, which, however, have been but imperfectly examined—show that the ancient city was of great size. The inscriptions on clay which have been found there must be ascribed to a date long before B. C. 2000. But the question whether Ur of the Chaldees was a city, or, as the Septuagint takes it, simply the territory of the Chaldæans, makes little difference here, since the cuneiform inscriptions agree with Strabo in showing that the Chaldæans inhabited the southern region of Mesopotamia in which Mukeyyer is situated. The inscriptions found at Ur itself have at present been few in number, and belong to a limited period. If the great temple of the moon-god, founded in the very beginning of history, and maintained down to the latest times of the Babylonian monarchy, could be fully excavated, or if the city, round the walls of which lies a circle of tombs, could be ransacked for its hidden archæological treasures, the results would, no doubt, reward the hardest labor." (Basil T. A. Evetts, *New Light on the Bib. and The Holy Land*, p. 338, 132.)

"Wells have been sunk in the mound in places, and enough is known of the general character of the mound to make it certain that it contains quantities of antiquities which go back to the days of its early history. It is unfortunate for the progress of knowledge relating to the past history of the race that excavations on this site cannot be immediately undertaken. The importance of this could scarcely be overrated." (Rogers, *His. of Early Bab.*, p. 15.)

2. The father of Eliphal, one of David's "mighty men" (1 Chron. xi:35), B. C. before 1043. A copyist seems to have made two names, Ur and Hepher, out of one, which was perhaps Ahasbai, or something similar.

URBANE (ûr'bane), (Gr. Οὐρβανός, *oor-ban-os'*, of the city), a disciple at Rome, and one of Paul's companions in labor (Rom. xvi:9). Nothing is known of him; but his name shows him to have been a Roman. A. D. 55.

URI (ū'rī), (Heb. אוּרִי, *oo-ree'*, fiery, burning).

1. Father of Bezaleel an architect of the Tabernacle. He was of the tribe of Judah (Exod. xxxi:2; xxxv:30; xxxviii:22; 1 Chron. ii:20; 2 Chron. i:5). (B. C. before 1657.)

2. The father of Geber, Solomon's tax gatherer in Gilead (1 Kings iv:19). (B. C. before 1010.)

3. A gate keeper of the Temple, who divorced his Gentile wife after the captivity (Ezra x:24). (B. C. 458.)

URIAH (ur-ī'ah), (Heb. אוּרִיָּה, *oo-ree-yaw'*, flame of Jehovah; Sept. Οὐρίας).

1. A Hittite (and therefore a descendant of the ancient inhabitants of Palestine), whose name occurs in the list of the 'worthies' or champions of king David, in whose army he was an officer (1 Chron. xi:41; 2 Sam. xxiii:39). (B. C. about 988). He was the husband of Bath-sheba; and while he was absent with the army before Rabbah, David conceived and gratified a criminal passion for his wife. The king then directed Joab to send him to Jerusalem, but failing to make his presence instrumental in securing Bath-sheba from the legal consequences of her misconduct, he sent him back with a letter directing Joab to expose him to the enemy in such a manner as to ensure his destruction. This the unscrupulous Joab accomplished (B. C. about 980); and David then took the widow into his own harem (2 Sam. xi:26, 27). (See DAVID; BATH-SHEBA.)

2. (Is. viii:2.) See URIJAH, 4.

3. (Ezra viii:33; Neh. iii:4, 21.) See URIJAH, 2.

URIAS (u-rī'as), (Gr. Οὐρίας, *oo-ree'as*), the husband of Bath-sheba (Matt. i:6). See URIAH, 1.

URIEL (ū'ri-ēl), (Heb. אוּרִיאֵל, *oo-ree-ale'*, fire of God).

1. A Levite, son of Tahath, of the family of Kohath (1 Chron. vi:24). (B. C. about 1550.)

2. Chief of the Kohathites who with his brethren assisted in bringing the ark from the house of Obed-edom (1 Chron. xv:5, 11). (B. C. 1043.)

3. Uriel of Gibeah, the father of Maachah, Michaiah, the favorite wife of Rehoboam, and mother of Abijah (2 Chron. xiii:2). (B. C. 973.) Called "Maachah the daughter of Absalom."

URIJAH (u-rī'jah), (Heb. same as URIAH).

1. A prophet, son of Shemaiah of Kirjath-jearim in Judah, who, in the time of Jehoiakim, uttered prophecies against Judæa and Jerusalem of the same tenor as those which Jeremiah was commissioned to deliver. Menaced with death by the king, Urijah sought refuge in Egypt; but Judæa was at that time subject to Pharaoh-Necho, who had no interest in protecting a proscribed fugitive who foretold the conquests of the Babylonians. He was therefore delivered up on the demand of Jehoiakim, who put him to death, and ordered him to be buried dishonorably in one of the graves of the meanest of the people (Jer. xxvi:20, 21). (B. C. about 609.)

2. A priest of the family of Hakkoz, or Koz, who stood by Ezra while he instructed the people in the law (Neh. viii:4; Ezra viii:33). B. C. 457

3. A high-priest of the Jews in the time of king Ahaz. He received from this young prince, who was then at Damascus, the model of an altar which had there engaged his attention, with orders to make one like it at Jerusalem. It was his duty to refuse compliance with this dangerous order; but he made such haste in his obedience that the altar was completed by the time Ahaz returned; and he afterwards went so far in his subservience as to offer upon this new and unauthorized altar the sacrifices prescribed by the law of Moses (2 Kings xvi:10-12). He was probably not so fully aware as he ought to have been of the crime and danger involved in this concession to a royal caprice, being a transgression of the law which fixed the form of the Mosaical altar (Exod. xxvii:1-8; xxxviii:1-7): for he appears to have been in intention a good man, as he is one of the 'faithful witnesses' chosen by Isaiah (viii:2) to attest one of his prophecies. (B. C. about 738.)

URIM AND THUMMIM (ū-rim and thŭm'-mim), (Heb. הָאוּרִים, *haw-oo-reem'*, lights; Heb. וְהַתֻּמִּים, *veh-hat-toom-meem'*, perfections), doctrine and truth; Vulg., *Doctrina et Veritas*).

(1) Meaning of the Words. Hebrew scholars agree that these words are in the plural and mean as above, *lights* and *perfections*. There are two principal opinions respecting the Urim and Thummim. One is, that these words simply denote the four rows of precious stones in the breastplate of the high-priest (Exod. xxviii:30), and are so called from their brilliancy and perfection; which stones, in answer to an appeal to God in difficult cases, indicated his mind and will by some supernatural appearance (Num. xxvii:21). Thus, as we know that upon each of the stones was to be engraven the name of one of the sons of Jacob, it has been conjectured that the letters forming the divine response became some way or other distinguished from the other letters. It has been conjectured by others that the response was given by an audible voice to the high-priest arrayed in full pontificals, and standing in the holy place with his face turned towards the ark. The other principal opinion is, that the Urim and Thummim were two small oracular images, similar to the Teraphim, personifying *revelation* and *truth*, which were placed in the cavity or pouch formed by the folds of the breastplate, and which uttered oracles by a voice. (See PRIEST, HEBREW PRIESTHOOD; TERAPHIM.) The latter view is corroborated by the authority of Philo, and seems to be best supported by external evidence.

(2) Scriptural Usage. The Urim and Thummim are, however, in the Scripture clearly distinguished from the breastplate itself, or from the four rows of gems, unless we can imagine that the breastplate should be so called before the gems, the essential part of it, were put into their place. We observe the like distinction made in the account of Aaron's consecration (Lev. viii:8; comp. Ecclus. xlv:10), and by Josephus (*Antiq.* viii, 3, 8), where he distinguishes the *to logeion*, or *oracle*, from the precious stones. The distinction indicated in these passages of Scripture is sufficiently clear to withstand the inference which has been derived from comparing Exod. xxviii:29, with 30, and Exod. xxxix:8, etc., with Lev. viii:8; namely, that the Urim and Thummim were identical with the gems in the breastplate. In Num. xxvii:21, the word *haworeem* alone is used in a brief recapitulatory manner, and, no doubt, including the Thummim, or else, in the general sense of divine revelations, answers, etc., by this method (comp. 1 Sam. xxviii:6). The usual order is reversed in Deut. xxxiii:8, where it is Thummim and Urim. The last mention of them occurs after the return of the captivity, when 'the Tirshatha' decreed that certain claimants to the rights of the priesthood, but who could not produce their ecclesiastical pedigree, should wait 'till there stood up a priest with Urim and with Thummim,' by whom their claim might be infallibly decided (Ezra ii:63). J. E. D.

USURY (ū'zhŭ-rў), (Heb. נֶשֶׁךְ, *neh'shek*, a biting), an unlawful contract for the loan of money, to be returned again with exorbitant increase.

By the laws of Moses (Lev. xxv:36, 37; Deut. xxiii:19, 20) the Israelites were forbidden to take usury from their brethren upon the loan of money, victuals, or anything else, not, it has been observed by Michaelis, as if he absolutely and in

all cases condemned the practice, for he expressly permitted interest to be taken from strangers, and from the Canaanites (verse 20), but only out of favor to the poorer classes. After the return of the Jews from captivity, they were required by Nehemiah to 'leave off this usury,' which had grown up contrary to law (Ezek. xviii:8, 13, 17), and to restore to their brethren what they had exacted from them—'their lands, their vineyards, their oliveyards, and their houses; also the hundredth part of the money, and of the corn, the wine, and the oil' (Neh. v:10, 11). Our Savior denounced all extortion, and promulgated a new law of love and forbearance:—'Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again.' 'Love ye your enemies, and do good, and lend, hoping for nothing again' (Luke vi:30, 35). The taking of a reasonable interest was an allowable practice (Matt. xxv:27; Luke xix:23).

UTHAI (ū-tha-ī), (Heb. עוּתַי, *oo-thah'ee*, Jehovah succors).

1. The son of Ammihud, of the children of Pharez, son of Judah (1 Chron. ix:4). In Neh. xi:4 he is called ATHAIAH, the son of Uzziah. (B. C. 536.)

2. Son of Bigvai, who returned with Ezra from captivity (Ezra viii:14), B. C. 459.

UZ (ŭz), (Heb. עוּץ, *oots*, consultation).

1. A region and tribe named in Job i:1; Jer. xxv:20; Lam. iv:21, now generally supposed to have been situated in the south of Arabia Deserta, between Idumæa, Palestine, and the Euphrates. (See NATIONS, DISPERSION OF.) The tribe seems to have been descended from Uz, the son of Aram (Gen. x:23), although it has been sometimes doubted whether its origin might not rather be referred to Huz, the son of Nahor (Gen. xxii:21), or to Uz, the Horite, son of Dishan (Gen. xxxvi:28).

2. A son of Aram (Gen. x:23; 1 Chron. i:17). (B. C. after 2500.)

3. Son of Nahor and Milcah (Gen. xxii:21). (B. C. about 2000.) See HUZ.

4. Son of Dishan, the son of Seir (Gen. xxxvi:28). (B. C. after 1950.)

UZAI (ū'za-ī), (Heb. אוּזַי, *oo-zah'ee*, strong), father of Palal, who assisted Nehemiah in rebuilding the walls of Jerusalem (Neh. iii:25), B. C. before 446.

UZAL (ū'zal), (Heb. אוּזָל, *oo-zawl'*), a son of Joktan, founder of one of the numerous tribes of Joktanidæ in Yemen (Gen. x:27; 1 Chron. i:21). (See NATIONS, DISPERSION OF.)

It is generally agreed that Sanaa is the modern name of the city founded by Uzal.

UZZA (ŭz'zȧ), (Heb. עֻזָּא, *ooz-zaw'*, strength).

1. A Benjamite and elder son of Ehud (1 Chron. viii:7), born after the removal of his other children. (B. C. before 1612.)

2. Proprietor of a garden in which Manasseh and Amon were buried (2 Kings xxi:18, 26). (B. C. before 642.)

3. The children of Uzza were a family of Nethinim who came back with Zerubbabel (Ezra ii:49; Neh. vii:51). (B. C. before 536.)

4. A descendant of Merari (1 Chron. vi:29). See UZZAH, 2.

UZZAH (ŭz'zah), (Heb. עֻזָּה, *ooz-zaw'*, strength).

1. A son of Abinadab, a Levite, who, with his brother Ahio, conducted the new cart on which the ark was taken from Kirjath-jearim to Jerusalem.

(1) His Sin. When the procession reached the threshing-floor of Nachon, the oxen drawing the cart became unruly, and Uzzah hastily put forth his hand to stay the ark, which was shaken by their movements. For this the anger of the Lord smote him, and he died on the spot.

(2) David's Fear. This judgment appeared to David so severe, or even harsh, that he was much distressed by it, and becoming afraid to take the ark any farther, left it there, in charge of Obed-edom, till three months after, when he finally took it to Jerusalem (2 Sam. vi:1-11).

(3) The Result. The whole proceeding was very irregular, and contrary to the distinct and far from unmeaning regulations of the law, which prescribed that the ark should be carried on the shoulders of the Levites (Exod. xxv:14), whereas here it was conveyed in a cart drawn by oxen. The ark ought to have been enveloped in its coverings, and thus wholly concealed before the Levites approached it; but it does not appear that any priest took part in the matter, and it would seem as if the ark was brought forth, exposed to the common gaze, in the same manner in which it had been brought back by the Philistines (1 Sam. vi:13-19). It was the duty of Uzzah, as a Levite, to have been acquainted with the proper course of proceeding: he was therefore the person justly accountable for the neglect; and the judgment upon him seems to have been the most effectual course of ensuring attention to the proper course of proceeding, and of checking the growing disposition to treat the holy mysteries with undue familiarity. That it had this effect is expressly stated in 1 Chron. xv:2, 13, 14. (B. C. 1043.)

2. A Merarite Levite, son of Shimei, and father of Shimea (1 Chron. vi:29). (B. C. before 1043.)

UZZEN - SHERAH (ŭz'zen - shē'rah), (Heb. אֻזֵּן שְׁאֵרָה, *ooz-zane' sheh-er-aw'*, the plat of Shera), a small city, founded by Sherah, the daughter of Ephraim (1 Chron. vii:24). It is thought to have been at Beit Sîra, thirteen miles northwest of Jerusalem.

UZZI (ŭz'zī), (Heb. עֻזִּי, *ooz-zee'*, Jehovah is my strength).

1. Son of Bukki, and the father of Zerahiah, in the line of the high-priests (1 Chron. vi:5, 6, 51; Ezra vii:4). (B. C. about 1400.)

2. Son of Tola, son of Issachar, and father of five chief men (1 Chron. vii:2, 3). (B. C. after 1874.)

3. A son of Bela, a Benjamite (1 Chron. vii:7). (B. C. after 1874.)

4. One of the same name who was settled in Jerusalem after the return from Babylon (1 Chron. ix:8). (B. C. before 536.)

5. A Levite, of the "sons of Bani," who was overseer of the house of Levites in Jerusalem under Nehemiah (Neh. xi:22). (B. C. 536.)

6. The head of one of the courses of priests in the time of Joiakim, the high-priest (Neh. xii:19). (B. C. about 500.)

UZZIA (uz-zī'ȧ), (Heb. עֻזִּיָא, *ooz-zee-yaw'*), called an Ashterathite, one of David's mighty men (1 Chron. xi:44), B. C. 1053.

UZZIAH (uz-zī'ah), (Heb. עֻזִּיָּה, *ooz-zee-yaw'*, strength of Jehovah).

1. A man also called AZARIAH, a king of Judah who began to reign B. C. 809, at the age of sixteen, and reigned fifty-three years, being, with the sole exception of Manasseh's, the longest reign in the Hebrew annals.

Uzziah was but five years old when his father was slain. He was sixteen before he was for-

mally called to the throne: and it is disputed by chronologers whether to count the fifty-two years of his reign from the beginning or from the end of the eleven intervening years.

(1) Reign. In the first half of his reign, Uzziah behaved well, and was mindful of his true place as viceroy of the Divine King. He accordingly prospered in all his undertakings. His arms were successful against the Philistines, the Arabians, and the Ammonites. He restored and fortified the walls of Jerusalem, and planted on them engines for discharging arrows and great stones; he organized the military force of the nation into a kind of militia, composed of 307,500 men, under the command of 2,600 chiefs, and divided into bands liable to be called out in rotation; for these he provided vast stores of all kinds of weapons and armor,—spears, shields, helmets, breastplates, bows, and slings.

(2) Prosperity. Nor were the arts of peace neglected by him: he loved and fostered agriculture; and he also dug wells, and constructed towers in the desert, for the use of the flocks. At length, when he had consolidated and extended his power, and developed the internal resources of his country, Uzziah fell. His prosperity engendered the pride which became his ruin.

(3) Usurps the Function of Priest. In the twenty-fourth year of his reign, incited probably by the example of the neighboring kings, who united the regal and pontifical functions, Uzziah, unmindful of the fate of Dathan and Abiram, dared to attempt the exercise of one of the principal functions of the priests, by entering the holy place to burn incense at the golden altar. But, in the very act, he was smitten with leprosy, and was thrust forth by the priests. He continued a leper all the rest of his life, and lived apart as such, the public functions of the government being administered by his son Jotham, as soon as he became of sufficient age (*2* Kings xv:*27, 28*; *2* Chron. xxvi.).

2. A Kohathite Levite, an ancestor of Samuel (1 Chron vi:24). (B. C. about 1515.)

3. A priest of the sons of Harim, who divorced his Gentile wife in the days of Ezra (Ezra x:21). (B. C. 458.)

4. Son of Zechariah and father of Athaiah, or Uthai (Neh. xi:4). (B. C. about 536.)

5. Father of Jehonathan, one of David's overseers of depositories (1 Chron. xxvii:25). (B. C. about 1053.)

UZZIEL (uz-zī'el), (Heb. עֻזִּיאֵל, *ooz-zee-ale'*, "God is my strength").

1. Fourth son of Kohath, father of Mishael, and Aaron's uncle (Exod. vi:18, *22*; Lev. x:4; Num. iii:19, *27* 30; 1 Chron. vi:2, 18; xv:10). (B. C. before 1658.)

2. A Simeonite captain, son of Ishi (1 Chron. iv:42), who defeated the Amalekites of Mount Seir in the days of Hezekiah. (B. C. about 712.)

3. One of the sons of Bela (1 Chron. vii:7), and head of a Benjamite house. (B. C. after 1874.)

4. A musician, one of the fourteen sons of Heman, in David's reign (1 Chron. xxv:4), elsewhere called AZAREEL (verse 18).

5. A Levite, and one of the two sons of Jeduthun (2 Chron. xxix:14, 19), who assisted in cleansing the Temple from the pollutions of Ahaz. (B. C. 726.)

6. The son of Harhaiah, one who repaired a part of the wall under Nehemiah (Neh. iii:8). (B. C. 446.)

UZZIELITES, THE (uz-zī'el-ītes), (Heb. הָעֻזִּיאֵלִי, *haw-oz-zee-ay-lee'*), descendants of Uzziel, the Levite (Num. iii:27; 1 Chron. xxvi:23; xv:10). In the time of David they numbered one hundred and twelve adult males.

***TALMUD** (tăl'mud), (Heb. לָמַד, *law'mad*, to learn). The Talmud is the work which embodies the civil and canonical law of the Jewish people. It contains those rules and institutions by which, in addition to the Old Testament, the conduct of that nation is regulated. Whatever is obligatory on them, besides the Law, is recorded in this work. Here doubts are resolved, duties explained, cases of conscience cleared up, and the most minute circumstances relative to the conduct of life discussed with wonderful particularity. Hence the contents of the Talmud are of a diversified character, relating not merely to religion, but to philosophy, medicine, history, jurisprudence, and the various branches of practical duty.

There are two works which bear this name, the Talmud of Jerusalem and the Talmud of Babylon. Each of these is composed of two parts—the Mishna, which is the text, and is common to both; and the Gemara, or commentary.

The Mishna, signifying repetition, comprehends all the laws, institutions, and rules of life, which, besides the ancient Hebrew Scripture, the Jews thought themselves bound to observe. It was composed, according to the unanimous testimony of the Jews, about the close of the second century, and was the work of rabbi Jehuda (or Juda) Hakkadosh, who was the ornament of the school of Tiberias. It is said to have occupied him forty years. The commentaries and additions which succeeding rabbis made, were collected by rabbi Jochanan Ben Eliezer, some say in the fifth, others say in the sixth, and others in the seventh century, under the name of *Gemara;* that is, *completion,* because it completed the Talmud. A similar addition was made to the Mishna by the Babylonish doctors in the beginning of the sixth century, according to Enfield; and in the seventh according to others.

The Talmud of Babylon is most valued by the Jews; and this is the book which they mean to express when they talk of the Talmud in general.

Prof. Samuel Davidson says: "The Jews set so high a value on the Talmud as to place it generally above the inspired Law. Hence we find in the *Masseceth Sopherim* the saying, 'The Biblical text is like water, and the Mishna like wine, and the six orders (*sedarim*) like aromatic wine.' In another passage the following words occur—'The Law is like salt, the Mishna like pepper, but the six orders like fine spices.' Again, 'The words of the scribes are lovely, above the words of the Law; for the words of the Law are weighty and light, but the words of the scribes are all weighty.' 'He that shall say there are no phylacteries, transgressing the words of the Law, is not guilty; but he that shall say, There are five *totaphoth*, adding to the words of the scribes, he is guilty' (*Hieros. Berac.* fol. 3, 2). Such extravagant praises of their oral traditions correspond with the Savior's words, 'Making the word of God of none effect, through your tradition which ye have delivered' (Mark vii:13). But they do not harmonize with the real nature of the Talmud itself; for the book contains many fabulous, trifling, absurd, and irreverent things. It unites the allegorizing propensity of the East with a childish prying into the most curious questions.

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*This article on Talmud appears out of its alphabetical order, having been omitted through oversight.

V

VAGABOND (văg'ă-bŏnd), (Heb. נוֹד, *nood*), a wanderer (Gen. iv:12, 14; Ps. cix:10), the vagabond Jews (Acts xix:13) were wandering Jewish sorcerers, who pretended to heal by secret charms.

VAHEB (vā'heb), a place near the Arnon (Num. xxi:14, 15, R. V.), not otherwise known. See DIZAHAB.

VAIL (vāl). See VEIL; DRESS.

VAIN (vān), (Gr. *μάταιος, mat'ah-yos*, James i:26), empty, worthless.

VAINGLORY (vān'glō'rў), (Gr. *κενοδοξία, ken-od-ox-ee'ah*), glorying without just cause, undue self-esteem, empty pride (Phil. ii:3).

VAJEZATHA (va-jĕz'a-thâ), (Heb. וַיְזָתָא, *vah-yez-aw'thaw*, foreign derivation), one of the ten sons of Haman, slain by the Jews in Shushan (Esther ix:9), B. C. 473.

VALLEY (văl'lĭ), is used to translate five distinct Hebrew words.

1. (Heb. עֵמֶק, *ay'mek*, to be deep). This approaches more nearly to the general sense of the English word than any other. It is connected with *valley of Jezreel* (Josh. xvii:16; Judg. vi:33; Hos. i:5); *Achor* (Josh. vii:24, 26; xv:7; Is. lxv:10; Hos. ii:15); *Ajalon* (Josh. x:12); *Hebron* (Gen. xxxvii:14); *Jehoshaphat* (Joel iii:2, 12), called (verse 14), figuratively, *the valley of decision; Keziz* (Josh. xviii:21).

The same word is applied to certain well-known places: *The valley of booths* (Ps. lx:6; cviii:7, A.V. "of Succoth"); *the valley of weeping* (Ps. lxxxiv:6, A. V. "valley of Baca"); *the valley of blessing* (2 Chron. xx:26, A. V. "valley of Berachah"); *valley of Shaveh* (Gen. xiv:17), or *of the king* ("dale" Gen. xiv:17; 2 Sam. xviii:18); *valley of the slime pits* (Gen. xiv:3, 8, 10, A. V. "of Siddim"); *valley of the oak* (1 Sam. xvii:2, 19; xxi:9, A. V. "valley of Elah"); *valley of giants* (Josh. xv:8; xviii:16; "valley of Rephaim," 2 Sam. v:18, 22, etc.).

2. (Heb. גַּיְא, *gah'ee*, a gorge). Of this natural feature there is one example remaining which can be identified with certainty—the deep hollow which encompasses the southwest and south of Jerusalem, and which is the Ge-ben-hinnom of the Old Testament. This identification appears to establish the *Gah'ee* as a deep, abrupt ravine, with steep sides and narrow bottom. Other *Gahees* are, Gedor, Jiphthah-el, Zeboim, Zephathah, that of salt, of the craftsmen, that on the north side of Ai, and the one opposite Beth Peor in Moab. (For Scripture references see the respective headings.)

3. (Heb. נַחַל, *nakh'al*, receiving). This expresses the bed of a stream, often wide and shelving, and the stream itself, which after the subsidence of the rains has shrunk to insignificant dimensions.

4. (Heb. בִּקְעָה, *bik-aw'*, a split). This term appears to mean rather a plain than a valley, and one inclosed by mountains, like the wide district between Lebanon and Anti-Lebanon. It is rendered by "valley" in Deut. xxxiv:3; Josh. xi:8, 17; xii:7; 2 Chron. xxxv:22; Zech. xii:11.

5. (Heb. הַשְּׁפֵלָה, *hash-shef-ay-law'*, "valley" is a poor rendering), the district to which the name *has-Shefêlâh* is applied in the Bible has no resemblance to a valley, but is a broad tract of many hundred miles, which sweeps gently down from the mountains of Judah to the Mediterranean.

It is rendered "the vale" in Deut. i:7; Josh. x:40; 1 Kings x:27; 2 Chron. i:15; Jer. xxxiii:13; and "the valley" or "valleys" in Josh. ix:1; xi:2, 16; xii:8; xv:33; Judg. i:9; Jer. xxxii:44. (See PALESTINE; PLAIN.)

VALLEY GATE (văl'lĭ gāt), (Heb. הַגַּיְא שַׁעַר, *shah'ar hag-gah'ee*), an entrance to Jerusalem on the northwestern end (Neh. ii:13; iii:13). It is very probably the present Jaffa Gate.

VANIAH (va-nī'ah), (Heb. וַנְיָה, *van-yaw'*), one of the sons of Bani, who divorced his foreign wife after the exile (Ezra x:36) B. C. 458.

VANITIES (văn'ĭ-tĭz), a frequent designation, in the Bible, of the false gods of the heathen.

1. *Aw'ven* (Heb. אָוֶן, to pant), nothingness, a vain and empty thing (Is. xli:29; Zech. x:2).

2. *Shawv* (Heb. שָׁוְא) or *shav* (שָׁו) has the meaning of *desolation;* so "months of vanity" (Job vii:3) are those of calamity.

3. *Heh'bel* (Heb. הֶבֶל, a breath), something fruitless, vain, empty (Job ix:29; xxi:34; xxxv:16; Jer. x:3, 8; Lam. iv:17); specifically of *idols* (2 Kings xvii:15; Ps. xxxi:6; Jer. ii:5; Jonah ii:8).

4. *To'hoo* (Heb. תֹּהוּ, to lie waste), a desert; (Deut. xxxii:10; xi:24), "wilderness"; also a *worthless* thing (Is. xli:29); as an *idol* (xliv:9; comp. lix:4).

5. *Mat-ah-yot'ace* (Gr. *ματαιότης*) corresponds to *shawv*, and means that which is wanting in truth and appropriateness (2 Pet. ii:18); that which is depraved, degenerate or perverse (Eph. iv:17); frailty, want of vigor (Rom. viii:20). (Barnes, *Bib. Cyc.;* Strong's *Concordance.*)

VASHNI (văsh'nī), (Heb. וַשְׁנִי, *vash-nee'*, Jah is praise). The firstborn of Samuel (1 Chron. vi:28). But in 1 Sam. viii:2 the name is Joel. Most probably in the Chronicles the name of Joel has dropped out, and "Vashni" is a corruption.

VASHTI (văsh'tī), (Heb. וַשְׁתִּי, *vash-tee'*, perh. beauty), the wife of Ahasuerus, king of Persia, whose refusal to present herself unveiled before the compotators of the king led to her degradation, and eventually to the advancement of Esther (Esth. i:9-12), B. C. 483.) (See AHASUERUS; ESTHER.)

VAT (văt), (Heb. גַּת, *gath*), it denotes *the vat* (*ληνός*) in which grapes and olives were trodden with the feet.

These were either formed with stones and covered with insoluble cement, or were, in favorable localities, hewn out of the rock, forming raised reservoirs, into which the picked grapes were cast and trodden upon by men to press out the *must*, or new wine, which flowed out through gratings or spouts into large vessels placed outside, *hupolanion*. In the Egyptian paintings these vats are represented as having a temporary beam

extended over them with short ropes hanging down, by which the treaders held fast, and which greatly helped them in their labor, inasmuch as the beam acted as a lever in its rebound, lifting them up from the mass of grapes into which they sank.

This work, although laborious, was performed with great animation, accompanied by vintage songs, and with a peculiar shout or cry, and sometimes by instrumental music (Neh. xiii:15; Lam. i:15; Is. xvi:9, 10; Jer. xxv:30; xlviii:32, 33; Joel iii:13). F. R. L.

VATICAN (văt'ĭ-kan), (Lat. *vaticanus*). This term denotes the magnificent assemblage of buildings on the *Mons Vaticanus,* or the Vatican Hill, at the extreme northwestern part of the city of Rome. It is often used to indicate the authority of the Roman Catholic Church. The grounds of the supremacy of the Church of Rome are briefly given in the article which follows, by the Reverend T. J. Shahan, D. D., Professor of Church History in the Catholic University of America, Washington, D. C.

The three thousand souls who formed the nucleus of Christianity at Jerusalem (Acts ii:41) increased rapidly. Tacitus speaks of a "great multitude" of adherents at Rome (A. D. 64), and a letter of the younger Pliny to Trajan shows that the mission of Paul and Barnabas to Bithynia had made an impression on the entire society of that province. In his *Apology,* Tertullian appeals to the great number of the Christians of Africa. By the middle of the third century the episcopal sees were numerous in Central and Southern Italy, and the synod of Elvira (A. D. 300) shows that in Spain Christians were very numerous in every walk of life. There were Christian martyrs in Britain in the persecution of Diocletian. St. Irenæus and Tertullian speak as though the Britons of their time had heard the gospel. It is not probable that Christians were numerous in Gaul before the middle of the third century.

In the first decades of its history we find this society divided into laity and clergy. "The layman is bound by the layman's ordinances," writes St. Clement (about A. D. 96), "and the apostles appointed their first fruits, when they had proved them by the Spirit, to be bishops and deacons unto them that should believe." From the beginning of the second century we find in all Christian communities a bishop, priests and deacons, an embryonic but uniform government in countries remote from one another, at an epoch when the action of the principal sees, notably Rome, was as yet weak and faint. This phenomenon easily suggests the apostolic origin of the episcopate.

From the letters of St. Ignatius to the writings of St. Cyprian the bishop is head, shepherd, judge, representative of the Christian community, its presiding officer in worship, and its bond of union. The priests are counselors to the bishop, instructors of the faithful, and vicars of the bishop when he is absent or incapacitated. The deacons, hierarchically inferior to the priests, had a much greater influence; the temporal administration was practically in their hands, as well as the immediate service of the bishop in divine worship, the distribution of the Eucharist, and occasional conferring of baptism.

About the middle of the third century the ministry of the deacons was subdivided, and the "minor orders" introduced, first in the Church of Rome. The selection of all this clergy was left to the bishop with the counsel of his presbytery and the good will of the people. The bishop was elected by the local clergy; the assistance of three bishops was required for a licit consecration. The metropolitan and the bishops of the province confirmed the newly-elect. The support of this clergy came from weekly offerings of the Christians, from their own patrimony, or their labor. Certain qualities were required for entrance among the clergy, and certain impediments were soon established; the age for the priesthood was thirty, that for the episcopate about fifty. Celibacy was held very desirable for the bishops, priests and deacons. After diaconal ordination clerics could not marry without renouncing the exercise of their order, but there seems to have been no apostolic law obliging to continency the married man who became deacon, and in time priest or bishop.

Each bishop governed the Christians of a municipal district; as a rule, his authority ran parallel with the city territory; thus he had under him not only the municipal clergy, but also the deacons, and "rural bishops" who governed the remote hamlets or towns. The bishop of the provincial metropolis soon rose to the dignity of metropolitan, because of the size of his city, the number of his flock, and the standing of its principal members; great influence, too, accrued to him through the custom of holding frequent synods in his city —a custom as old as the fifth or sixth decade of the second century, and which argues a monarchical episcopacy very widely spread. The metropolitans were subject to certain higher dignitaries whose circles of influence, established long before the council of Nice (A. D. 325), corresponded to the great civil divisions of the empire. They were Alexandria, Antioch and Rome. Ephesus in proconsular Asia, Cæsarea in Cappadocia, and Heraclæa in Thrace, were also centers of a superior unity. This unity was an ideal deeply cherished and practically preserved by means of the correspondence of bishops, annual synodal meetings, excommunication of offenders against discipline or belief, letters or certificates of membership, and the bond of filiation between churches.

Among the Christian churches one, the Church of Rome, was especially prominent as the center of unity. The bishops of Rome very soon laid formal claim to a universal authority as successors of St. Peter. The Roman homily, *On the Gamblers,* perhaps the work of Pope Victor (A. D. 189-199), asserts the power of the keys (Matt. xviii:18), the vicarship of the Lord, and an original apostolic authority or leadership. St. Clement of Rome writes to the Corinthians in an unmistakable tone of authority, that the discovery of the complete text has confirmed. St. Irenæus of Lyons (A. D. 178), attributes to the Roman Church an authoritative and efficient primacy, based on its episcopal succession from SS. Peter and Paul. He says: "But as it would be a very long task to enumerate in such a volume as this the successions of all the churches, we do put to confusion all those who . . . assemble in unauthorized meetings (we do this, I say), by indicating that tradition, derived from the Apostles, of the very great, the very ancient, and universally known Church, founded and constituted at Rome by the two most glorious Apostles, Peter and Paul: as also (by pointing out) the faith preached to men, which comes down to our time by many of the successors of the bishops. For it is a matter of necessity that every Church should agree with this (the Roman) Church, on account of its pre-eminent authority; that is, the faithful everywhere."—*Against All Heresies, Bk. III, c. 3.*

St. Ignatius of Antioch (A. D. 107-117), addressing the Roman Church, speaks of its "presidency of love," its "presidency in the country of

the region of the Romans," and the lately discovered epitaph of Abercius shows that the Roman Church enjoyed the highest degree of esteem among all other churches. At the same time the sense of local self-sufficiency, and of apostolic authority lodged in the episcopate, personal and solidary, was very strong. But the conduct of Origen, of Dionysius of Alexandria, the correspondence of Saint Cyprian, the attitude of inimical emperors like Decius and Aurelian, show that the essential authority of the Roman see was not resisted, even if consciousness of the common origin and common nature of the episcopate were vivid and sensitive in communities accustomed to be governed in the original spirit of charity and humility enjoined by the Master. T. J. S.

VEIL (vāl), (Heb. פָּרֹכֶת, *paw-ro'keth*).

The veils among the Hebrews were of different kinds and names, some descending only to the waist, while others reached nearly to the ground.

Indoor Veils.

The veils mentioned in Scripture were, no doubt, mostly analogous to the wrappers of different kinds in which the Eastern women envelop themselves when they leave their houses. These are very voluminous, and, among the common people, of strong and coarse texture, like that in which Ruth carried home her corn (Ruth iii:15). A veil called צָעִיף, *tsaw-eef'*, to wrap, is mentioned in Gen. xxiv:65; xxxviii:14, 19, under circumstances which show that it was one of those ample wrappers which women wore out

Outdoor Veils.

of doors. The etymology, referred to the Arabic, *sub duplicavit*, suggests that it was 'doubled' over the shoulders, or folded about the body in some manner which distinguished it from other veils.

VEIL OF THE TABERNACLE AND TEMPLE (vāl ŏv thē tăb'ĕr-nā-k'l ănd tĕm'p'l).

The screen separating the holy and most holy places in the Tabernacle and Temple. It was this piece of tapestry that was rent by the earthquake at Christ's crucifixion (Matt. xxvii:51, etc.). (See TABERNACLE; TEMPLE.)

VEIN (vān), (Heb. מוֹצָא, *mo-tsaw'*, source); a place where a thing is obtained (1 Kings x:27); a mine (Job xxviii:1).

VENGEANCE (vĕnj'ans), (Heb. נָקַם, *naw-kam'*, to grudge), is to punish.

In a bad sense, as of an injured person, it is to take vengeance, to avenge oneself (Judg. xv:7; 1 Sam. xviii:25; Ezek. xxv:15), and is the expression of *vindictiveness* (Lam. iii:60). When vengeance is predicated of the Lord it must be taken in the better sense of righteous retribution (Ps. xciv:1; Jer. xx:12, etc.).

VENISON (vĕn'ĭ-z'n or vĕn'z'n), (Heb. צַיִד, *tsah'yid*, or צֵדָה, *tsay-daw'*, hunting), the flesh of game taken in the chase (Gen. xxv:28; xxvii:3, 5, 33).

VERILY, adv., positively, surely, often used by Christ to call attention to some important statement.

VERMILION (vēr-mĭl'yŭn), (Heb. שָׁשָׁר, *shaw-shar'*). This was a pigment used in fresco paintings, either for drawing figures of idols on the walls of temples (Ezek. xxiii:14), for coloring the idols themselves (Wisd. xiii:14), or for decorating the walls, and beams of houses (Jer. xxii:14). Vermilion was a favorite color among the Assyrians, as is still attested by the sculptures of Nimrod and Khorsabad.

VERSIONS OF THE SCRIPTURES (vēr' shŭns ŏv skrĭp'tūrs), a general name for translations of the Scriptures into other languages than the original.

Versions are immediate or mediate, according as they are made directly from the original text or through the medium of other translations. Four ancient immediate versions of the Old Testament have come down to modern times: the Septuagint, the Targums of Onkelos and Jonathan ben Uzziel, the Syriac Peshito with a considerable portion of its predecessors, and the Latin Vulgate. They derive special value from the fact that they were made before the Hebrew text of the Masoretes was established.

1. Arabic. The Arabic versions which are extant are late and are of no critical importance. (Davis, *Bib. Dict.*)

2. Armenian. Armenian literature begins with Miesrob, the inventor of the Armenian alphabet, at the commencement of the fifth century. Before that time, the Armenians employed the Syriac letters. After making an alphabet, Miesrob, assisted by two of his pupils, undertook a translation of the Bible, which he completed in A. D. 410. The Old Testament part was made from the Greek: in the book of Daniel, from Theodotion; and the text of the Seventy which it follows appears to have been a mixed one, for it agrees with none of the leading recensions. It is said to have been interpolated in the sixth century from the Peshito; but this is doubtful. Gregory Bar Hebræus gives it as a mere conjecture. (Wiseman, *Horæ Syriacæ*, p. 142.) La Croze, Michaelis, and Bredenkamp think that it

was altered from the Vulgate in the thirteenth century; but Alter and Holmes are opposed to that idea. The probability is on the side of the former. In the New Testament it was made from the original; but here too it is said to have been adapted to the Peshito. It is likely that it has been, at least in this part, conformed to the Vulgate by Haitho or Hethom, who reigned over the lesser Armenia and Cilicia from A. D. 1224 till 1270. This entire version was first published by Bishop Uscan or Osgan, at Amsterdam, in 1776, quarto, who is also accused of interpolating it. The best edition is that of Dr. Zohrab, published at Venice A. D. 1805, quarto, for which he consulted sixty-nine MSS. This edition was collated for the Greek Testament prepared by Scholz, who thinks that if we possessed the genuine version, we should find its text to be a compound of the Constantinopolitan and Alexandrian families.

3. Chaldee. See VERSIONS OF THE SCRIPTURES, II, *The Targums*.

4. Egyptian. After the death of Alexander the Great, the Greeks multiplied in Egypt, and obtained important places of trust near the throne of the Ptolemies. The Greek language accordingly began to diffuse itself from the court among the people, so that the proper language of the country was either forced to adapt itself to the Greek, as well in construction as in the adoption of new words, or was entirely supplanted. In this way originated the Coptic, compounded of the old Egyptian and the Greek. There is a version in the dialect of Lower Egypt usually called the *Coptic,* or better the *Memphitic* version; and there is another in the dialect of Upper Egypt, termed the *Sahidic,* and sometimes the *Thebaic.*

(1) The Memphitic Version. The Old Testament in this version has been taken from the Septuagint, and not the original Hebrew. It would appear from Münter (*Specim. verss. Dan. Coptic.* Romæ, 1786), that the original was the *Hesychion recension* of the Seventy, then current in the country. There is little doubt that all the Old Testament books were translated into the Coptic dialect, although many of them have not yet been discovered. The Pentateuch was published by Wilkins (London, 1731, 4to): the Psalms at Rome (1744 and 1749) by the Propaganda Society. A small part of Jeremiah (ix:17, to xiii.) was published by Mingarelli at Bologna (1785), and the ninth chapter of Daniel, in Münter's work. Gregory Bar Hebræus quotes the version in the book of Psalms; and it seems to have been well known to the Syrians. (Wiseman's *Horæ Syriacæ,* pp. 144-5.) The New Testament, made from the original Greek, was published by Wilkins, at Oxford, with a Latin translation (A. D. 1716). Its readings, as may be inferred from the place where it was made, coincide with the Alexandrine family, and deserve the attention of the critic. Unfortunately the version is not yet correctly edited. It belongs to the third century.

(2) The Thebaic. This version was also made from the Greek, both in the Old and New Testaments, and probably too in the third century. Only some fragments of the Old Testament part have been printed by Münter, Mingarelli, and Zoega. In the New Testament it agrees generally, though not uniformly, with the Alexandrine family. Not a few readings, however, are peculiar; and some harmonize with the Latin versions.

(3) The Bashmuric or Ammonian. Only some fragments of such a version in the Old and New Testaments have been published, and very little is known concerning it. Scholars are not agreed as to the nature of the dialect in which it is written; some thinking that it does not deserve the name of a dialect, while others regard the Bashmuric as a kind of intermediate dialect between those spoken in Upper and Lower Egypt. Hug and De Wette are inclined to believe that it is merely the version of Upper Egypt translated into the idiom of the particular place where the Bashmuric was spoken. The origin of this version belongs to the third or fourth century.

(4) The Ethiopic Version was made some time between the fourth and sixth centuries A. D.; it is the oldest monument as well as the foundation of the whole Ethiopic literature. Its translators were not learned men, nor entirely familiar with Greek, but the rendering is faithful and has preserved peculiarities. The Old Testament portion was not translated immediately from the Hebrew, but was made from the Greek version, and is therefore valuable as an aid in determining the text of the Septuagint.

(5) The Georgian Version. This translation comprehends the entire Bible, made from the Septuagint in the Old Testament, and from Greek MSS. of the Constantinopolitan family in the New. It belongs to the sixth century. The author or authors are not known. The edition published at Moscow, A. D. 1743, folio, was interpolated by the Georgian princes, Arcil and Wacuset, from the Slavonic version. This circumstance detracts from its authority and value, since it is now impossible to separate the original from the interpolated readings.

(6) The Gothic Version was made in the latter half of the fourth century by Ulphilas, bishop of the West Goths. It embraced the whole Bible except the books of Samuel and Kings, which the bishop omitted, because he thought it would be dangerous to place them, with their warlike spirit and opposition to idolatry, in the hands of the Goths. Most of the New Testament, but little of the Old Testament in this version is extant. The translation is faithful and skillful.

5. Greek Versions. **(1) The Septuagint.** The most celebrated Greek version of the Hebrew Scriptures and the oldest complete translation of them. It was called the Septuagint, commonly designated by LXX, after the seventy translators reputed to have been employed on it in the time of Ptolemy Philadelphus, 285-247, B. C. (See ALEXANDRIA AND NEW TEST, p. 83.) Aristobulus, a Jewish priest who lived in Alexandria during the reign of Ptolemy Philometer, 181-146 B. C., and who is mentioned in 2 Macc. i:10, is quoted by Clement of Alexandria and Eusebius as stating that while portions relating to Hebrew history had been translated into Greek previously, the entire law was translated from the Hebrew in the reign of Ptolemy Philadelphus under the direction of Demetrius Phalereus.

A fabulous account of this version is given in a letter of Aristeas, narrating how King Ptolemy sent an embassy to the high-priest at Jerusalem, with large sums in silver and gold; and how the high-priest selected six men of each tribe, who, after a magnificent reception, were shut up in cells on the seacoast, and completed the translation in seventy-two days. The internal evidence proves that it was made gradually, and by men deficient in the knowledge handed down in the schools in Palestine. They often divide sentences wrongly, mistake the meaning of rare words, and not unfrequently confess their ignorance by transcribing Hebrew words in Greek characters. But the

story was so generally current that the version was called the Septuagint, as being made by seventy (and two) men." (Dean of Canterbury in *The Observer.*)

These ancient reports concerning the origin of the Septuagint have great value, although reliance cannot be placed on the details, and the statements regarding the scope of the work are difficult of interpretation. It is, however, commonly agreed that the Septuagint originated in Egypt, that the Pentateuch was translated into Greek in the time of Ptolemy Philadelphus, that the other books followed gradually, and that the entire work was completed by 150 B. C.

Reference to a Greek version of the law, the prophets, and the other books is made by Jesus, son of Sirach, as early as 132 B. C. (Ecclus. prologue). It is possible that the work was revised in the Maccabæan period. The version is the work of many translators, as differences in style and method show, and its quality is unequal in different parts; it is also much corrupted.

This translation holds a very important place in church history for the following reasons given by Dr. Henry Alford, the Dean of Canterbury:

"And, first, for many ages it was the sole means by which the Old Testament was known to Christians. The Hebrew Scriptures were absolutely unknown in the West, and only partially known in the East; and thus the church was unable to distinguish between what was genuine and what apocryphal. The old Latin version (*Vetus Itala*) was made from the Septuagint.

"An equally important service which it rendered was that it prepared the Gentile world for the reception of Christ. Those devout men and women of whom we read so much in St. Paul's missionary tours were Gentiles whose hearts had been reached by the revelation in the Old Testament of the unity, holiness, omnipresence, and almighty power of God; and it was the Septuagint which had given them this knowledge. Without this preparation, going on for nearly three centuries, the Gentile world would not have been fit to receive doctrines so pure and refined as those of Christianity.

"To us a third most important use is that the Septuagint bears witness to the substantial accuracy of the Hebrew text. Made in Egypt at a distance from the Palestinian schools, and by men evidently untrained in the vast traditional knowledge of the scribes, it has preserved for us a text long current in Egypt, and made from manuscripts some of which may possibly have been carried thither in the times of Isaiah and Jeremiah.

"Finally, this version rendered to Christianity a fourth and most important service; for it formed the Greek of the New Testament both in its vocabulary and its grammar. The New Testament, humanly speaking, could not have been written unless the Septuagint had provided for it a language."

Christ and his Apostles used the Septuagint frequently. In quoting passages from the Old Testament, sometimes they did so verbatim, or with unimportant verbal changes, from the Septuagint; at others, they set it aside, and apparently themselves translated from the original Hebrew. There are about three hundred and fifty quotations from the Old Testament in the Gospels, the Acts, and the Epistles, of which only about fifty materially differ from the Greek. When Philip met the Ethiopian eunuch, the latter was reading the Septuagint (Acts viii:30-33).

(2) Aquila. Aquila was a Jew of Pontus, who lived in the reign of Adrian, and undertook a Greek version of the Old Testament about A. D. 160. It appears from Jerome (*in Ezek.* iii) that there were two editions of this version, the second more literal than the first. It was very highly prized by the Jews, and much preferred to the Septuagint, because the latter was employed as an authorized and genuine document by the early Christians in their disputations with the Hebrew opponents of the new religion. The very circumstance of its being adopted and valued by the Jews would tend to create a prejudice against it among the Fathers, independently of all perversion of Messianic passages.

(3) Symmachus. Symmachus appears to have been an Ebionite (Euseb. *Hist. Eccles.* vi. 17; *Demonstr. Evang.* vii. 1, Jerome, *Præf in Ezram;* Assemani, *Bibl. Orient.* ii. 278; iii. 1, 17). His Greek version of the Old Testament was made after that of Theodotion, as may be inferred from the silence of Irenæus, and the language of Jerome in his commentary on the xxxviii chapter of Isaiah. The style of the work is good, and the diction perspicuous, pure, and elegant (Thieme, *De puritate Symmachi;* Hody, *De Bibl. text. Original.*). It is of less benefit in *criticism* than that of Aquila, but of greater advantage in *interpretation.*

(4) Theodotion. Theodotion, like Symmachus, was an Ebonite. Irenæus states (*Advers. Hæres.* iii. 24) that he belonged to Ephesus, and was a Jewish proselyte. His Greek version of the Old Testament appeared during the first half of the second century, and is first mentioned by Irenæus. He follows the Septuagint very closely, so that he appears to have intended to make a revision of its text, rather than a new version. He is not so scrupulously literal as Aquila nor so free as Symmachus. He was certainly not well acquainted with Hebrew, as the numerous errors into which he has fallen demonstrates.

(5) Origen. When Origen traveled into Eastern countries collecting materials for his Polyglot, he discovered three other Greek versions not extending to the entire Old Testament, but only to several books. These are usually designated the *fifth, sixth,* and *seventh.* The authors were unknown to Origen himself. As far as we can judge, they appear to have translated the original somewhat freely and paraphrastically. The *fifth* comprehended the Pentateuch, Psalms, Song of Solomon, and the twelve Minor Prophets, besides the books of Kings. Jerome says that the author was a Jew, meaning probably a Jewish Christian. The *sixth* version contained the same books as the fifth, except those of the Kings. The author appears to have been a Jewish Christian also. This inference has been drawn from his rendering of Habak. iii. 13. The *seventh* embraced the Psalms and Minor Prophets. Perhaps the author was a Jew. The three translations in question were made subsequently to those of Aquila, Symmachus, and Theodotion. Very few fragments of them remain.

(6) Græco-Veneta. In a MS. belonging to St. Mark's Library at Venice, there is a Greek version of several Old Testament books. Its internal character proves that the translation was made directly from the Hebrew. It is more literal than any other ancient version, even that of Aquila, adhering with slavish scrupulosity to the original words. In the Chaldee portions of Daniel, the Attic dialect is changed for the Doric. The style, however, is a singular compound. Attic elegancies occur along with barbarous expressions; high-sounding words used by the best

Greek writers, by the side of others contrary to the genius of the Greek language. The origin of the version cannot be placed higher than the ninth century; the MS. itself was written in the fourteenth. It is uncertain whether the author was a Jew or a Christian.

6. Latin Versions. (See VULGATE.)

7. Persian Versions. The Bible seems to have been translated at an early period into the Persian language. Both Chrysostom (*Second Hom. on John*) and Theodoret (*De curand. Græc. Affect.*) speak of a Persian translation; and, according to Maimonides, the Pentateuch was translated many centuries before Mohammed into this language (Zunz's *Gottesdienstlichen Vortrage,* p. 9, note *a*). A Persian version of the Pentateuch was first printed at Constantinople, in Hebrew characters (A. D. 1546), as part of a Polyglot Pentateuch; and afterwards inserted by Walton in the London Polyglot, in the proper Persian character. It was made after the time of the false prophet, and must have been later than the eighth century. The text follows the Hebrew very closely, according to the Masoretic recension, retaining many of the original terms, from the translator's inability to render them into Persian. Both Onkelo's and Saadia's versions appear to have been consulted by the author.

If credit is to be given to the inscriptions, it was made by Jacob, the son of Joseph Tawus, for the use of the Persian Jews.

8. Samaritan Versions. The Samaritan Pentateuch was a recension of the commonly received Hebrew text of the Mosaic Law, in use with the Samaritans, and written in the ancient Hebrew (*Ibri*), or so-called Samaritan character. This recension is found vaguely quoted by some of the early Fathers of the church.

(1) History. Eusebius of Cæsarea observes that the LXX and the Samaritan Pentateuch agree against the Received Text in the number of years from the Deluge to Abraham. Cyril of Alexandria speaks of certain words (Gen. iv:8) wanting in the Hebrew, but found in the Samaritan. The same remark is made by Procopius of Gaza with respect to Deut. i:6; Num. x:10; x: 9, etc. Other passages are noticed by Diodorus, the Greek scholiast, etc. The Talmud, on the other hand, mentions the Samaritan Pentateuch distinctly and contemptuously as a clumsily forged record: *"You have falsified your Pentateuch,"* said R. Eliezer b. Shimon to the Samaritan scribes, with reference to a passage in Deut. xi: 30, where the well understood word Shechem was gratuitously inserted after "the plains of Moreh;" "and you have not profited aught by it" (comp. *Jer. Sotah* 21 b, comp. 17; *Babli* 33 b). On another occasion they are ridiculed on account of their ignorance of one of the simplest rules of Hebrew grammar, displayed in their Pentateuch.

Down to within the last two hundred and fifty years, however, no copy of this divergent code of laws had reached Europe, and it began to be pronounced a fiction, and the plain words of the church fathers—the better known authorities—who quoted it were subjected to subtle interpretations. Suddenly, in 1616, Pietro della Valle, one of the first discoverers also of the Cuneiform inscriptions, acquired a complete Codex from the Samaritans in Damascus. In 1623 it was presented by Achille Harley de Sancy to the Library of the Oratory in Paris, and in 1628 there appeared a brief description of it by J. Morinus in his preface to the Roman text of the LXX. Three years later, shortly before it was published in the Paris Polyglot,—whence it was copied, with few amendments from other codices, by Walton,—Morinus, the first editor, wrote his *Exercitationes Ecclesiasticæ in utrumque Samaritanorum Pentateuchum,* in which he pronounced the newly found Codex, with all its innumerable variants from the Masoretic text, to be infinitely superior to the latter: in fact, the unconditional and speedy emendation of the Received Text thereby was urged most authoritatively. Between 1620 and 1630 six additional copies, partly complete, partly incomplete, were acquired.

The number of manuscripts in Europe gradually grew to sixteen. During the present century another but very fragmentary copy was acquired by the Gotha Library. A copy of the entire (?) Pentateuch, with Targum (Samaritan Version) in parallel columns, quarto, on parchment, was brought from Nâbulus by Mr. Grove, in 1861, for the Comte de Paris, in whose library it is.

(2) Description. Respecting the external condition of these manuscripts, it may be observed that their sizes vary from 12mo to folio, and that no scroll, such as the Jews and the Samaritans use in their synagogues, is to be found among them. Their material is vellum, or cotton paper; the ink used is black in all cases, save the scroll used by the Samaritans at *Nâbulus,* the letters of which are in gold. There are neither vowels, accents, nor diacritical points. The individual words are separated from each other by a dot. Greater or smaller divisions of the text are marked by two dots placed one above the other, and by an asterisk. A small line above a consonant indicates a peculiar meaning of the word, an unusual form, a passive, and the like; it is, in fact, a contrivance to bespeak attention. The whole Pentateuch is divided into nine hundred and sixty-four paragraphs, or *Kazzin,* the termination of which is indicated by these figures, =, ∴, or <.

(3) Authors. (1) According to the Samaritans themselves (De Sacy, *Mem.* 3; Paulus; Winer), their high-priest Nathaniel, who died about 20 B. C., is its author. Gesenius puts its date a few years after Christ. Juynboll thinks that it had long been in use in the second post-Christian century. Frankel places it in the post-Mohammedan time. Other investigators date it from the time of Esarhaddon's priest (Schwarz), or either shortly before or after the foundation of the Temple on Mount Gerizim. It seems certain, however, that it was composed before the destruction of the second Temple; and being intended, like the Targums, for the use of the people exclusively, it was written in the popular Samaritan idiom, a mixture of Hebrew, Aramaic and Syriac.

(2) **Τὸ Σαμαρειτικόν.** The hatred between the Samaritans and the Jews is supposed to have caused the former to prepare a Greek translation of their Pentateuch in opposition to the LXX of the Jews. In this way at least the existence of certain fragments of a Greek version of the Samaritan Pentateuch, preserved in some MSS. of the LXX, together with portions of Aquila, Symmachus, Theodotion, etc., is accounted for. These fragments are supposed to be alluded to by the Greek Fathers under the name Σαμαρειτικόν. It is doubtful, however, whether it ever existed (as Gesenius, Winer, Juynboll, suppose) in the shape of a complete translation, or only designated (as Castellus, Voss, Herbst, hold) a certain number of scholia translated from the Samaritan version. Other critics again (Hävernick, Hengstenberg, etc.) see in it only a corrected edition of certain passages of the LXX.

(3) In 1070 an *Arabic* Version of the Samaritan

Pentateuch was made by Abu Said in Egypt, on the basis of the Arabic translation of Saadjah haggaon. Like the original Samaritan it avoids anthropomorphisms and anthropopathisms, replacing the latter by euphemisms, besides occasionally making some slight alterations, more especially in proper nouns. It is extant in several MS. copies in European libraries. (For a further treatment of this subject see SAMARITAN PENTATEUCH.)

9. Slavonic Version. This translation, embracing the Old and New Testaments, was made by Cyril of Thessalonica and his brother Methodius, who invented the Slavic alphabet. In the Old Testament the Septuagint was followed; and in the New the original Greek, in MSS. belonging to the Constantinople family. According to Alter, the Old Testament portion was originally made from the *Vetus Itala,* and altered in the fourteenth century from Greek MSS. Perhaps the entire text of the version has been revised after the Latin. The translation is very literal, so that the idiom of the Slavonic is often violated for the sake of retaining the Greek construction. Of the readings adopted by Griesbach, this version has at least three-fourths. In consequence of its excellence, it is considered of great value in the criticism of the Greek Testament. The edition of the entire Bible published at Ostrog, 1581, is the basis of all succeeding impressions.

10. Syriac Versions. **(1) The Old Syriac Version of the New Testament.** This is represented by the Gospels discovered by Mrs. Lewis in the convent of St. Catherine on Mount Sinai in 1892, and by the closely related fragments found by Cureton in a Syrian convent in the Nitrian desert in 1841-43.

(2) The Peshito. Peshito means simple or vulgate. The Old Testament was made directly from the Hebrew, and in the first instance was probably prepared for the use of Jewish proselytes. It was made as early as the first century. The New Testament is a revision of the old Syriac in order to bring it into closer agreement with the Greek text and improve its diction and style. The Peshito seems to have been in circulation in the second century. By reason of its elegance it has often been called the queen of versions.

(3) The Curetonian Syriac Gospels. Among the manuscripts brought from the Nitrian monasteries in 1842, Dr. Cureton noticed a copy of the Gospels differing greatly from the common text; and to this the name of Curetonian Syriac has been rightly applied. Every criterion which proves the common Peshito not to exhibit a text of extreme antiquity equally proves the early origin of this. Dr. Cureton considers that the manuscript of the Gospels is of the fifth century, in which competent judges are agreed. The manuscript contains Matt. i-viii:22; x:31, xxiii:25; Mark, the last four verses only; Luke ii:48; iii:16, vii:33; xv:21, xvii:24-xxiv:41; John i:1-42; iii:6-vii:37; xiv:11-29.

(4) The Jerusalem Syriac Lectionary. The manuscript in the Vatican containing this version was written in A. D. 1031 in peculiar Syriac writing; the portions are of course those for the different festivals; the dialect is not common Syriac.

(5) The Philoxenian Version of the New Testament. This is so called because it was translated in A. D. 508 by Philoxenus, bishop of Hierapolis, in Asia Minor.

(6) Syriac Versions of Portions Wanting in the Peshito. These are the second epistle of Peter, second and third of John, Jude, the Apocalypse, John viii:1-11. (See BIBLE, 10, *Various Versions and Translations.*)

11. The Targums. When the Jews returned from the Babylonian exile, the Hebrew of their forefathers ceased to be their ordinary speech, and Aramaic, misnamed Chaldee, took its place. It soon became necessary at the public reading of the Scriptures for the reader or his assistant to translate the passage orally that the people might understand. The custom of explaining obscure words and phrases at the public reading was in vogue in Ezra's time (Neh. viii:8). The event referred to has been cited as evidence that the words read were translated; but this is more than the statement warrants, and depends upon the answer to the question whether the Hebrews had adopted a foreign language during the Exile. The oral targum—that is, interpretation or translation—which became necessary, was at first a simple paraphrase in Aramaic; but eventually it became elaborate, and in order to fix it as a translation and render it authoritative as an interpretation, it was reduced to writing. These written Targums are a valuable aid in determining the text as read in the early synagogues, and in discovering the meaning which the Jews attached to difficult passages. The principal Targums are the Targum of Onkelos on the Pentateuch, and the Targum of Jonathan ben Uzziel on the prophets. According to the Talmud, Onkelos was the friend of Gamaliel and a fellow pupil of Paul, and therefore lived about A. D. 70. His Targum would then antedate the beginning of the second century; but it is generally regarded as a later production, perhaps as early as the second century. It is quite literal. The Targum of Jonathan ben Uzziel, on the other hand, is periphrastic; and it is of later date. The Targums on the Hagiographa date from the eleventh century. The Targum on the Megilloth or five books of Ecclesiastes, Canticles, Lamentations of Jeremiah, Ruth and Esther is evidently a compilation by several persons. The barbarism of its style, its numerous digressions and idle legends all concur to indicate its late date, which is probably not later than the eighth century. The paraphrase on the book of Ruth and the Lamentations of Jeremiah is the best executed portion. Ecclesiastes is more freely paraphrased; but the text of the Canticles is absolutely lost amid his dull and fabulous additions.

VERY (vĕr'ĭ), (Gr. ἀληθῶς, *al-ay-thoce'*, John vii:26). It denotes in its original sense that which is true, as "My very friend hath got his mortal hurt in my behalf."—Shakespeare.

VESTRY (vĕs'trĭ), (Heb. מַלְתָּחָה, *mel-taw-khaw'*). A place at Samaria, where the sacred vestments of the priests of Baal were kept (2 Kings x:22).

VESTURE (vĕst'ūre), (Heb. לְבֻשׁ, *leb-oosh'*, Gen. xli:42; Ps. xxii:18), clothing.

VEX (vĕks), (Gr. ὀχλέω, *okh-leh'o*), often used in the A. V. in the sense of "harass," "torment," "afflict," "oppress," (*e. g.* Num. xx:15; 1 Sam. xiv:47; Job xxvii:2; Matt. xv:22; Acts xii:1).

VIAL (vī'al), (Heb. פַּךְ, *pak*, from the word *to distil*, a bottle, 1 Sam. x:1); called "box" in 2 Kings ix:1, 3; Gr. φιάλη (Rev. v:8, etc.).

VICTUAL (vĭt'l). See BANQUET; FOOD.

VILLAGE (vĭl'laj), a collection of houses, smaller than a town or city. "Village" in the A. V., is the rendering of several Hebrew and Greek words.

1. *Kaw-fawr'* (Heb. כָּפָר, protected, 1 Chron. xxvii:25; Cant. vii:11) is the proper Hebrew term for village. It appears also in the forms *ke-feer'* (כְּפִיר), *covered* as by walls (Neh. vi:2), and *ko'fer* (כֹּפֶר, 1 Sam. vi:18), and is represented by the Arabic *kefr*, still so much used. In the Hebrew the prefix *kaw-fawr'* implied a regular village, as Capernaum, which had in later times, however, outgrown the limits implied by its original designation.

2. *Khaw-tsare'* (Heb. חָצֵר, inclosed), is properly an *inclosure*, as of farm buildings inclosing a court (Josh. xiii:23, 28), the encampment of nomads (Gen. xxv:16; Deut. ii:23, A. V. "Hazerim"), and of hamlets near towns (Josh. xv:32, *sq.*; 1 Chron. iv:33; Neh. xi:25), especially unwalled suburbs of walled towns (Lev. xxv:31; comp. v:34).

3. *Ko'may* (Gr. κώμη) is applied to Bethpage (Matt. xxi:2), Bethany (Luke x:38; John xi:1), Emmaus (Luke xxiv:13), Bethlehem (John vii:42). A distinction between city or town (πολίς) and village (κώμη) is pointed out in Luke viii:1.

4. Other terms are improperly translated "village." Thus the plural of *paw-rawz'* (Heb. from פָּרַז, to *separate*), rendered "villages" (Hab. iii:14), should be "captains" or "eminent men," *i. e.* men separated by their rank or prowess from the mass. In Judg. v:7, 11, *per-aw-zone'* (Heb. פְּרָזוֹן, properly *rulers*) is rendered "villages," and in Ezek. xxxviii:11, *per-aw-zoth'* (Heb. פְּרָזוֹת) means "open country." (See CITY; TOWN.) (Mc. & Str. *Cyc.*)

VILLAINY (vĭl'lĭn-ў), (Heb. נְבָלָה, *neb-aw-law'*, deceitfulness, dishonesty, foolishness).

In Is. xxxii:6 "the vile person will speak villainy," may better be rendered "the fool speaks folly." In Jer. xxix:23 "villainy" is wickedness in the practice of adultery.

VINEGAR (vĭn'ĕ-gēr). See WINE.

VINE OF SODOM (vĭn of sŏd'om), (Heb. גֹּפֶן סְדֹם וּמִשַּׁדְמֹת, *gaph-nawm' oo-mish-shad-moth'*).

If any particular plant is intended by this poetical allusion it is impossible now to determine just what the writer had in mind (Deut. xxxii:32). It has been generally supposed that the reference is to the apples of Sodom.

Laborers in a Vineyard.

VINE, THE (vīn, thē). The following words in the original Scriptures denote the vine:

1. *Gheh'fen* (Heb. גֶּפֶן), twining (Gen. xl:9, and many other places).

2. *So-rake'* (Heb. שֹׂרֵקָה), or *so-ray-kaw'* (שְׂרֵקָה), is a term denoting a choice kind of vine (Jer. ii:21; Is. v:2; Gen. xlix:11), thought to be the same as that called "serki" in Morocco.

3. *Naw-zeer'* (Heb. נָזִיר), unpruned; an "undressed vine" (A. V. Lev. xxv:5, 11) *i. e.*, one which every seventh and every fiftieth year was *not pruned.*

4. *Am'pel-os* (Gr. ἄμπελος), a word of generic signification for vine. (Mc. & Str. *Cyc.*)

(1) Culture. The grapevine (*Vitus vinifera*) is supposed to be a native of the shores of the Caspian. Its culture "extends from about the twenty-first to the fiftieth degree of north latitude, and reaches from Portugal on the west to the confines of India on the east. It is, however, only along the center of this zone that the finest wines are made" (Hogg, *Vegetable Kingdom*, p. 181). The vine is very frequently mentioned in Scripture, as might be expected from its being a native of the East, well known to ancient nations, and highly esteemed for its various natural and artificial products. Every part of the vine was and still continues to be highly valued. The sap was at one time used in medicine. Verjuice expressed from wild grapes is well known for its acidity. The late Sir A. Burnes mentions that in Caubul they use grape powder, obtained by drying and powdering the unripe fruit, as a pleasant acid. When ripe, the fruit is everywhere highly esteemed, both fresh, and in its dried state as raisins. The juice of the ripe fruit, called *must*, is valued as a pleasant beverage. By fermentation, wine, alcohol, and vinegar are obtained; the lees yield tartar; an oil is sometimes expressed from the seeds; and the ashes of the twigs were formerly valued in consequence of yielding a salt, which we now know to be carbonate of potash.

It is not surprising, therefore, that there are so many allusions to the vine in the Old and in the New Testament, for it was one of the most valuable products of Palestine, and of particularly fine quality in some of the districts. Those of Eshcol, Sorek, Jibmah, Jazar, and Abel, were particularly distinguished.

(2) The Vintage Season. The vintage was a season of general festivity which commenced in September. At present the towns are deserted, and the people live among the vineyards in the lodges and tents (comp. Judg. ix:27; Is. xvi:10). The grapes were gathered with shouts of joy (Jer. xxv:30), and put into baskets (see Jer. vi:9). They were then carried to the "wine press." Those intended for eating were perhaps put into flat open baskets of wickerwork, as was the custom in Egypt. In Palestine, at present, the finest grapes, says Dr. Robinson, are dried as raisins, and the juice of the remainder, after having been trodden and pressed, "is boiled down to a sirup, which, under the name of *dibs*, is much used by all classes wherever vineyards are found, as a condiment with their food." The leaves were used as fodder, and the wood as fuel (Ezek. xv:3, 4; comp. John xv:6).

(3) Vineyards. The vineyard was generally on a hill (Is. v:1; Jer. xxxi:5; Amos ix:13), and surrounded by a wall or hedge in order to keep out wild boars (Ps. lxxx:15), jackals and foxes (Num. xxii:24; Cant. ii:15; Ezra xiii:4, 5; Matt. xxi:33). The vineyard had one or more towers of stone in which the vinedressers lived (Is. i:8; v:2; Matt. xxi:33).

(4) The Press. The press and vat dug (Matt. xxi:33) out of the rocky soil were part of the vineyard furniture (Is. v:2).

(5) Culture of the Vine in Egypt. That the vine was known in Egypt we learn from Gen. xl:9-11; Num. xx:5; Ps. lxxviii:47; and Palestine had vineyards before the advent of the Israelites (Deut. vi:11; xxviii:30; Num. xiii:3).

(6) Mosaic Laws. Moses enacted laws regulating the culture of grapes while his people were still wandering (Exod. xxii:5; xxiii:11; Lev. xxv:5, 11; Num. vi:3; Deut. xxii:9; xxiii:24; xxiv:21). The gleanings were for the poor and the stranger (Jer. xlix:9; Deut. xxiv:21). Only in the fifth year did the fruit fall to the owners' disposal (Lev. xix:23-25; comp. Mark xii:2). As space will not permit us to notice all the passages in which the vine, the grape, and wine are mentioned, we must refer to Celsius, *Hierobot.* vol. i. pp. 400-444; Calmet's *Dictionary;* Rosenmüller's *Biblical Bot.* p. 220; and to Kitto's *Physical History of Palestine,* p. 324, in all of which the subject is amply discussed and clearly elucidated.

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Figurative. (1) A *fruitful vine* is often adduced as an emblem of the Hebrew nation, and also the *vine that was brought out of Egypt* (Ps. lxxx:8). (2) A period of security and repose is figured by *every one sitting under his own vine and fig tree* (1 Kings iv:25; Ps. cxxviii:3); and prosperity by 'Judah, a lion's whelp, *binding his foal to the vine, and his ass's colt to the choice vine;*' both indications of Eastern manners, when sitting in the shade is most pleasant, and where tying cattle in similar situations is a common practice. (3) Rebellious Israel is compared to *wild grapes,* etc. (Is. v:2, 4; Jer. ii:21; Hos. x:1). (4) Mere professors of Christ are likened to *unproductive branches of the vine* (John xv:1-6), the wicked to the worthlessness of its wood (Ezek. xv:2, 3, 6). (5) A *vine that does not mature its fruit* is likened to Israel not fulfilling the expectation of God (Hos. x:1). (6) To *plant a vineyard* is the symbol of peace (Neh. ix:25; Is. lxv:21; Ezek. xxviii:26). It is also a symbol of Israel (Is. v:7; xxvii:2; Jer. xii:10), and the failure of the vine represents dire calamity (Is. xxxii:10). (7) Christ is likened to a *vine;* he is called the *true vine* (John xv:1). (8) The quick growth of the vine is a symbol of the growth of saints in grace (Hos. xiv:7). (9) The church is a *vineyard.* God, the proprietor, first planted the Jews there, as his vine, and gave them his tabernacle or temple as their *wine press,* and his oracles, ordinances, and blessings. He *let out this vineyard to their keepers,* and sent the prophets, and at last his Son, to demand their good fruits; but these being abused and maltreated, he gave their church state to the Gentiles, and at different seasons of time and life calls men to labor in it (Is. v:1-7; Matt. xxi:28-45; Luke xiii:6, 7; Matt. xx:1-16).

VINE, WILD (vīn, wīld), it is related (2 Kings iv:38-40) that Elisha having come again to Gilgal, when there was a famine in the land, and many sons of the prophets were assembled there, he ordered his servant to prepare for them a dish of vegetables.

'One went into the field to gather *herbs* (*woth*), and found a *wild vine,* and gathered there of *wild gourds* (*pakyoth sadeh*) his lap full, and came and shred them into the pot of pottage, for they knew them not. So they poured out for the men to eat; but as they were eating of the pottage, they cried out, O thou man of God, there is death in the pot; and they could not eat thereof.' From this it appears that the servant mistook the fruit of one plant (*pakyoth*) for something else, called *œoth,* and that the former was vine like; that is, with long, weak, slender stems, and that the fruit had some remarkable taste, by which the mistake was discovered whenever the pottage was tasted. Though a few other plants have been indicated, the *pakyoth* has almost universally been supposed to be one of the family of the gourd or cucumber like plants, several of which are conspicuous for their bitterness, and a few poisonous, while others, it is well known, are edible. Therefore one of the former may have been mistaken for one of the latter, or the *œoth* may have been some similarly shaped fruit, as, for instance, the eggplant, used as a vegetable.

The plant referred to has usually been supposed to be the *colocynth,* which is essentially a desert plant.

VINEYARD (vĭn'yērd). See VINE, THE.

VINEYARDS, PLAIN OF THE (vĭn'yērds, plān ŏv thē), (Heb. אָבֵל כְּרָמִים, *aw-bale' ker-aw-meem'*).

This may be the *Abel ceramim* of Jephthah (Judg. xi:33), if the Aroer named in the same passage is the place of that name on the Arnon (*W. Mojeb*). It is, however, by no means certain; and indeed the probability is that the Ammonites, with the instinct of a nomadic or semi-nomadic people, betook themselves, when attacked, not to the civilized and cultivated country of Moab (where *Beit el-Kerm* is situated), but to the spreading deserts towards the east, where they could disperse themselves after the usual tactics of such tribes.

VINTAGE. See VINE, THE.

VIOL (vī'ŭl), (Heb. נֵבֶל, *nay'bel*), is translated "psaltery," except Is. v:12, (A. V. "viol," R. V. "lute"); xiv:11 (A. V. and R. V. "viols"); Amos v:23 ("viols"); vi:5 ("viol"). But "the ancient viol was a six-stringed guitar" (Smith, *Bib. Dict.,* "Psaltery").

Josephus (*Antiq.* vii. 12, 3) says: "The viol was an instrument of ten strings; it was played upon with a bow." Chanting to the sound of it was to make like sounds with the voice, so modulating the tones as to correspond with the sounds of the instrument. (See MUSICAL INSTRUMENTS.)

VIOLENCE (vī'o-lens). The translation of two Hebrew and three Greek words:

Gaw-zal' (Heb. גָּזַל, to strip off); *khaw-mawce'* (חָמָס, using force, cruelty); *Dee-as-ī'o* (Gr. διασείω, violent intimidation); *Bee'ah* (Gr. βία, vital activity).

It thus denotes: **1.** Outrageous force (Acts xxi:25; xxvii:41).

2. Unjust and forcible harassing, hurting, oppressing, and robbing of others (Hab. i:2, 3, 9; ii:8).

3. What is got by oppression and robbery (Zeph. i:9).

4. Earnest endeavor: so the kingdom of heaven "suffereth violence," and the "violent taketh it by force:" men must strive to enter in at the strait gate, into a new covenant state, and by earnest diligence in holiness, prepare for the heavenly glory (Matt. xi:12).

5. *Doo'nam-is* (Gr. δύναμις, strength, ability), is used in the expression, "Quenched the violence of fire" (Heb. xi:34). The "*violence*" of Lebanon, and spoil of beasts, spoken of the Chaldæans, was their unjust and brutal murder, oppression, and robbery of the Jews, which brought vengeance on their heads (Hab. ii:17).

VIPER (vī'pẽr). See SERPENT.

VIRGIN (vĕr'jĭn). The translation of two Hebrew words and one Greek word.

1. *Al-maw'* (עַלְמָה, veiled), a young woman of marriageable age (Gen. xxiv:43; Exod. ii:8; Ps. lxviii:25; A. V, "damsel"; Prov. xxx:19; Cant. i:3; vi:8; Is. vii:14; Joel i:8).

2. *Beth-oo-law'* (בְּתוּלָה, separated), denotes a virgin, maiden (Gen. xxiv:16; Lev. xxi:13; Deut. xxii:14, 15, 23, 28; Judg. xi:37; 1 Kings i:2).

3. *Par-then'os* (Gr. παρθένος, a virgin), (Matt. i:23; xxv:1, 7, 11; Luke i:27; Acts xxi:9; 1 Cor. vii:25, 28, 33), or a young married woman, a virgin (2 Cor. xi:2), used of a man free of all uncleanness (Rev. xiv:4).

Regarding the virginity of Mary the mother of Jesus, see MARY.

VIRTUE (Gr. *ἀρέτη, ar-et'ay*, courage, bravery, manliness; *δύναμις, doo'nam-is*, power, strength).

In 2 Pet. i:5 it denotes especially courage, akin to that of the brave Roman soldier, and thus moral bravery which will include right thought and course of action. In Phil. iv:8 it denotes any *particular* moral excellence, as modesty, purity. *Dunamis* signifies *power, ability*, and is often so rendered. In Mark v:30; Luke vi:19; viii:46, it indicates the power of Christ to heal disease.

Mellin, *Kuntsprache* thus defines virtue: (1) "The moral strength of the human will in the pursuit of duty." (2) "Readiness, in free moral actions, to determine one's self in conduct by the conception of the law." (3) "Courage in the presence of opposition to our moral sentiments." (4) "Strength of principle in submission to moral duty." (5) "Strength of maxims in pursuit of duty." (6) "The moral faculty of self-control." (7) "The harmony of the will with every duty, a harmony established in a firm moral sentiment." (8) "Moral strength of will." (9) "Firmly grounded sentiment involving the complete fulfilling of duty." (10) "The conformity of sentiment with the law of duty." (11) "The morally good." (12) "The moral sentiment in struggle." (13) "The sentiment conformed to law out of regard to the law." (Flem. *Vocab. Phil.*)

VISION (some derivative of Heb. חָזָה, *khaw-zaw'*, to perceive; Gr. *ὁράω, hor-ah'o*; or of רָאָה, *raw-aw'*, to see; *ὄπτομαι, op'tom-ahee*).

A supernatural presentation of certain scenery or circumstances to the mind of a person while awake (Num. xii:6-8). Balaam speaks of himself as having seen "the vision of the Almighty" (xxiv:16). In the time of Eli it is said, "And the word of the Lord was precious in those days; there was no open vision" (1 Sam. iii:1), *i. e.*, there was no public and recognized revelation of the divine will (comp. Prov. xxix:18, "Where there is no vision the people perish") (Mc. & Str. *Cyc.*) (See DREAM.)

Vision in God. The theory of Malebranche is that the sense perceptions are not really organic, but are made possible by the connection of the soul with God, and of God with the soul. "God has in himself the idea of all the beings he has created. He sees all these beings by considering the perfections he includes, to which they are related. God is most strictly united to our souls by this presence; so that he may be said to be the place of spirits, as space is the place of bodies. These two things being supposed, it is certain that the mind can see what there is in God which represents created beings; that being most spiritual, most intelligible, and most closely present to the mind. And so the mind may see in God all the works of God, supposing God willing to discover to it what he has in himself that represents them."

VISITATION (Heb. פְּקֻדָּה, *pek-ood-daw'*; Gr. *ἐπισκοπή, ep-is-kop-ay'*), inspection, is sometimes taken for a visit of mercy from God (Gen. l:24; Exod. xiii:19; Luke i:68), but oftener for a visit of rigor and vengeance.

The time of visitation, etc., generally signifies a time of vengeance or affliction or of close inspection (Exod. xxxii:34; Is. xxiii:17; 1 Pet. ii:12). Christ, the dayspring from on high, *visited* men, when he assumed our nature, and when he sends his Word and Spirit, that we may have fellowship with him, and share of his blessings (Luke i:78). To *visit* the fatherless and widow, or the sick and imprisoned members of Christ, is to show them regard and pity, and to help them according to their need and our ability (James i:27; Matt. xxv:36, 43).

VOCATION or CALLING (Gr. *κλῆσις, klay'sis*, an invitation).

A theological term expressing the gracious act of God in Christ, by which, through his word and Spirit, he calls forth sinful men, who are liable to condemnation and placed under the dominion of sin, from the condition of the animal life, and from the pollutions and corruptions of this world (2 Tim. i:9; Matt. xi:28; 1 Pet. ii:9, 10; Rom. x:13-15; 1 Pet. iii:19; Gen. vi:3), unto "the fellowship of Jesus Christ," and of his kingdom and its benefits; that, being united unto him as their head, they may derive from him life, sensation, motion, and a plenitude of every spiritual blessing, to the glory of God and their own salvation (1 Cor. i:9; Eph. i:3, 6; 2 Thess. ii:13, 14). The end intended is, that they who have been called, answer by faith to God and to Christ who give the call, and that they thus become the covenanted people of God through Christ the mediator of the new covenant; and, after having become believers and parties to the covenant, that they love, fear, honor, and worship God and Christ, render in all things obedience to the divine precepts "in righteousness and true holiness," and that by this means they "make their calling and election sure" (Prov. i:24; Heb. iii:7; Rev. iii:20; Eph. ii:11-16; Deut. vi:4, 5; Jer. xxxii:38, 39; 2 Pet. i:10). For the different views of Calvinists and Arminians on the subject see ELECTION; PREDESTINATION.

VOPHSI (vŏph'sī), (Heb. וָפְסִי, *vof-see'*, additional), father of the Nahbi who represented the tribe of Naphtali in the exploration of Canaan (Num. xiii:14), B. C. before 1657.

VOW (vou), (Heb. נֶדֶר, *naw'dar*, promise), is represented by a Hebrew word which signifies to 'promise,' and may therefore be defined as a religious undertaking, either (1) positive, to do or perform; (2) or negative, to abstain from doing or [illegible] forming a certain thing.

The morality of vows we shall not here discuss, but merely remark that vows were quite in place in a system of religion which so largely consisted of doing or not doing certain outward acts, with a view of pleasing Jehovah and gaining his favor. The Israelite, who had been taught by performances of daily recurrence to consider particular ceremonies as essential to his possessing the divine favor, may easily have been led to the conviction which existed probably in the primitive ages of the world, that voluntary oblations and self-imposed sacrifices had a special value in the sight of God. And when once this conviction had

led to corresponding practice, it could not be otherwise than of the highest consequence that these sacred promises, which in sanctity differed little from oaths, should be religiously and scrupulously observed.

(1) A Guard Against Impending Evil. Vows which rest on a human view of religious obligations, assuming as they do that a kind of recompense is to be made to God for good enjoyed, or consideration offered for good desiderated, or a gratuity presented to buy off an impending or threatened ill, are found in existence in the antiquities of all nations, and present themselves in the earliest Biblical periods (Gen. xxviii: 20; Judg. xi:30, 35; 1 Sam. i:11; 2 Sam. xv:8). With great propriety the performance of these voluntary undertakings was accounted a highly religious duty (Judg. xi:35; Eccles. v:4, 5). The words of the last vow are too emphatic, and in the present day too important, not to be cited: 'Better is it that thou shouldest not vow, than that thou shouldest vow and not pay' (comp. Ps. lxvi:13, *sq.*; lxxvi:11; cxvi:18). The views which guided the Mosaic legislation were not dissimilar to those just expounded. Like a wise lawgiver, Moses, in this and in other particulars, did not attempt to sunder the line of continuity between the past and the present. He found vows in practice; he aimed to regulate what it would have been folly to try to root out (Deut. xxiii: 21, *sq.*). The words in the 22d verse are clearly in agreement with our remarks: 'If thou shalt forbear to vow, it shall be no sin in thee.'

(2) Vows of Devotion. In vows of devotion a man might devote to sacred uses possessions or persons, but not the firstborn either of man or beast, which was devoted already (Lev. xxvii: 26). Land might either be redeemed or not (Lev. xxv, xxvii). Animals fit for sacrifice, if devoted, could not be redeemed or changed (Lev. xxvii:9, 10, 33). A man might devote himself, his child (not the firstborn), or his slave. If no redemption took place, the devoted person became a slave of the sanctuary (2 Sam. xv:8). Otherwise he might be redeemed according to the scale given in Lev. xxvii:1-7.

(3) General Vows. Vows of Abstinence, see CORBAN. Vows of Extermination, see ANATHEMA. (Ezra x:8; Micah iv:13.) It seems that the practice of shaving the head at the expiration of a votive period was not limited to the Nazaritic vow (Acts xviii:18, xxi:24). Vows were entirely voluntary, but once made were regarded as compulsory (Num. xxx:2; Deut. xxiii: 21; Eccles. v:4). If persons in a dependent condition made a vow, it was void, if disallowed by the one supporting the dependent; but if they heard without disallowance, it was to remain good (Num. xxx:3-15). Votive offerings arising from the gain in any impure traffic were wholly forbidden (Deut. xxiii:18). (See OATH.)

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VULGATE (vŭl'gāt), (*vulgata*; Gr. κοινή, *koynay'*), the name generally given to the Latin translation of the Bible used in the Western church.

(1) Old Latin Translations. There have been Latin translations of the Bible from the first ages of the Christian church. Of these Augustine observes (*De Doct. Christ.* ii. 11): 'Those who have translated the Bible into Greek can be numbered, but not so the Latin versions. For in the first ages of the church, whoever could get hold of a Greek codex ventured to translate it into Latin, however slight his knowledge of either language.'

(2) Itala and Other Recensions. In the fourth century a recension of the text took place, which from being made in Italy, was called the Itala. Augustine preferred the Itala to all other versions as being the most literal. The issue of the Itala was followed by other recensions, of which almost the only effect was to bring the text into confusion; till at length in A. D. 383 a Christian father, Jerome or Hieronymus, A. D. 329 or 331 to 420, the most learned scholar of his day and a man of moral earnestness and piety, was requested by Damasus, bishop of Rome, to undertake a revision of the Latin New Testament by the help of the Greek original.

(3) Jerome and New Testament Revision. Some of the changes which Jerome introduced were made purely on linguistic grounds, but it is impossible to ascertain on what principle he proceeded in this respect. Others involved questions of interpretation. But the greater number consisted in the removal of the interpolations by which the synoptic gospels especially were disfigured. This revision, however, was hasty.

(4) Old Testament Revision. Jerome next, at the request of his friends, undertook a new version of the Old Testament from the Hebrew. This version was occasioned by the controversies with the Jews, who constantly appealed to the original, which the early Christians did not understand. As a youth he had pursued the study of Hebrew, and after his removal to Bethlehem he resumed it with the aid of Jewish teachers. Samuel and Kings, prefaced by the famous *Prologus galleatus* giving an account of the Hebrew canon, were issued in 392 A. D., and the entire work was completed in 405. His own generation gave him abuse rather than gratitude for the very important service he had rendered it; and the eminent father, whose temper was none of the best, retorted by expressing the contempt which knowledge feels for blatant and aggressive ignorance.

His work was by many condemned as heretical, and even his friend Augustine feared to make use of it, lest it might offend by its novelty, introduce variety between the Greek and Latin churches, and distract the minds of Christians who had received the Septuagint from the Apostles. In one instance, where an African bishop caused the book of Jonah to be read in church in this version, the people were panic-struck at hearing the word *hedera* (Jonah iv:6, 9) in place of the old reading *cucurbita*. Augustine afterwards entertained a more favorable opinion of it, although he has not cited it in any of his acknowledged works.

About two hundred years after Jerome's death his work had acquired an equal degree of respect with the ancient Vulgate, and in the year 604 we have the testimony of Gregory the Great to the fact, that 'the Apostolic see made use of both versions.' It afterwards became by degrees the only received version, and this by its intrinsic merits, for it received no official sanction before the Council of Trent. Baruch, Ecclesiasticus, Wisdom, and Maccabees were retained from the old version.

Jerome's version soon experienced the fate of its predecessor; it became sadly corrupted by a mixture with the old version, and by the uncritical carelessness of half-learned ecclesiastics, as well as by interpolations from liturgical writings and from glosses. In fact, the old and new versions were blended into one, and thus was formed the Vulgate of the middle ages.

(5) Other Revisions. In the ninth century an attempt was made, but not on the soundest principles, to correct the Vulgate. This was done by command of Charlemagne, who intrusted the task to Alcuin. The amended Vulgate was now introduced by royal authority into all the churches of France. It is still doubtful whether the correction was made from the Hebrew original, or from ancient copies of the Vulgate.

In the eleventh century a new revision was undertaken by Lanfranc, Archbishop of Canterbury, and another in the succeeding century (at which period Roger Bacon says that it was horribly corrupted), by Cardinal Nicolaus the Deacon, a good Hebrew scholar. About the same period appeared in France the *Epanorthotæ,* or *Correctoria Biblica,* which were attempts to establish the true text on the part of Abbot Stephen, Cardinal Hugo, and others. From these corrections, however, it appears that the corruptions were so numerous as to render it almost vain to expect to recover the true text. 'Every reader and preacher,' says Roger Bacon (*Epist. to Clem. IV.*), 'changes what he does not understand: their correction is the worst of corruptions, and God's word is destroyed.' This was the state of the text at the time of the invention of printing, by which its variations were more clearly brought to light, and critical attempts made to amend it.

(6) History of the Printed Text. The Latin Vulgate was the first book ever printed, having been issued from the press about 1455, soon after the invention of printing. The earliest printed editions are without a date. The first which has a date was published at Mayntz in 1462, by Fust and Schoiffher. It was afterwards printed in 1471, 1475, and 1476. Critical editions appeared in 1496, 1497, 1501, 1504, 1506, 1511, and 1517—the last that of the Complutensian Polyglot, done with great care. This was followed by the Antwerp Polyglot, and the critical editions of Colinæus, Rudel, Benoist, Isidore Clarius, and Robert Stephens. The variations of the text now appeared more plainly than ever. Isidore Clarius (1542) corrected more than 8,000 errors (which some have exaggerated into 80.000). Stephens' beautifully executed and amended text (1527) was condemned to be burned. This learned printer afterwards collated several manuscripts, and published editions in 1532, 1533, and 1540. This last (the fourth) is called by Father Simon a masterpiece. Stephens' edition of 1545 (the nonpareil) contained a new version, that of the Old Testament being made by Leo Judah, Bibliander, and Peter Cholin. This is one of those called Vatable's Bibles. The translator of De Wette's *Einleitung* observes that Stephens' sixth and seventh editions (1546 and 1555) contain no important improvements. The accurate De Wette, however, was aware that the seventh edition contained the division into verses. Benoist (1541) made an unsuccessful attempt to restore Jerome's text.

In the meantime the Council of Trent passed its famous decree (A. D. 1546, Sess. 4, Decret. 2) respecting the Vulgate: 'The most holy Synod, considering that no small advantage will accrue to the church of God, if from all the Latin editions of the sacred books which are in circulation, it should determine which is to be received as authentic decrees, and declares that the ancient Vulgate version, which has been approved in the church by the use of so many ages, should be used in public readings, disputations, sermons, and expositions, as authentic, and that none is to presume to reject it under any pretense whatsoever.' De Wette (*Einleitung*) conceives that this decree shuts the door against any exegetical inquiry into the doctrines of the church. Moehler (*Symbolik,* p. 1, ch. v. sec. xlii.), however, maintains that there could be no such thing as an exegetical inquiry into the doctrines of the church, which declares her dogmas by her infallible authority independently of Scripture, although she may apply and even misapply testimonies from Scripture to this purpose, being infallible in the former case, but not in the latter. The most learned Roman Catholics differ materially as to the sense of the word authentic, some considering, as Morinus (*Exercit. Bibl.*), that the Vulgate is hereby pronounced to be an inspired version, others (as Suarez) that the version is placed above all existing texts of the originals. Many contend that it was only meant to give it a preference to any other Latin version then in use (Bellarmin, *De Verbo Dei;* Calmet's *Dissert;* Jahn's and Hug's *Introd.*). Some of the Roman theologians hold it to be infallible only so far as faith and morals are concerned (Dens, *Theologia*). Hug considers the meaning of the decree to be, that 'as in civil affairs an authentic instrument is valid evidence, so in public religious matters the Vulgate is a document from which valid arguments may be drawn, without prejudice, however, to other documents (viz. the originals); but this is not a prescription of doctrine, and from its nature it could not be; it is a temporary decree of discipline.' In fact few Roman Catholics have maintained its exemption from error, and the most learned and judicious Protestants (Mill, *Proleg.*; Bengel, *Apparatus;* Lachmann, *Preface*) justly conspire in holding it in a high degree of veneration. Jahn observes that the Oriental Christians in communion with Rome still use their own versions, the Greek, Armenian, Syriac, and Arabic.

(7) Sixtine and Clementine Vulgates. On April 8, 1546, the Council of Trent made a decree which expressed the wish for a fresh revision. Scholars were dilatory about undertaking the duty, till a pontiff of iron will, Sixtus V., urged on the work and even took a personal part in its accomplishment. The revision was published in 1590. A different one came forth under the auspices of pope Clement VIII. in 1592. It was an improvement on the Sixtine edition, but did not quite render it obsolete. Both editions are still in use. The Clementine text of the Vulgate of the Old Testament, with the various readings of the codex Amiatinus, has been edited by Heyse and Tischendorf, and the New Testament according to the codex Amiatinus by Tischendorf. It is from the Vulgate that a large part of the technical language used in theology is derived. For instance, sacrament, justification, and sanctification are simply the anglicized forms of *sacramentum, justificatio,* and *sanctificatio,* occurring in the Vulgate.

VULTURE (vŭl'tûr), (Heb. דָּאָה, *daw-aw'*).

An unclean bird (Lev. xi:14). The species of vulture properly so called have the head naked or downy, the crop external, and very long wings; they have all an offensive smell, and we know of none that even the scavenger-ants will eat. When dead they lie on the ground untouched till the sun has dried them into mummies. Those found in and about the Egyptian territory are *Vultur fulvus, V. gyps* (Savigny), *V. Ægyptius* (Savigny), *V. monachus* (Arabian vulture), *V. cinereus, V. Nubicus,* and a black species, which is often figured on Egyptian monuments as the bird of victory, hovering over the head of a national hero in battle, and sometimes with a ban-

ner in each talon. It is perhaps the *gypætus barbatus* (*peres*), or *lammer geyer,* by the Arabs called *nesr;* for though neither a vulture nor an eagle, it is the largest bird of prey of the old continent, and is armed like the eagle with formidable claws. The head is wholly feathered; its courage is equal to its powers, and it has a strength of wing probably superior to all raptorians, excepting the condor; it is consequently found with little or no difference from Norway to the Cape of Good Hope, and from the Pyrenees to Japan.

There can be no doubt that the White Carrion Vulture (*Vulture percnopterus*) is the bird called in Hebrew (as it still is in Arabic) *Racham,* rendered Gier-eagle in Lev. xi:18; Deut. xiv:17. It forms a small group of Vulturidæ, subgenerically distinguished by the name of *Percnopterus* and *Neophron,* differing from the other vultures in the bill being longer, straight, more attenuated, and then uncinated, and in the back of the head and neck being furnished with longish, narrow, suberectile feathers. In size the species is little bulkier than a raven, but it stands high on the legs. Always soiled with blood and garbage, offensive to the eye and nose, it yet is protected in Egypt both by law and public opinion for the services it renders in clearing the soil of dead carcasses putrefying in the sun, and the cultivated fields of innumerable rats, mice and other vermin. It extends to Palestine in the summer season, but becomes scarce towards the north, where it is not specially protected; and it accompanies caravans, feasting on their leavings and on dead camels, etc.

W

WAGES (wā'jĕz).

1. Usually some form of Heb. שָׂכַר (*saw-kar'*, Gen. xxxi:8; Exod. ii:9; Ezek. xxix:18, 19); elsewhere "hire," "reward," etc.

2. *Mas-koh'reth* (Heb. מַשְׂכֹּרֶת, Gen. xxix:15; xxxi:41; Ruth ii:12, "reward").

3. *Peh-ool-law'* (Heb. פְּעֻלָּה, Lev. xix:13; Ps. cix:20, "reward").

4. Two Greek words are thus rendered: *Misthos'* (*μισθός,* John iv:36, elsewhere "reward," or "hire"); *op-so'nee-on* (*ὀψώνιον,* Luke iii:14; 2 Cor. xi:8; Luke vi:23, "reward"). (McC. & Str. *Cyc.*)

The words as above rendered in the A. V. by this term signify primarily 'to purchase,' to obtain by some consideration on the part of the purchaser; thence to obtain on the part of the seller some consideration for something given or done, and hence to hire, to pay, or receive wages. Wages, then, according to the earliest usages of mankind, are a return made by a purchaser for something of value—specifically for work performed. And thus labor is recognized as property, and wages as the price paid or obtained in exchange for such property. In this relation there is obviously nothing improper or humiliating on the side either of the buyer or the seller. They have each a certain thing which the other wants, and in the exchange which they in consequence make, both parties are alike served. In these few words lies the theory, and also the justification of all service. The entire commerce of life is barter. In hire, then, there is nothing improper or discreditable. It is only a hireling, that is, a mercenary, a mean, sordid spirit, that is wrong. So long as a human being has anything to give which another human being wants, so long has he something of value in the great market of life; and whatever that something may be, provided it does not contribute to evil passions or evil deeds, he is a truly respectable capitalist, and a useful member of the social community. The Scriptural usage in applying the term translated 'wages' to sacred subjects—thus the Almighty himself says to Abraham (Gen. xv:1), 'I am thy exceeding great reward'—tends to confirm these views, and to suggest the observance of caution in the employment of the words 'hire' and 'hireling,' which have acquired an offensive meaning by no means originally inherent in themselves, or in the Hebrew words for which they stand (Gen. xxx:18, 32, 33).

The earliest mention of wages is a payment in kind, not in money (Gen. xxix:15, 20; xxxi:7, 8, 41). The rate of wages is mentioned (Matt. xx:2) as about sixteen cents. In earlier times it was doubtless lower. The Mosaic law required a daily payment of wages (Lev. xix:13; Deut. xxiv:14, 15), and to withhold them was wrong (Jer. xxii:13; Mal. iii:5; James v:4).

J. R. B.

WAGON (wăg'ŭn), (Heb. עֲגָלָה, *ag-aw-law'*, that which rolls or turns round, Gen. xlv:19, 21, 27; xlvi:5; Num. vii:3, 6-8; רֶכֶב, *reh'keb*, Ezek. xxiii:24, elsewhere "chariot"). See CART; CHARIOTS.

WAIL (wāl). See MOURNING.

WALK (wąk). Walk is often used in Scripture for conduct in life, general demeanor and deportment, and denotes deliberation, pleasure, perseverance and progress.

Figurative. (1) To *walk with God, with the Lord, before God,* and *after the Lord,* or *in his name,* as Enoch and Noah, is to hear and believe his word, depend on him, and in the study of intimate fellowship with him, and under a continued impression of his presence, to worship, obey, and please him (Gen. v:24; Zech. x:12). (2) To *walk in the truth,* or in God's *fear, way,* or *commandments,* is with composure to persevere in the profession, faith, and practical improvement of the gospel of Christ, and to live in a course of obedience to his law (2 John 4; Deut. v:33; 2 Chron. xvii:4). (3) To *walk in the light,* or *in the light of God's countenance,* is to obey the commandments of God and of Christ (Is. ii:5; 1 John vi:13; 1 John ii:10). (4) To *walk in the comforts of the Holy Ghost,* is habitually to enjoy them in a very high degree (Acts ix:31). (5) To *walk worthy of the Lord,* is to be in subjection to the holy Jesus, who left us an example, that we should walk in his steps (Col. i:10; 1 Thess. ii:12). (6) To *walk by faith,* is to rely upon Christ, as freely and fully offered to us in the gospel (2 Cor. v:6, 7). (7) To *walk worthy of our vocation or calling,* out of the world into the fellowship of God's Son, is by denying ungodliness and worldly lusts, to live soberly, righteously, and godly in this present world (Eph. iv:1). (8) To *walk as men,*

is to behave like the unregenerate part of the world (1 Cor. iii:3). (9) To *walk after the flesh,* or *after lusts,* is to be directed and influenced in our practice by the lusts, appetites and inclinations of our corrupt nature (Rom. viii:1; 1 Pet. iv:3; Jude 16). (10) To *walk in darkness,* in *falsehood,* and *craftiness,* is to live in an unregenerate state, with a mind ignorant of divine things, and with pleasure to continue in lying, deceit, or other wicked courses (1 John i:6; 2 Cor. iv:2). (11) False prophets *walk in the spirit of falsehood,* when, pretending to have the Spirit of God, and being instigated by the devil, they prophesy falsely to the people (Mic. ii:11).

WALL (wall), (Heb. properly קִיר, *keer,* as a defense; or חוֹמָה, *kho-maw',* as a barrier; sometimes שׁוּר, *shoor,* perhaps from its rocky character; various forms of גָּדַר, *gaw-dar',* to inclose; occasionally חֵיל, *khale,* from its strength; חֵיץ, *khah'-yits,* from its exterior position; חָרוּץ, *khaw-roots',* from its being dug, etc.; Gr. τεῖχος, *ti-khos'; τοῖχος, toy'khos.*

The walls with which, in ancient times, all cities were surrounded, in contradistinction from open or unwalled villages, were generally built of earth or clay or sun-dried brick. Hence it was necessary to build them of great thickness, in order to ensure their permanency. Houses were often erected on top of them, or they were provided with fortifications (fenced walls). When any breach took place in such a mass of earth, either by heavy rains or some defect in the foundation, the consequences were very serious (Ps. lxii:3; Is. xxx:13). (See Towns.)

A few points may be noticed regarding wall construction:

(1) The practice common in Palestine of carrying foundations down to the solid rock, as in the case of the Temple, and in the present day with structures intended to be permanent (Joseph. *Ant.* xv, 11, sec. 3; Luke vi:48; Robinson, ii, 338; *Col. Ch. Chron.* [1857], p. 459). The pains taken by the ancient builders to make good the foundations of their work may still be seen, both in the existing substructions and in the number of old stones used in more modern constructions.

(2) A feature of some parts of Solomon's buildings, as described by Josephus, corresponds remarkably to the method adopted at Nineveh of encrusting or veneering a wall of brick or stone with slabs of a more costly material, as marble or alabaster (Joseph. *Ant.* viii, 5, sec. 2; Fergusson, *Hdbk.,* 202, 203).

(3) Another use of walls in Palestine is to support mountain roads or terraces formed on the sides of hills for purposes of cultivation (Rob. ii, 493, iii, 14, 45).

(4) The "paths of the vineyards" (Num. xxii:24) is illustrated by Robinson as a pathway through vineyards, with walls on each side (H. W. P. Smith, *Bib. Dict.*)

Figurative. (1) God and his salvation are a *wall,* and *wall of fire,* to the church, whereby she is protected from all danger (Zech. ii:5; Is. xxvi:1; Ezek. xl), etc. (2) And the government, safety, and strength of a church or nation, are represented as *walls* (Ps. li:18; Is. v:5; Rev. xxi:12; Ezek. xl), etc. (3) Great men are likened to *walls;* they are eminently instrumental in the protection and safeguard of a nation (Is. ii:15). (4) David and his men were as a *wall* to protect Nabal's flocks from the Arabs and wild beasts (1 Sam. xxv:16). (5) Jeremiah was like a *fenced brazen wall;* for God enabled him courageously to declare the truth, and preserved him amidst all the malicious designs of his enemies (Jer. i:18; xv:20). (6) The ceremonial law was a *wall of partition;* it so separated between the Jews and Gentiles, that few of the latter entered the church during its continuance (Eph. ii:14). (7) The Chaldeans were like *a wall of iron* round about Jerusalem; they, in a bold and determined manner, laid siege to it till they had taken it (Ezek. iv:3). (8) Wicked men are like a *bowing wall;* their ruin proceeds from themselves and is very sudden and dreadful (Ps. lxii:3). (9) Jerusalem was inhabited *without walls,* when it had full peace, and its suburbs were large (Zech. ii:4). (10) In *the day thy walls are to be built, shall the decree* for repairing it be published, and the decree against it be *far removed,* or hindered (Mic. vii:11; comp. Ezra i-vi with Neh. ii-vi). (11) Violence and strife *go about on the walls of a city,* when they are openly practiced, even by those whose especial duty it is to defend and protect men (Ps. lv:10).

WANDERING, THE (wŏn'dĕr-ĭng).

(1) The Plain Rahah. In our office of tracing the steps of the Israelites from Goshen to Palestine, we have conducted them across the Red Sea to their first great station on its eastern bank, and thence onward along the shore and over the cliffs of that sea till, following them up Wady Hebron, we placed and left them before Mount Horeb, in the capacious plain Rahah, which, having its widest part in the immediate front of that immense mass of rock, extends as if with two arms, one towards the northwest, the other towards the northeast. (See Exodus, The; Exodus, Geography of the.)

A belief prevailed that there was no spot in the Sinaitic district on which the people of Israel might assemble. Dr. Robinson has shown that this opinion is incorrect, and that in all probability the plain er Râhah, over which Mount Horeb impends, is the spot where the congregation of Israel were assembled. 'We were surprised,' says he, 'as well as gratified to find here in the inmost recesses of these dark granite cliffs, this fine plain spread out before the mountain, and I know not where I have felt a thrill of stronger emotion than when, in first crossing the plain, the dark precipices of Horeb rising in solemn grandeur before us, we became aware of the entire adaptedness of the scene to the purposes for which it was chosen by the great Hebrew legislator.'

(2) The Station Taberah. After having been about a year in the midst of this mountainous region, the Israelites broke up their encampment and began their journey in the order of their tribes, Judah leading the way with the ark of the covenant, under the guidance of the directing cloud (Num. ix:15, *sq.;* x:11, *sq.*). They proceeded down Wady Seikh, having the wilderness of Paran before them, in a northwesterly direction; but having come to a gorge in the mountains they struck in a north-northeasterly direction across a sandy plain, and then over the Jebel et-Tih, and came down Wady Zulakah, to the station Taberah. It took the army three days to reach this station. Whatever name the place bore before, it now received that of Taberah (fire), from a supernatural fire with which murmurers, in the extreme parts of the camp, were destroyed as a punishment for their guilt. Here, too, the mixed multitude that was among the Israelites not only fell a-lusting themselves, but also excited the Hebrews to remember Egyptian fish and vegetables with strong desire, and to complain of the divinely supplied manna. The

discontent was intense and widely spread. Moses became aware of it, and forthwith felt his spirit misgive him. He brings the matter before Jehovah, and receives divine aid by the appointment of seventy elders to assist him in the important and perilous office of governing the gross, sensuous and self-willed myriads whom he had to lead to Canaan. Moreover, an abundance of flesh meat was given in a most profuse supply of quails. It appears that there were now six hundred thousand footmen in the congregation.

(3) Kibroth-hattaavah. The next station was Kibroth-hattaavah, near which there are fine springs and excellent pasturage. This spot, the name of which signifies 'graves of lust,' was so denominated from a plague inflicted on the people in punishment of their rebellious disposition (Num. xi:33; 1 Cor. x:6).

(4) Hazeroth. Thence they journeyed to Hazeroth, which Robinson, after Burckhardt, finds in el-Hudhera, where is a fountain, together with palm trees. At Hazeroth, where the people seem to have remained a short time, there arose a family dissension to increase the difficulties of Moses. Aaron, apparently led on by his sister Miriam, who may have been actuated by some feminine pique or jealousy, complained of Moses on the ground that he had married a Cushite, that is, an Arab wife, and the malcontents went so far as to set up their own claims to authority as not less valid than those of Moses. An appeal is made to Jehovah, who vindicates Moses, rebukes Aaron and punishes Miriam (Num. xii).

(5) Kadesh. 'And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran,' at Kadesh (Num. xii:16; xiii:26). Here it was that twelve men (spies) were sent into Canaan to survey the country, who went up from the wilderness of Zin (Num. xiii:21) to Hebron; and returning after forty days brought back a very alarming account of what they had seen. It is evident that at this point there is a great blank in the Scripture narrative of the wanderings of the Israelites. They were ordered to turn back into the desert "by the way of the Red Sea." In this wilderness they wandered eight-and-thirty years, but little can be set forth respecting the course of their march. The next notice of the Israelites is, that in the first month they came into the desert of Zin and abode again at Kadesh; here Miriam dies; Moses and Aaron bring water from the rock; a passage is demanded through the land of Edom, and refused; and they then journeyed from Kadesh to Mount Hor, where Aaron dies in the fortieth year of the departure from Egypt, in the first day of the fifth month, corresponding to a part of August and September. Here, then, between August of the *second* year and August of the *fortieth* year, we have an interval of thirty-eight years of wandering in the desert.

In this way the Scriptural account of the journeyings of the Israelites becomes perfectly harmonious and intelligible. The eighteen stations mentioned only in the general list in the book of Numbers as preceding the arrival at Kadesh, are then apparently to be referred to this eight-and-thirty years of wandering, during which the people at last approached Ezion-geber, and afterwards returned northwards a second time to Kadesh, in the hope of passing directly through the land of Edom. Their wanderings extended, doubtless, over the western desert; although the stations named are probably only those headquarters where the tabernacle was pitched, and where Moses and the elders and priests encamped while the main body of the people was scattered in various directions.

Where, then, was Kadesh? Clearly, on the borders of Palestine. We agree with Robinson and Raumer in placing it nearly at the top of the Wady Arabah, where, indeed, it is fixed by Scripture, for in Num. xx:16 we read, 'Kadesh, a city in the uttermost of thy (Edom) border.' The precise spot it may be difficult to ascertain, but here, in the wilderness of Zin, which lay in the more comprehensive district of Paran, is Kadesh to be placed.

The stations over which the Israelites passed are set down in Num. xxxiii:18, *sq.* (comp. Deut. x:6, 7), and little beyond the bare record can be given. Only it seems extraordinary, and is much to be regretted, that for so long a period as eight-and-thirty years our information should be so exceedingly small. Raumer, indeed, makes an effort (*Beitrage*, p. 11) to fix the direction in which some of the stations lay to each other, but we cannot find satisfaction in his efforts, and do not, therefore, bring them before the reader.

There are a few events which must be recorded in order to preserve, in a measure, the uniformity of the narrative designed to trace the passage of the Hebrews from the land of bondage to the Promised Land.

When we begin to take up the thread of the story at the second visit to Kadesh, we find time had, in the interval, been busy at its destructive work, and we thus gain confirmation of the view which has been taken of such second visit. No sooner has the sacred historian told us of the return of the Israelites to Kadesh, than he records the death and burial of Miriam and has, at no great distance of time, to narrate that of Aaron and Moses. While still at Kadesh a rising against these leaders takes place, on the alleged ground of a want of water.

(6) Meribah. Water is produced from the rock at a spot called hence Meribah (strife). But Moses and Aaron displeased God in this proceeding, probably because they distrusted God's general providence and applied for extraordinary resources. On account of this displeasure it was announced to them that they should not enter Canaan. A similar transaction has been already spoken of as taking place in Rephidim (Exod. xvii:1). The same name, Meribah, was occasioned in that as in this matter. Hence it has been thought that we have here two versions of the same story. But there is nothing surprising, under the circumstances, in the outbreak of discontent for want of water, which may well have happened even more than twice. The places are different, very wide apart; the time is different; and there is also the great variations arising out of the conduct and punishment of Moses and Aaron. On the whole, therefore, we judge the two records to speak of different transactions.

(7) The Edomites. Relying on the ties of blood (Gen. xxxii:8), Moses sent to ask of the Edomites a passage through their territory into Canaan. The answer was a refusal, accompanied by a display of force. The Israelites, therefore, were compelled to turn their faces southward, and, making a turn round the end of the Elanitic Gulf, reached Mount Hor, near Perta, on the top of which Aaron died.

(8) Serpent of Brass. Finding the country bad for traveling, and their food unpleasant, Israel again broke out into rebellious discontent, and was punished by fiery serpents, which bit the people, many of whom died, when a remedy was provided in a serpent of brass set on a pole (Num.

xxi:8, *sq.*). Still going northward, and probably pursuing the caravan route from Damascus, they at length reached the valley of Zared (the brook), which may be the present Wady Kerek, that runs from the east into the Dead Sea. Hence they 'removed and pitched on the other side of Arnon, which is in the border of Moab, between Moab and the Amorites' (Num. xxi:13). Beer (the well) was the next station, where, finding a plentiful supply of water, and being rejoiced at the prospect of the speedy termination of their journey, the people indulged in music and song, singing 'the song of the well' (Num. xxi:17, 18).

(9) The Amorites. The Amorites being requested, refused to give Israel a passage through their borders, and so the nation was again compelled to proceed still in a northerly course. At length, having beaten the Amorites, and Og, king of Bashan, they reached the Jordan, and pitched their tents at a spot which lay opposite Jericho.

(10) Balak and Balaam. Here Balak, king of the Moabites, alarmed at their numbers and their successful prowess, invited Balaam to curse Israel, in the hope of being thus aided to overcome them and drive them out. The intended curse proved a blessing in the prophet's mouth. While here the people gave way to the idolatrous practices of the Moabites, when a terrible punishment was inflicted, partly by a plague which took off twenty-four thousand, and partly by the avenging sword.

(11) Census. Moses, being commanded to take the sum of the children of Israel, from twenty years upwards, found they amounted to six hundred thousand seven hundred and thirty, among whom there was not a man of them whom Moses and Aaron numbered in the wilderness of Sinai (Num. xxvi:47, 64).

(12) Moses Views the Land. Moses is now directed to ascend Abarim, to Mount Nebo, in the land of Moab, over against Jericho, in order that he might survey the land which he was not to enter on account of his having rebelled against God's commandment in the desert of Zin (Num. xxvii:12; Deut. xxxii:49). Conformably with the divine command, Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, and there he died, at the age of one hundred and twenty years: 'His eye was not dim, nor his natural force abated' (Deut. xxxiv).

(13) The End. Under Joshua, the successor of Moses, the Hebrews were forthwith led across the Jordan, and established in the Land of Promise. Thus a journey, which they might have performed in a few months, they spent forty years in accomplishing, bringing on themselves unspeakable toil and trouble, and in the end, death, as a punishment for their gross and sensual appetites, and their unbending indocility to the divine will (Num. xiv:23; xxvi:65). Joshua, however, gained thereby a great advantage; inasmuch as it was with an entirely new generation that he laid the foundations of the civil and religious institutions of the Mosaic polity in Palestine. This advantage assigns the reason why so long a period of years was spent in the wilderness.

J. R. B.

WAR (war), the translation of several Hebrew and Greek words: Heb. מִלְחָמָה, *mil-khaw-maw'*, *fighting;* צָבָא, *tsaw-baw'*, or צְבָאָה, *tseb-aw-aw'*, to *make war;* used also for the sacred service of the Levites (Num. iv:23); לָחַם, *law-kham'*, literally to *consume;* Gr. πόλεμος, *pol'em-os*, a *conflict;* στρατεύω, *strat-yoo'o*, to *make a military expedition.*

(1) Preparation of Hebrews in Egypt. The Hebrew nation, so long as it continued in Egyptian bondage, might be regarded as unacquainted with military affairs, since a jealous government would scarcely permit so numerous and dense a population as the pastoral families of Israel, which retained their seat in Goshen, certainly were, to be in possession of the means of resistance to authority; but, placed as this portion of the people was, with the wanderers of the wilderness to the south, and the mountain robbers of Edom to the east, some kind of defense must have been provided to protect its cattle, and in a measure to cover lower Egypt itself from foreign inroads. Probably the laboring population, scattered as bondsmen through the Delta, were alone destitute of weapons, while the shepherds had the same kind of defensive arms which are still in use, and allowed to all classes in eastern countries, whatever be their condition. The mixed state of their social position appears to be countenanced by the fact that, when suddenly permitted to depart, the whole organization required for the movement of such a multitude was clearly in force; yet not a word is said about physical means to resist the pursuing Egyptians, although at a subsequent period it does not appear that they were wanting to invade Palestine, but that special causes prevented them from being immediately resorted to. The Israelites were, therefore, partly armed; they had their bows and arrows, clubs and darts, wicker or ox-hide shields, and helmets (caps) of skins, or of woven rushes, made somewhat like our beehives.

(2) Equipment. At the time of the departure of Israel, horses were not yet abundant in Egypt, for the pursuing army had only six hundred chariots, and the shepherd people were even prohibited from breeding or possessing them. The Hebrews were enjoined to trust, under Divine protection, to the energies of infantry alone, their future country being chiefly within the basin of high mountains, and the march thither over a district of Arabia where to this day horses are not in use. We may infer that the inspired lawgiver rejected horses because they were already known to be less fit for defense at home than for distant expeditions of conquest, in which it was not intended that the chosen people should engage.

(3) Assyria and Persia. There are, however, indications in their military transactions, from the time Assyrian and Persian conquerors pressed upon the Israelite states, and still more after the captivity, which show the influence of Asiatic military ideas, according to which the masses do not act with ordered unity, but trust to the more adventurous in the van to decide the fate of battle. Later still, under the Maccabees, the systematic discipline of Macedonian importation can be observed, even though in Asia the Greek method of training, founded on mathematical principles, had never been fully complied with, or had been modified by the existence of new circumstances and new elements of destruction; such, for example, as the use of great bodies of light cavalry, showering millions of arrows upon their enemies, and fighting elephants introduced by the Ptolemies

(4) Rome. But all these practices became again modified in Western Asia when Roman dominion had superseded the Greek kingdoms. Even the Jews, as is evident from Josephus, modeled their military force on the imperial plan; their infantry became armed, and was maneuvered in accordance with that system which everywhere gave victory by means of the firmness and mobility

which it imparted. The masses were composed of cohorts or their equivalents, consisting of centuriæ and decuriæ, or subdivisions into hundreds, fifties, and tens, similar to modern battalions, companies, and squads; and the commanders were of like grades and numbers. Thus the people of Israel, and the nations around them, cannot be accurately considered, in a military view, without taking into account the successive changes here noticed; for they had the same influence which military innovations had in Europe between the eras of Charlemagne and the Emperor Charles V, including the use of cannon—that invention for a long time making no greater alteration in the constitution of armies than the perfection of war machines produced upon the military institutions of antiquity.

(5) Israel's Army. The army of Israel was chiefly composed of infantry, formed into a trained body of spearmen, and, in greater numbers, of slingers and archers, with horses and chariots in small proportion, excepting during the periods when the kingdom extended over the desert to the Red Sea. The irregulars were drawn from the families and tribes, particularly Ephraim and Benjamin, but the heavy armed derived their chief strength from Judah, and were, it appears, collected by a kind of conscription, by tribes, like the earlier Roman armies; not through the instrumentality of selected officers, but by genealogists of each tribe, under the superintendence of the princes. Of those returned on the rolls, a proportion greater or less was selected, according to the exigency of the time; and the whole male population might be called out on extraordinary occasions. When kings had rendered the system of government better organized, there was an officer denominated *hashoter,* a sort of muster-master, who had returns of the effective force, or number of soldiers ready for service, but who was subordinate to the *hasopher,* or scribe, a kind of secretary of state. These officers, or the *shoterim,* struck out, or excused from service—first, those who had built a house without having yet inhabited it; second, those who had planted an olive or vineyard, and had not tasted the fruit—which gave leave of absence for five years; third, those who were betrothed, or had been married less than one year; fourth, the *faint-hearted,* which may mean the constitutionally delicate, rather than the cowardly.

(6) Formation. The levies were drilled to march in ranks (1 Chron. xii:38), and in column by fives (*chamushim*) abreast (Exod. xiii:18); hence it may be inferred that they borrowed from the Egyptian system a decimal formation, two fifties in each division making a solid square, equal in rank and file; for twice ten in rank and five in file being told off by right hand and left hand files, a command to the left hand files to face about and march six or eight paces to the rear, then to front and take one step to the right, would make the hundred a solid square, with only the additional distance between the right hand or unmoved files necessary to use the shield and spear without hindrance; while the depth being again reduced to five files, they could face to the right or left, and march firmly in column, passing every kind of ground without breaking or lengthening their order.

With centuries thus arranged in masses, both movable and solid, a front of battle could be formed in simple decimal progression to a thousand, ten thousand, and to an army at all times formidable by its depth, and by the facility it afforded for the light troops, chariots of war, and cavalry, to rally behind and to issue from thence to the front. Archers and slingers could ply their missiles from the rear which would be more certain to reach an enemy in close conflict than was to be found the case with the Greek phalanx, because from the great depth of that body missiles from behind were liable to fall among its own front ranks. These divisions were commanded, it seems, by *ketsinim,* officers in charge of one thousand, who, in the first ages, may have been the heads of houses, but in the time of the kings were appointed by the crown, and had a seat in the councils of war; but the commander of the host, *sar hat-tzaba,* such as Joab, Abner, Benaiah, etc., was either the judge, or under the judge or king, the supreme head of the army, and one of the highest officers in the state. He, as well as the king, had an armor-bearer, whose duty was not only to bear his shield, spear, or bow, and to carry orders, but, above all, to be at the chief's side in the hour of battle (Judg. ix:54; 1 Sam. xiv:6; xxxi:4, 5). Beside the royal guards, there was, as early at least as the time of David, a select troop of heroes, who appear to have had an institution very similar in principle to our modern orders of knighthood.

In military operations, such as marches in quest of, or in the presence of an enemy, and in order of battle, the forces were formed into three divisions, each commanded by a chief captain or commander of a corps, or third part, *shelish,* as was also the case with other armies of the East; these constituted the center, and right and left wing, and during a march formed the van, center and rear.

(7) Battle Cry. The war cry of the Hebrews was not intonated by the ensign bearers, as in the West, but by a Levite; for priests had likewise charge of the trumpets, and the sounding of signals; and one of them, called 'the anointed for war,' who is said to have had the charge of animating the army to action by an oration, may have been appointed to utter the cry of battle (Deut. xx:2). It was a mere shout (1 Sam. xvii:20), or, as in later ages, *Hallelujah!* while the so-called mottoes of the central banners of the four great sides of the square of Judah, Reuben, Ephraim, and Dan, were more likely the battle-songs which each of the fronts of the mighty army had sung on commencing the march or advancing to do battle.

(8) Conduct of the Battle. Before an engagement the Hebrew soldiers were spared fatigue as much as possible, and food was distributed to them; their arms were enjoined to be in the best order, and they formed a line, as before described, of solid squares of hundreds, each square being ten deep, and as many in breadth, with sufficient intervals between the files to allow of facility in the movements, the management of the arms, and the passage to the front or rear of slingers and archers. These last occupied posts according to circumstances, on the flanks, or in advance, but in the heat of battle were sheltered behind the squares of spearmen; the slingers were always stationed in the rear, until they were ordered forward to cover the front, impede a hostile approach, or commence an engagement somewhat in the manner of modern skirmishes. Meantime the king, or his representative, appeared clad in holy ornaments, *hadri kodesh* (in our version rendered 'the beauties of holiness,' Ps. cx:3; 2 Chron. xx:21), and proceeded to make the final dispositions for battle, in the middle of his chosen braves, and attended by priests, who, by their exhortations, animated the ranks within hearing, while the trumpets waited to sound the signal. It was now,

with the enemy at hand, we may suppose, that the slingers would be ordered to pass forward between the intervals of the line, and, opening their order, would let fly their stone or leaden missiles, until, by the gradual approach of the opposing fronts, they would be hemmed in and recalled to the rear, or ordered to take an appropriate position. Then was the time when the trumpet-bearing priests received command to sound the charge, and when the shout of battle burst forth from the ranks. The signal being given, the heavy infantry would press forward under cover of their shields, with the *romach* protruded direct upon the front of the enemy; the rear ranks might then, when so armed, cast their darts, and the archers, behind them all, shoot high, so as to pitch their arrows over the lines before them, into the dense masses of the enemy beyond. If the opposing force broke through the line, we may imagine a body of charioteers reserve, rushing from their post, and charging in among the disjointed ranks of the enemy, before they could reconstruct their order; or wheeling round a flank, fall upon the rear; or being encountered by a similar maneuver, and perhaps repulsed or rescued by Hebrew cavalry. The king, meanwhile, surrounded by his princes, posted close to the rear of his line of battle, and in the middle of showered missiles, would watch the enemy and strive to remedy every disorder. Thus it was that several of the sovereigns of Judah were slain (2 Chron. xviii:33; xxxv:23), and that such an enormous waste of human life took place; for the two hostile lines of masses, at least ten in depth, advancing under the confidence of breastplate and shield, when once engaged hand to hand, encountered difficulties of no ordinary nature in endeavoring to retreat; because the hindermost ranks not being exposed personally to the first slaughter, would not, and the foremost could not, fall back; neither could the commanders disengage the line without a certainty of being routed. The fate of the day was therefore no longer within the control of the chief, and nothing but obstinate valor was left to decide the victory.

(9) Ambush. Sometimes a part of the army was posted in ambush, but this maneuver was most commonly practiced against the garrisons of cities (Josh. viii:12; Judg. xx:38). In the case of Abraham (Gen. xiv:15), when he led a small body of his own people, suddenly collected, and, falling upon the guard of the captives, released them, and recovered the booty, it was a surprise, not an ambush; nor is it necessary to suppose that he fell in with the main army of the enemy. At a later period there is no doubt that the Hebrews formed their armies, in imitation of the Romans, into more than one line of masses, and modeled their military institutions as near as possible upon the same system. (See ARMS, ARMOR; ENCAMPMENT; ENGINE; FORT, FORTIFICATIONS, ETC.; STANDARDS.) C. H. S.

Figurative. (1) *War* is a figure of our contest with death (Eccles. viii:8). (2) In the song of Moses, Jehovah is declared to be *"a man of war"* (Exod. xv:3), one who knows how to make war, and possesses the power to destroy his foes. (3) The *war in heaven* between Michael and his angels, and the dragon and his angels, is the struggle in the Christian church, by the opposition made to Jesus Christ and his agents. Ministers carry on this *warfare*, not by carnal weapons, as swords, etc., but by the faithful and diligent preaching of the gospel, and earnest prayer for the success of it (Rev. xii:7; 2 Cor. x:4; 1 Tim. i:18). (4) The violent and irreconcilable struggle in the souls of believers, and their striving against the temptations of Satan, are called a *war* or *warfare* (Rom. vii:23; 1 Pet. ii:11; Eph. vi:11, 12). War illustrates the malignity of the wicked (Ps. lv:21), and between antichrist and the church (Rev. xi:7; xiii:4, 7).

WARE (wâr), (Gr. *φυλάσσω, foo-las'so*, Luke viii:27), past tense of wear. "I am his firstborn son, that was the last that *ware* the imperial diadem of Rome."—Shakespeare.

WARFARE (wạr'fâr), (Gr. *στρατεία, strat-i'ah*, 1 Cor. ix:7), military service, figurative of apostolic career.

WARS OF THE LORD. See SCRIPTURE.

WASHING (wŏsh'ĭng). See ABLUTION.

WASHING OF FEET (wŏsh'ĭng ŏv fēt), the custom of washing the feet, held in ancient times, a place among the duties of hospitality, being regarded as a mark of respect to the guest, and a token of humble and affectionate attention on the part of the entertainer. It had its origin in circumstances for the most part peculiar to the East.

(1) In the East. In general, in warm Oriental climes, cleanliness is of the highest consequence, particularly as a safeguard against the leprosy. The East knows nothing of the factitious distinctions which prevail in these countries between sanitary regulations and religious duties; but the one, as much as the other, is considered a part of that great system of obligations under which man lies towards God. What, therefore, the health demands, religion is at hand to sanction. Cleanliness is in consequence not next to godliness, but a part of godliness itself. As in this Oriental view may be found the origin and reason of much of what the Mosaic law lays down touching cleanness and uncleanness, so the practice of feet washing in particular, which considerations of purity and personal propriety recommended, was adopted by hospitality and sanctioned by religion.

(2) Origin. In temperate climes bathing is far too much neglected; but in the East the heat of the atmosphere and the dryness of the soil would render ablution of the body peculiarly desirable, and make feet washing no less grateful than salutary to the weary traveler. The foot, too, was less protected than with us. In the earliest ages it probably had no covering; and the sandal worn in later times was little else than the sole of our shoe bound under the foot. Even this defense, however, was ordinarily laid aside on entering a house, in which the inmates were either barefoot or wore nothing but slippers.

(3) Old Testament References. The washing of the feet is among the most ancient, as well as the most obligatory, of the rites of Eastern hospitality. From Gen. xviii:4; xix:2, it appears to have existed as early as the days of the patriarch Abraham. In Gen. xxiv:32, also, 'Abraham's servant' is provided with water to wash his feet, and the men's feet that were with him. The same custom is mentioned in Judg. xix:21. From 1 Sam. xxv:41, it appears that the rite was sometimes performed by servants and sons, as their appropriate duty, regarded as of a humble character. Hence, in addition to its being a token of affectionate regard, it was a sign of humility.

(4) In the New Testament. The most remarkable instance is found in the 13th chapter of John's Gospel, where our Savior is represented as washing the feet of his disciples, with whom he had taken supper. Minute particulars are given in the sacred narrative, which should be carefully studied, as presenting a true Oriental picture.

From verse 12, *sq.*, it is clear that the act was of a symbolical nature; designed to teach, *a fortiori*, brotherly humility and good-will. It was specially customary in the days of our Lord to wash before eating (Matt. xv:2; Luke xi:38).

(5) Usage in the Early Church. The union of affectionate attention and lowly service is found indicated by feet washing in 1 Tim. v:10, where, among the signs of the widows that were to be honored—supported, that is, at the expense of the church—this is given, if any one 'have washed the saints' feet.'

Feet washing (*pedilavium*) became, as might be expected, a part of the observances practiced in the early Christian church. It is still practiced as a religious rite by the DUNKERS (which see).

WASHPOT (wŏsh'pŏt), (Heb. סִיר, *see-raw'*, Ps. lx:8; cviii:9), a vessel to wash in.

WATCH. 1. (Heb. שָׁמַר, *shaw-mar'*), denoting 'to cut into,' thence 'to impress on the mind,' 'to observe,' 'to watch;' the original meaning of which is 'to look out,' thence 'to watch;' as in English, 'to keep a look out' is a nautical phrase for 'to watch.'

Watching must have been coeval with danger, and danger arose as soon as man became the enemy of man, or had to guard against the attacks of wild animals. Accordingly we find traces of the practice of watching in early portions of the Hebrew annals. Watching must have been carried to some degree of completeness in Egypt, for we learn from Exod. xiv:24, that the practice had, at the time of the Exodus, caused the night to be divided into different watches or portions, mention being made of the 'morning watch.' Compare 1 Sam. xi:11. In the days of the Judges (vii:19), we find 'the middle watch' mentioned. (See Luke xii:38). At a later period Isaiah plainly intimates (xxi:5, 6) that there was a watchtower in Jerusalem and that it was customary on extraordinary occasions to set a watchman. Watchmen were,

Watchman.

however, even at an earlier day, customarily employed in the metropolis, and their post was at the gates (2 Sam. xviii:24, *sq.*; 2 Kings ix:17, *sq.*; Ps. cxxvii:1; Prov. viii:34), where they gave signals and information, either by their voice or with the aid of a trumpet (Jer. vi:17; Ezek. xxxiii:6). At night watchmen were accustomed to perambulate the city (Cant. iii:3; v:7). In the New Testament we find mention made of the second, the third, and the fourth watch (Luke xii:38; Matt. xiv:25). The space of the natural night, from the setting to the rising of the sun, the ancient Jews divided into three equal parts of four hours each. But the Romans, imitating the Greeks, divided the night into four watches (*vigiliæ*), and the Jews, from the time they came under subjection to the Romans, following this Roman custom, also divided the night into four watches, each of which consisted of three hours; these four periods Mark (xiii:35) has distinguished by the terms *evening, midnight, cock crowing, and morning*. The terms by which the old Hebrew division of the night was characterized are: (1) the first watch, beginning of the watches (Lam. ii:19); (2) 'the middle watch' (Judg. vii:19); (3) 'the morning watch' (1 Sam. xi:11). The first extended from sunset to our ten o'clock, the second from ten at night till two in the morning, and the third from that hour till sunrise (Ideler, *Chronol.* i, 486). J. R. B.

2. *Shaw-kad'* (Heb. שָׁקַד, to *be alert*) is to be wakeful, and so watchful, either for good (Jer. xxxi:28; li:12) or evil (Is. xxix:20).

3. *Koos-to-dee'ah* (Gr. κουστωδία), a Roman sentry, one of the soldiers who guarded the tomb of our Lord (Matt. xxvii:65, 66).

4. *Gray-gor-eh'o* (Gr. γρηγορέω) means to *keep awake*, to *watch*, and so take heed lest through carelessness some great calamity suddenly overtake one (Matt. xxiv:42; xxv:13; Mark xiii:35; Rev. xvi:15), or lest one be led to forsake Christ (Matt. xxvi:41; Mark xiv:38), or fall into sin (1 Thess. v:6; 1 Cor. xvi:13; 1 Pet. v:8; Rev. iii:2, *sq.*). To "watch" (Col. iv:2) is to employ the greatest care.

5. *Nay'fo* (Gr. νήφω, to *abstain from wine, be sober*, is used in the New Testament figuratively, to *be calm and collected in spirit; to be temperate, dispassionate, circumspect* (1 Thess. v:6, 8; 2 Tim. iv:5; 1 Pet. i:13; v:8). (Barnes' *Bib. Cyc.*; Strong's *Concord.*)

WATER (wa'tēr), (Heb. מַיִם, *mah'yim*). No one can read far in the sacred Scriptures without being reminded of the vast importance of water to the Hebrews in Palestine, and indeed in every country to which their history introduces us; and more particularly in the deserts in which they wandered on leaving Egypt, as well as those into which they before or afterwards sent their flocks for pasture.

The natural waters have already been disposed of in the articles PALESTINE and RIVER; and in CISTERN and JERUSALEM (which see) notice has been taken of some artificial collections. It now remains to complete the subject, under the present head, by the addition of such details as may not have been comprehended under the articles referred to.

(1) Supply. It has been shown that the absence of small rivers, through the want of rain in summer, renders the people of the settled country, as well as of the deserts, entirely dependent upon the water derived from wells, and that preserved in cisterns and reservoirs, during the summer and autumn; and gives an importance unknown in our humid climate to the limited supply thus secured.

(2) Solomon's Pools. With respect to reservoirs, the articles to which reference has been made, will supply all the information necessary, except that we may avail ourselves of this opportunity of noticing the Pools of Solomon, near Bethlehem.

Of the pools a very good description is given by Dr. Wilde (*Narrative*, ii, 420): 'At the extremity of the valley we arrived at three enormous

tanks, sunk in the side of a sloping ground, and which from time immemorial have been considered to be the workmanship of Solomon; and certainly they are well worthy of the man to whom tradition has assigned their construction. These reservoirs are each upon a distinct level, one above the other, and are capable of holding an immense body of water. They are so constructed, both by conduits leading directly from one another, and by what may be termed anastomosing branches, that when the water in the upper one has reached to a certain height, the surplus flows off into the one below it, and so on into the third. These passages were obstructed and the whole of the cisterns were out of repair when we visited them, so that there was hardly any water in the lowest, while the upper one was nearly full of good pure water. Small aqueducts lead from each of these cisterns to a main one that conducts the water to Jerusalem. They are all lined with a thick layer of hard whitish cement, and a flight of steps leads to the bottom of each, similar to some of those in the holy city. Where the lowest cistern joins the valley of Etham it is formed by an embankment of earth, and has a sluice to draw off the water occasionally. A short distance from the upper pool I descended into a narrow stone chamber, through which the water passes from the neighboring spring on its course to the cisterns.

'On our return to the city we followed the track of the aqueduct as far as Bethlehem, and afterwards crossed it in several places on the road. It is very small, but the water runs in it with considerable rapidity, as we could perceive by the open places left in it here and there. From the very tortuous course that this conduit takes in following the different sinuosities of the ground, being sometimes above and sometimes beneath the surface, it is difficult to persuade oneself that it does not run up hill, as many have supposed. Finally, it crosses over the valley of Rephaim, on a series of arches, to the north of the lower pool of Gihon, and winding round the southern horn of Zion, is lost to view in the ruins of the city. It very probably supplied the pool of Bethesda, after having traversed a course of certainly not less than thirteen to fifteen miles.' (See JERUSALEM.)

(3) Wells. With respect to wells, their importance is very great, especially in the desert, where the means of forming them are deficient, as well as the supply of labor necessary for such undertakings, which, after all, are not always rewarded by the discovery of a supply of water. Hence in such situations, and indeed in the settled countries also, the wells are of the utmost value, and the water in most cases is very frugally used (Num. xx:17-19; Deut. ii:6; Job xxii:7). We are not, however, to seek an explanation of the contests about wells which we find in the histories of Abraham and Isaac (Gen. xxi:25, 31; xxvi:15-22) merely in the value of the well itself, but in the apprehension of the Philistines that by the formation of such wells the patriarchs would be understood to create a lien on the lands in which they lay, and would acquire an indefeasible right of occupation, or rather of possession; and it might seem to them inconvenient that so powerful a clan should acquire such a right in the soil of so small a territory as that which belonged to them. Hence their care, when Abraham afterwards left their part of the country, to fill up the wells which he had digged; and hence, also, the renewal and more bitter strife with Isaac when he, on arriving there, proceeded to clear out those wells and to dig new ones himself.

Figurative. (1) Jesus Christ, his Spirit, and gospel ordinances are likened to *waters, still waters,* and *streams, living water,* or *water of life* (Rev. xxii:17; Ps. xxiii:2; Is. xxxiii:21, and xxxv:6; Ezek. xlvii:1-11). (2) The *waters* of divine truths and ordinances are made bitter when corrupted with error and superstition (Rev. viii:11). (3) Whatever tends to comfort is called *waters;* the delight which people enjoy in the marriage state is called *waters,* and *running* or *fresh waters;* more truly delightful than illicit pleasures which are *stolen waters* (Prov. v:15, and ix:17). (4) Multitudes of men, as armies and persecutors, are likened to *waters* (Rev. xvii:15; Is. viii:7, and xvii:12; Ps. cxxiv:5). (5) Men are as *water spilt on the ground;* when once dead, they cannot, without a miracle, be restored to life (2 Sam. xiv:14). (6) Wicked men are *swift as the waters,* and melt away as *the waters;* they are not to be depended upon (Job xxiv:18; Ps. lviii:7). (7) Job's enemies came in as a *wide breaking in of waters;* in great numbers, and with mighty force, to harass and overwhelm (Job xxx:14). (8) Counsel in the *heart of man is as deep waters;* serious thoughts and purposes are pure and settled, and hard to come at (Prov. xx:5). (9) The words of a man's mouth are as *deep waters,* and the wellspring of wisdom as a *flowing brook;* good instructions are mysterious, and refreshing to men's souls (Prov. xviii:4). (10) Judgment runs down *as waters,* and righteousness as a *mighty stream,* when there is great uprightness and equity in judgment; equity and holiness everywhere practiced, and iniquity made ashamed to show itself (Amos v:24). (11) *Water* occasionally is used for *tears* (Jer. ix:1, 7); hence, figuratively, *trouble* and *misfortune* (Lam. iii:54; Ps lxix:1; cxix:136; cxxiv:4, 5). (12) *Water* is put for *children* or *posterity* (Num. xxiv:7; Is. xlviii:1); for *clouds* (Ps. civ:3).

WATERCOURSE (wa'tĕr-kōrs). See CONDUIT.

WATER OF JEALOUSY (Num. v:11-31). See ADULTERY.

WATER OF SEPARATION or **WATER OF UNCLEANNESS,** was sprinkled upon a person defiled by contact with the dead. See Num. xix.

WATERPOT (wa'tĕr-pŏt), (Gr. *ὑδρία, hoodree'ah*). The custom of washing the feet necessitated the use of a large amount of water on festive occasions. Hence, in John ii:6 there is mention made of six stone waterpots which held about twenty-five gallons apiece. The waterpot of the woman of Samaria (John iv:28) was much smaller.

Stone Waterpots.

WATERSPOUT (watēr spout), (Heb. צִנּוֹר, *tsin-noor'*, hollow), a fall of water from the clouds, as a river bursts over a precipice, a cataract.

To these heavy waterspouts overwhelming and terrifying afflictions are compared (Ps. xlii:7). Waterspout is rendered in the A. V. of 2 Sam. v:8, "gutter;" R. V. "water course," meaning a spout for conducting waters.

WAVE OFFERING (wāv'ŏf'fēr-ĭng), (Heb. תְּנוּפָה, *ten-oo-faw'*, a waving before Jehovah).

The Scripture for this offering will be found in Exod. xxix:24, 27; Lev. vii:30, 34; viii:27; ix:21; x:14, 15; xxiii:10, 15, 20; Num. vi:20; xviii:11, 18, 26-29. (See Festivals; First Fruits.)

WAX, WAXEN (Gr. γηράσκω, *ghay-ras'ko*, Heb. viii:13), to grow. "Beholde ye lilies of the feeld, how thei waxen."—Wycliffe.

WAYFARING (Heb. אָרַח, *aw-rakh'*, Judg. xix:17; Is. xxxiii:8), traveling.

WAYMARKS (wā'märks'), (Heb. צִיּוּן, *tsee-yoon'*, conspicuous), pillars to indicate the road to the returning exiles (Jer. xxxi:21).

WEALTH (wĕlth), is used in the A. V. in some passages (Ezra ix:12; Esth. x:3; 1 Cor. x:24) in the sense of weal or welfare.

WEALTHY (wĕlth'ў), (Heb. רְוָיָה, *rev-aw-yaw'*, Jer. xlix:31), prosperous, at ease; in Ps. lxvi:12 it has a similar meaning.

WEAN, WEANING (wēn, wēn'ing). See Children.

WEAPONS (wĕp'ŭns). See Arms, Armor.

WEASEL (we'z'l), (Heb. חֹלֶד, *kho'led*).

The *Viverridæ* and *Mustelidæ* appear, both anciently and among ourselves, collected into a kind of group, under an impression that they belong to the feline family; hence we, like the ancients, still use the words civet cat, tree cat, polecat, etc.; and, in reality, a considerable number of the species have partially retractile claws, the pupils of the eyes being contractile like those of cats, of which they even bear the spotted and streaked liveries. All such naturally have arboreal habits, and from their low lengthy forms are no less disposed to burrow; but many of them are excellent swimmers. One of these species, allied to, if not the same as, *genetta barbara*, is the *Thela Ælan*, by Bochart described as having 'various colors, and as being spotted like a pard. There are besides, in the same region, the *nimse*, ferret or polecat (*putorius vulgaris*), for these two are not specifically distinct; *fert-el-heile*, the weasel (*mustela vulgaris Africana*), differing from ours chiefly in its superior size and darker colors. A *paradoxurus*, identical with or nearly allied to *P. typus*, occurs in Arabia; for it seems these animals are found wherever there are *palmiferæ*, the date-palm in particular being a favorite residence of the species. Two or three varieties, or perhaps species, of *nems* occur in Egypt solely; for the name is again generical in the Arabian dialects, and denotes the *ichneumon*. Arabia proper has several other animals, not clearly distinguished, though belonging to the families here noticed. The term *weasel* is probably the best translation of the word *kho'-led* (Lev. xi:29). (See Cat.)

C. H. S.

WEAVING (wēv'ĭng) is too necessary an art not to have existed in the early periods of the world.

It appears, indeed, to have in all nations come into existence with the first dawnings of civilization. The Egyptians had, as might be expected, already made considerable progress therein when the Israelites tarried among them; and in this, as well as in many other arts of life, they became the instructors of that people.

(1) Materials. Textures of cotton and of flax were woven by them; whence we read of the 'vestures of fine linen' with which Pharaoh arrayed Joseph (Gen. xli:42); terms which show that the art of fabricating cloth had been successfully cultivated. Indeed Egypt was celebrated among the Hebrews for its manufacturing skill. Thus Isaiah (xix:9) speaks of 'them that work in fine flax, and them that weave net-works.' That these fabrics displayed taste as well as skill, may be inferred from Ezekiel xxvii:7, 'Fine linen with broidered work from Egypt.' So in Prov. vii:16, 'I have decked my couch with coverings of tapestry, with fine linen of Egypt.' If, however, the Hebrews learnt the art of weaving in Egypt, they appear to have made progress therein from their own resources, even before they entered Palestine; for having before them the prospect of a national establishment in that land, they would naturally turn their attention to the arts of life, and had leisure, as well as occasion, during their sojourn of forty years in the wilderness, for practising those arts; and certainly we cannot but understand the words of Moses to imply that the skill spoken of in Exod. xxxv:35, *sq.*, came from a Hebrew, and not a foreign impulse.

(2) By Whom Done. Among the Israelites, weaving, together with spinning, was for the most part in the hands of women (Prov. xxxi:13, 19); nor did persons of rank and distinction consider the occupation mean (Exod. xxxv:25; 2 Kings xxiii:7). But as in Egypt males exclusively, so in Palestine men conjointly with women, wove (Exod. xxxv:35). From 1 Chron. iv:21, it may be inferred, that there was in Israel a class of master manufacturers. The loom, as was generally the case in the ancient world, was high, requiring the weaver to stand at his employment.

Connected with the loom, are (1) the shuttle (Job vii:6); (2) the weaver's beam (1 Sam. xvii:7; 2 Sam. xxi:19); (3) a weaver's pin (Judg. xvi:14). The degree of skill to which the Hebrews attained, it is difficult to measure; probably, as Egypt and Babylon already supplied the finer specimens of workmanship, the Hebrews would content themselves with a secondary degree of excellence; but many passages conduce to prove that art presided over their weaving, as well as that the employment was very common (Lev. xiii:48; Judg. xvi:13; Is. xxxviii:12).

(3) Products of the Loom. The stuffs which they wove were of linen, flax, and wool. Among the later must be reckoned those of camels' and goats' hair, which were used by the poor for clothing, and for mourning (Exod. xxvi:7; xxxv:6; Matt. iii:4). Garments woven in one piece throughout so as to need no making were held in high repute; whence the Jews have a tradition that no needle was employed on the clothing of the high-priest, each piece of which was of one continuous texture. This notion throws light on the language used by John xix:23, 'the coat was without seam,'—words that are explained by those which follow, and which Wetstein regards as a gloss—'woven from the top throughout.'

J. R. B.

WEB. See Spider; Weaving.

WEDDING (wĕd'dĭng). See Marriage.

WEDGE (Heb. לְשׁוֹן, *lash'on*), used in the Hebrew only, and is translated *wedge* in only two

places (Josh. vii:21, 24). The same word is more properly translated *tongue* in almost one hundred other places (Gen. x:5; Ps. v:9, etc.). Understanding that it was a tongue of gold instead of a "wedge" taken by Achan, will materially lessen our idea as to the amount.

WEEK (wēk), (Heb. שָׁבוּעַ, *shaw-boo'ah;* Gr. *σάββατον, sab'bat-on*).

The division of time into portions of seven days found among many different nations which cannot have adopted it from one another—such as the Chinese, Peruvians, etc.—is by some referred back to the order of the creation, and by others to the "seven planets," the principal fact in ancient astronomy.

Besides weeks of seven days, which were rendered from one Sabbath to another, the Jews had a week of years, or seven years, and a week of seven times seven years, which brought in the fiftieth or jubilee year. (See TIME, DIVISIONS OF; SABBATH.)

WEEKS, FEAST OF (wēks, fēst ŏv). See FESTIVALS; PENTECOST.

WEIGHT (wāt). Among the terms employed in the original Scriptures are the following:

1. *Eh'ben* (Heb. אֶבֶן), a stone, a weight of a balance. The Orientals often made use of stones for weights (Lev. xix:36; Deut. xxv:15; etc.).

2. *Mish-kawl'* (Heb. מִשְׁקָל, weighing, Ezra viii:34). It is used for the *weight* numerically (Gen. xxiv:22; Lev. xix:35; Num. vii:13, etc.).

3. *Peh'les* (Heb. פֶּלֶס), Prov. xvi:11; "balance," (Is. xl:12), a steelyard.

4. In the New Testament "weight" is mentioned only once in its literal sense, and is the rendering of Gr. *ταλαντιαῖος* (*tal-an-tee-ah'-yos*), *talentlike* in weight (Rev. xvi:21). The Israelites were commanded to have "just weights" (Lev. xix:36; Deut. xxv:15; Prov. xx:10, 23), which is a condemnation of the habit of carrying two sets of weights. The prophet Micah (vi:11) denounces "the bag of deceitful weights," referring to the stone or lead weights which were carried in a bag.

Figurative. (1) Job, in speaking of the fixed laws ordained by Jehovah for the duration of the world, says: "He appointed the *weight* for the winds" (xxviii:25), *i. e.*, the measure of its force or feebleness. (2) To *"eat bread by weight"* (Ezek. iv:10, 16) denotes extreme poverty or scarcity of food. (3) A *weight of glory,* of which Paul speaks (2 Cor. iv:17), is opposed to the lightness of the evils of this life. The troubles we endure are really of no more weight than a feather, or of no weight at all, if compared to the weight or intenseness of that glory, which shall be hereafter a compensation for them. In addition to this, it is probable the Apostle had in view the double meaning of the Hebrew word *kabôd,* which signifies not only *weight,* but *glory;* glory, that is, splendor, in this world the lightest thing in nature; but in the other world it may be real, at once substantial and radiant. (4) The author of the Epistle to the Hebrews (xii:1) urges his readers to "lay aside every weight," (Gr. *ὄγκος, ong'-kos*). This word means anything *prominent,* an *encumbrance;* it is used figuratively for whatever disposition (as worldly-mindedness, indifference or sensuality) bows the soul down to the ground, and consequently hinders it in running its spiritual race.

WEIGHTS AND MEASURES (wāts ănd mĕzh'ŭrs). This is a subject on which our knowledge is by no means complete and satisfactory, as the notices respecting it which the Bible supplies are fragmentary and scattered.

I. MEASURES OF WEIGHT. Gold and silver were used by the Hebrews as standards of value which were indicated by weights. The Jewish rabbis estimated weights according to the number of grains of barley, taken from the middle of the ear, to which they were equivalent. The weights used by the Israelites were as follows:

(1) **Talent** (Heb. כִּכָּר, *kik-kawr'*, circle; Gr. *τάλαντον, tal'an-ton,* a balance), the name given to this weight, perhaps, from its having been taken as "a round number" or sum total. It was the largest weight among the Hebrews, being used for metals, whether gold (1 Kings ix:14; x:10, etc.), silver (2 Kings v:22), lead (Zech. v:7), bronze (Exod. xxxviii:29), or iron (1 Chron. xxix:7). The talent was used by various nations and differed considerably.

The Hebrew system had two talents for the precious metals in the relation of 2 to 1. The gold talent, apparently not used elsewhere, contained 100 manehs, each of which contained again 100 shekels, there being thus 10,000 of these units, weighing about 132 grains each in the talent.

The silver talent, also known as the Æginetan, contained 3,000 shekels, weighing about 220 grains each. One gold talent appears to have been equal to twenty-four of these. The reason for making the talent of gold twice that of silver was probably merely for the sake of distinction.

The gold talent contained 100 manehs and 10,000 shekels.

The silver talent contained 3,000 shekels, 6,000 bekas and 60,000 gerahs.

The copper talent probably contained 1,500 shekels.

(2) **Shekel** (Heb. שֶׁקֶל, *sheh'kel,* weight), equal to twenty *gerahs* (Ezek. xlv:12), or ten pennyweights English. Although in very early times there may have been but one shekel (Gen. xxiii:15), it appears certain that from the period of the Exodus there were at least two shekels—one used in all ordinary transactions (Exod. xxxviii:29; Josh. vii:21; 2 Kings vii:1; Amos viii:5, etc.); the other used in the payment of vows, offerings, and other religious purposes (Exod. xxx:13; Lev. v:15; Num. iii:47), and called the "shekel of the sanctuary." The theory of Hebrew coinage as propounded by Rev. W. L. Bevan, in Smith's *Bib. Dict.,* is as follows:

> Gold. . . Shekel or Daric (foreign) 129 grains.
> Silver. . Shekel 220, Half-shekel 110.
> Copper . Half (-shekel) 264, Quarter (-shekel) 132, (Sixth-shekel) 88.

(3) **Maneh** (Heb. מָנֶה, *maw-neh'*, a portion), the original of the Latin *moneta* and the English word *money,* occurs in 1 Kings x:17, Ezra ii:69, Neh. vii:71, 72 only; rendered "pound" in Ezek. xlv:12; A. V. *maneh.* In this latter passage Ezekiel seems to speak of a maneh of fifty or sixty shekels: "And the shekel (shall be) twenty gerahs; twenty shekels, five and twenty shekels, fifteen shekels shall be your maneh" (xlv:12). The ordinary text of the LXX gives a series of small sums as the Hebrew, though differing in the numbers, but the Alexandrian and Vatican MSS. have fifty for fifteen. The meaning would be, either that there were to be three manehs, respectively containing twenty, twenty-five, and fifteen shekels, or the like, or else that a sum is intended by these numbers (20+25+15)=60, or possibly 50. But it must be remembered that this is a prophetical passage.

There were a hundred shekels of gold in a gold maneh.

(4) **Bekah** (Heb. בֶּקַע, *beh'kah*), from a root signifying to divide, a *fraction,* only mentioned twice (Gen. xxiv:22; Exod. xxxviii:26). In the latter passage it is said to equal one half a sacred shekel. It was the weight in silver which was paid for each Israelite numbered (Exod. xxxviii: 26), and was equal to the tribute or didrachm (Matt. xvii:24).

(5) **Gerah** (Heb. גֵּרָה, *gay-raw'*, kernel, a bean or grain), the smallest of the Hebrew weights and the equivalent of the twentieth part of the sacred shekel (Exod. xxx:13; Lev. xxvii:25; Num. iii:47; xviii:16; Ezek. xlv:12).

(6) **Dram or Drachm** (Heb. אַדַרְכֹּן, *ad-ar-kone'*, 1 Chron. xxix:7; Ezra viii:27; דַּרְכְּמוֹן, *dar-kem-one'*, Ezra ii:69; Neh. vii:70, etc.), thought by some to be identical with each other and with the Persian *daric.* Others conclude from 1 Chron. xxix:7 that the *adarkone* was less than three tenths of a shekel. (See TABLE OF WEIGHTS, page 42, Appendix.)

II. MEASURES OF VALUE. Commerce, in its most primitive state, is a mere bartering, one kind of goods being exchanged for another. The next stage in commercial development is the invention of a common means of exchange, the establishment of the precious metals—gold and silver—as standards of value, the employment of money.

1. Uncoined Money. This money, however, was not coined. It was simply the metal itself, kept in ingots, rings, etc., and used according to its weight, when, in the period before the Captivity, the Old Testament, as before noticed, speaks of money—pieces of gold and silver, shekels, mina, talent, etc.—a certain weight of precious metal is meant thereby, and nothing more.

2. Coined Money. Coined money does not appear among the Jews until after the Captivity, but then we meet successively with Persian, Greek, Syrian, Roman, and national Jewish coins. The first Jewish coins were struck by Simon Maccabæus, who, about B. C. 139 obtained permission to coin money from the Syrian king Antiochus VII. Shekels, half-shekels, etc., of gold, silver, and copper were struck, showing on one side a vase, perhaps representing a pot of manna, and on the other side an almond branch with three flowers, perhaps representing Aaron's staff. After this time coins were struck by the Asmonæan princes, the Idumæan kings, during the first revolt under Eleazar, and during the second under Barcochebas; and besides these national Jewish coins, foreign coins of Persian, Greek, and Roman make circulated in great multitude in Palestine. Of these latter the following are mentioned in the Bible:

(1) **Bekah** (Heb. בֶּקַע, *beh'kah*, a half), a Jewish weight of a half shekel's value (Exod. xxxviii:26). As a coin it may have been issued at any time from Alexander until the earlier period of the Maccabees. (See *Shekel,* below, in this article.)

(2) **Brass** (Heb. נְחֹשֶׁת, *nekh-o'sheth,* copper (Ezek. xvi:36, A. V. "filthiness"). In the expression, "Because thy filthiness is poured out," *nekh-o'sheth* probably means brass or copper in the general sense of money. These bronze or copper coins were worth, according to weight and size, a whole, a half, and a quarter *gerah.* In Matt. x:9 (Gr. χαλκός, *khal-kos'*, rendered "money" in Mark vi:8; xii:41), "brass" is used apparently of a small Roman or Greek copper coin, of about the value of a portion of a farthing, one half cent.

(3) **Denarius.** See *Penny,* below.

(4) **Didrachm.** See DIDRACHMA.

(5) **Dram** (Heb. אַדַרְכֹּן, *ad-ar-kone'*, 1 Chron. xxix:7; Ezra viii:27; דַּרְכְּמוֹן, *dar-kem-one'*, Ezra ii:69; Neh. vii:70-72) is usually thought to mean the *daric* of the Persians, and seems to be etymologically connected with the Greek *drachma.* The gold dram was worth about five dollars and fifty cents.

(6) **Farthing.** Two names of coins in the New Testament are rendered in the A. V. by this word. (1) (Gr. κοδράντης, *kod-ran'tace;* Lat. *quadrans,* Matt. v:26; Mark xii:42), a coin current in Palestine in the time of our Lord. It was equivalent to two lepta (A. V. "mites"). Its value was about 3.8 mills. (2) (Gr. ἀσσάριον, *as-sar'ee-on;* Matt. x:29; Luke xii:6), properly a small *as, assarium,* but in the time of our Lord used as the Greek equivalent of the Latin *as.* Its value is estimated at three-fourths of a penny English money, or one and a half cents of ours.

(7) **Fourth Part of a Shekel** (Heb. רֶבַע, *reh'-bah,* fourth, 1 Sam. ix:8), the money which Saul's servant gave to Samuel as a present. It was the fourth of a shekel. (See *Shekel,* below.)

(8) **Gerah** (Heb. גֵּרָה, *gay-raw'*, a kernel, Exod. xxx:31; Lev. xxvii:25; Num. iii:47; xviii:16; Ezek. xlv:12), the smallest weight and also the smallest piece of money among the Hebrews. It represented the twentieth part of a shekel, and was worth about three cents.

(9) **Gold.** Gold was circulated by weight among the Hebrews (1 Chron. xxviii:14). The Roman imperial *aureus,* which passed for twenty-five denarii, about 22s. sterling, or $5.50, circulated in New Testament times.

(10) **Half a Shekel.** See *Bekah,* above.

(11) **Mite** (Gr. λεπτόν, *lep-ton'*, Mark xii:42; Luke xii:59; xxi:2), a coin current in Palestine in the time of our Lord. It seems in Palestine to have been the smallest piece of money. The *mite* (Mark xii:42) was half of the above-mentioned farthing, or about two mills of our currency.

(12) **Penny** (Gr. δηνάριον, *day-nar'ee-on,* Matt. xviii:28; xx:2, 9, 13; xxii:19; Mark vi:37; xii: 15; xiv:5; Luke vii:41; x:35; xx:24; John vi:7; xii:5; Rev. vi:6). This was a Roman silver coin equal to an Attic drachma, or about sixteen American cents. "Shilling" would be a more correct translation.

(13) **Piece of Money.** This expression represents two kinds of money in the Old Testament: (*a*) *Kesitah* (Heb. קְשִׂיטָה, *kes-ee-taw'*, weighed, Gen. xxxiii:18, 19). "The kesitah was a weighed piece of metal, and to judge from Gen. xxiii:16, Job xlii:11, of considerably higher value than the shekel; not an unstamped piece of silver of the value of a lamb, as supposed by the old interpreters (Keil, *Arch.* ii, 24). (*b*) The *stater* or *piece of money* (Matt. xvii:27), a Greek or Roman silver coin (a shekel in weight), in value over fifty cents. The stater, or *coined shekel,* of the Jews is often found in the cabinets of antiquaries at the present day.

(14) **Piece of Silver** (Heb. בֶּסֶף, *rats*), perhaps pieces of uncoined silver are meant (Ps. lxviii:30). Two words in the New Testament are translated

by "piece of silver." In Luke (xv:8, 9) "pieces" is the rendering of the Gr. δραχμή, *drakh-may'* (see *Dram*, above); "pieces" is the translation of Gr. ἀργύριον, *ar-goo'ree-on* (Matt. xxvi:15; xxvii:3, 5, 6, 9), in the account of the betrayal of Christ for "thirty pieces of silver." These are often taken to be denarii, but on insufficient ground.

(15) Pound (Gr. μνᾶ, *mnah*, Luke xix:13-25), a value mentioned in the parable of the Ten Pounds, as is the talent in Matt. xxv:14-30. Probably a Greek pound is intended, a weight used as a money of account, of which sixty went to the talent, the weight depending upon the weight of the talent. Its value was about sixteen dollars and fifty cents to seventeen dollars and sixty cents.

(16) Shekel (Heb. שֶׁקֶל, *sheh'kel*, weight). The shekel was properly a certain *weight*, and the *shekel weight* of silver was the unit of value through the whole age of Hebrew history down to the Babylonian captivity. Smith, *O. T. Hist.*, p. 695, gives the value of the gold shekel as one pound two shillings, about five dollars and fifty cents; the silver as three shillings, about seventy-five cents. Of copper, we have parts of the copper shekel—the half, the quarter, the sixth. The entire shekel has not been found.

(17) Silverling (Heb. כֶּסֶף, *keh'sef*), *i. e.* silver, as elsewhere rendered, a word used only once in the A. V. (Is. vii:23), for a piece of silver. (See *Piece of Silver*, above.)

(18) Stater. See *Piece of Money* (*b*), above.

(19) Talent (Heb. כִּכָּר, *kik-kawr'*, a circle; Gr. τάλαντον, *tal'an-ton*, a balance), was the largest weight among the Hebrews, being used for metals, whether gold, silver, etc. According to Smith (*O. T. Hist.* p. 395), a talent of gold was worth in English money, £11,000, or about $55,000; of silver, £450, or $2,250. In the New Testament this word is used (*a*) in the parable of the unmerciful servant (Matt. xviii:23-25); (*b*) in the parable of the talents (Matt. xxv:14-30). At this time the Attic talent circulated in Palestine; 60 *minæ* and 6,000 *drachmæ* were equivalent to a talent. It was consequently worth about £200, or $1,000.

(20) Third Part of a Shekel (Num. x:32), about tenpence halfpenny English, or twenty-one cents.

(21) Tribute Money. See TRIBUTE.

(See TABLES OF MONEY, page 43, Appendix.)

III. MEASURES OF LENGTH. The Hebrews, like all other ancient nations, took the standard of their measures of length from the human body. They made use, however, only of the finger, the hand, and the arm, not of the foot.

(1) Finger or Digit (Heb. אֶצְבַּע, *ets-bah'*), the smallest measure among the Hebrews, and equal to the breadth of the human finger. The thickness of the solid parts of Solomon's pillars was measured by *fingers* (Jer. lii:21).

(2) Handbreadth (Heb. טֶפַח, *teh'fakh*, 2 Chron. iv:5; Ps. xxxix:5; טֹפַח, *to'fakh*, Exod. xxxvii:12; 1 Kings vii:26), was four digits, or the breadth of the four fingers—from three to three and a half inches.

(3) Span (Heb. זֶרֶת, *zeh'reth*; only in Lam. ii:20, טְפַח, *tip-pookh'*), this expresses the distance across the hand from the extremity of the thumb to the extremity of the little finger, when they are stretched as far apart as possible, say nine to ten inches.

(4) Cubit (Heb. אַמָּה, *am-maw'*; Gr. πῆχυς, *pay'khoos, the forearm*), an important and constant measure among the Hebrews (Exod. xxv:10, *sq.*; 1 Kings vii:24, *sq.*; Ezek. xl:5, etc.), and other ancient nations. It was the distance from the elbow to the extremity of the middle finger, or about eighteen inches. The different expressions used in the Old Testament about this measure—such as "after the cubit of a man" (Deut. iii:11; "after the first measure" (2 Chron. iii:3); "a great cubit" (Ezek. xli:8)—show that it varied.

(5) Pace (Heb. צַעַד, *tsah'ad*, 2 Sam. vi:13), a *step*, and so translated elsewhere. It would be about thirty-six inches and thus correspond to the English yard.

(6) Measuring Reed (Heb. קָנֶה, *kaw-neh'*, reed), properly the calamus, or sweet cane. It was used as a measure (Ezek. xl:3, 5; xlii:15, 16). Its length was six times a cubit plus a handbreadth (Ezek. xl:5) or from ten to eleven feet. The *measuring-line* (Zech. ii:1) was a hundred and forty-six feet.

(7) Furlong (Gr. στάδιον, *stad'ee-on*, established), and so a stated distance (Luke xxiv:13; John vi:19; Rev. xiv:20). This was a Greek measure, and nearly the same as at present—viz., one-eighth of a mile, or forty rods.

(8) Mile (Gr. μίλιον, *mil'-ee-on*), mentioned only once (Matt. v:41), belonged to the Roman system of measurement, as *stadium* to the Greek. The Roman mile was one thousand six hundred and twelve yards. The Jewish mile was longer or shorter, in accordance with the longer or shorter pace in use in the various parts of the country.

(9) Sabbath Day's Journey (Gr. σαββάτου ὁδός, *sab-bat'oo hod-os'*, Acts i:12), was about seven-eighths of a mile, and the term denoted the distance which Jewish tradition said one might travel without a violation of the law (Exod. xvi:29). It is supposed that this distance extended first from the Tabernacle to the remotest section of the camp, and afterward from the Temple to the remotest parts of the holy city.

(10) A Little Way (Heb. כִּבְרַת הָאָרֶץ, *kib'raht haw-aw'rets*, Gen. xxxv:16; xlviii:7; 2 Kings v:19). The expression appears to indicate some definite distance, but we are unable to state with precision what that distance was. The Syriac and Persian versions render the term by *parasang*, a well-known Persian measure, generally estimated at 30 stades (Herod. ii:6; v:53), or from 3½ to 4 English miles, but sometimes at a larger amount, even up to 60 stades (Strab. xi:518). The only conclusion to be drawn from the Bible is that the *cibrath* did not exceed and probably equaled the distance between Bethlehem and Rachel's burial place, which is traditionally identified with a spot 1½ miles north of the town.

(11) Day's Journey (Heb. דֶּרֶךְ יוֹם, *deh'rek yome*). This was the most usual method of calculating distances in traveling (Gen. xxx:36; xxxi:23; Exod. iii:18; v:3; Num. x:33; xi:31; xxxiii:8; Deut. i:2; 1 Kings xix:4; 2 Kings iii:9; Jonah iii:3; 1 Macc. v:24; vii:45; Tobit vi:1), though but one instance of it occurs in the New Testament (Luke ii:44). It probably indicated no certain distance, but was taken to be the ordinary distance which a person in the East travels on foot, or on horseback or camel, in the prosecution of a journey. The ordinary day's journey

among the Jews was 30 miles; but when they traveled in companies only 10 miles. (See TABLE OF MEASURES OF LENGTH, page 42, Appendix.)

(12) Meteyard (Heb. מִדָּה, *mid-daw'*, extension), a general term for measure.

IV. MEASURES OF CAPACITY. These included liquid and dry measures. In some cases they were used both ways.

1. Liquid Measures. **(1) Log** (Heb. לֹג, *lohg*, hollow, Lev. xiv:10, etc.), originally signified a *basin*. The rabbins reckoned it equal to six hen's eggs, their contents being measured by the amount of water they displaced, thus making it the one-twelfth of a *hin*.

(2) Hin (Heb. הִין, *heen*, of Egyptian origin, Exod. xxix:40; xxx:24; Num. xv:4, 7, 9; Ezek. iv:11, etc.), containing twelve logs and holding one-sixth bath, nearly six pints.

(3) Bath (Heb. בַּת, *bath*, measured), the largest of the liquid measures; first mentioned in 1 Kings vii:26; equal to the ephah, and so to the one-tenth homer (Ezek. xlv:11). We gather from Josephus (*Antiq.* iii:8, 3) that the bath contained six hins. Its capacity would thus be about seven and a half gallons. (See TABLE OF LIQUID MEASURES, page 42, Appendix.)

2. Dry Measures. **(1) Handful** (Heb. קֹמֶץ *ko'mets*, Lev. ii:2; v:12), probably never brought to any greater accuracy than the natural capacity of the human hand. It was also used as a liquid measure.

(2) Cab (Heb. קַב, *kab*, hollow, or concave,) mentioned only in 2 Kings vi:25), was, according to the rabbins, equal to one-sixth seah. (See SEAH below.)

(3) Omer (Heb. עֹמֶר, *o'mer*). This is mentioned only in Exod. xvi:16-36. The same measure is elsewhere termed *issârôn*, as being the tenth part of an ephah (comp. Exod. xvi:36), whence in the A. V. "tenth deal" (Lev. xiv:10; xxiii:13; Num. xv:4, etc.). The word omer implies a *heap*, and secondarily a sheaf.

(4) Seah (Heb. סְאָה, *seh-aw'*, measure; A. V. *measure*, Gen. xviii:6; 1 Sam. xxv:18; 2 Kings vii:16, 18; *ephah*, Judg. vi:19). The ordinary measure for household purposes. Jahn (*Arch.*, 114) thinks that it was merely the Hebrew name for ephah. According to the rabbins, it was equal to one-third ephah, and was, perhaps, identical with A. V. "measure" (שָׁלִישׁ, *shaw-leesh'*, Is. xl:12). The Greek equivalent occurs in Matt. xiii:33; Luke xiii:21.

(5) Ephah (Heb. אֵפָה, *ay-faw'*), a word of Egyptian origin, and of frequent recurrence in the Bible (Exod. xvi:36; Lev. v:11; vi:20; Num. v:15; xxviii:5; Judg. vi:19; Ruth ii:17; 1 Sam. i:24; xvii:17; Ezek. xlv:11, 13; xlvi:5, 7, 11, 14). It contained ten omers, about three pecks and three pints, and was equivalent in capacity to the liquid measure, *bath*. According to Josephus (*Antiq.* viii, 2, 9), the ephah contained seventy-two sextarii.

(6) Homer (Heb. חֹמֶר, *kho'mer*), is a word meaning *heap* (Lev. xxvii:16; Num. xi:32; Is. v:10; Ezek. xlv:13). It is elsewhere termed כֹּר, *kore*, A. V. *measure*, from the circular vessel in which it was measured (1 Kings iv:22; v:11; 2 Chron. ii:10; xxvii:5; Ezra vii:22; Ezek. xlv:14). The Greek equivalent occurs in Luke xvi:7. The homer contained ten ephahs (Ezek. xlv:11), nearly eight bushels. The half homer was known as *leh'thek* (Heb. לֶתֶךְ, Hos. iii:2). (See TABLE OF DRY MEASURES, page 42, Appendix.)

WELL. The rendering of the following Hebrew and Greek words:

1. *Be-ayr'* (Heb; בְּאֵר, a pit), something *dug*, and having the meaning of the English word *cistern* (Gen. xvi:14; xxi:19, *sq.*; xxvi:19, *sq.*; 2 Sam. xvii:18, etc.).

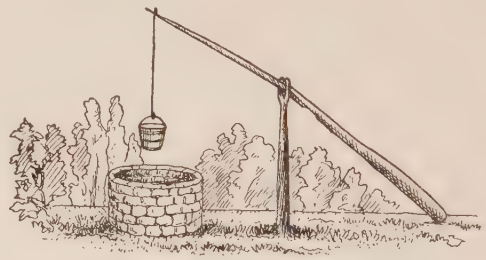
2. *Mah-yawn'* (Heb. מַעְיָן), a fountain, as in Ps. lxxxiv:6.

3. *Ah'yin* (Heb. עַיִן, an eye), a fountain; whether so called from its resemblance to the eye, or, *vice versa*, the eye, from its resemblance to a fountain, may be doubtful (Gen. xxiv:13, 16; xlix:22; Neh. ii:13); a living *spring*.

4. *Bore* (Heb. בֹּר, 1 Sam. xix:22; 2 Sam. iii:26; xxiii:15, 16; 1 Chron. xi:17, 18).

5. *Freh'ar* (Gr. φρέαρ, hole, John iv:11, 12), a pit *dug*, and thus distinguished from a living spring.

6. *Pay-gay'* (Gr. πηγή, gushing), a fountain gushing from a spring (John iv:6, 14; 2 Pet. ii:17). (Mc. & Str. *Cyc.*)



Well and Bucket at Jaffa.

(1) Importance. Wells were very essential in a dry and hot country like Palestine, and were generally provided at each place of pasturage with a great outlay of labor. They were deep (John iv:11), and difficult both to dig and preserve, and hence were a valuable part of the husbandman's property (Num. xx:17-19). They were sometimes owned in common (Gen. xxix:2, 3).

(2) Protection. To protect them from the sand and from being used by others, they were covered, usually with a stone, and surrounded with a low wall (Gen. xxix:2, 8). To stop them up was, and still is, regarded as an act of hostility (Gen. xxvi:15), and to invade the right of property in them was often the cause of sharp contention (Gen. xxi:25).

(3) Drawing Water. It appears in Scripture that the wells were sometimes owned by a number of persons in common, and that flocks were brought to them for watering on appointed days, in an order previously arranged. A well was often covered with a great stone, which, being removed, the person descended some steps to the surface of the water, and on his return poured into a trough that which he had brought up (Gen. xxiv:11-16; xxix:3-10; Exod. ii:16; Judg. v:11). There is, in fact, no intimation of any other way of drawing water from wells in Scripture. But as this could only be applicable in cases where the well was not deep, we must assume that they had the use of those contrivances which are still employed in the East, and some of which are known from the Egyptian monuments to have been very ancient. This conclusion is the more probable as the wells

in Palestine are mostly deep (Prov. xx:5; John iv:11). Jacob's well near Shechem is said to be 120 feet deep, with only fifteen feet of water in it (Maundrell, *Journey,* March 24); and the labor of drawing from so deep a well probably originated the first reluctance of the woman of Samaria to draw water for Jesus: 'Sir, thou hast nothing to draw with, and the well is deep.' From this deeper kind of well the water is drawn by hand in a leathern bucket not too heavy, sometimes by a windlass, but oftener, when the water is only of moderate depth, by the *shadoof,* which is the most common and simple of all the machines used in the East for raising water, whether from wells, reservoirs, or rivers. It consists of a tapering lever unequally balanced upon an upright body variously constructed, and from the smaller end of which is suspended the bucket by a rope. This, when lowered into the well, is raised full of water by the weight of the heavier end. By this contrivance the manual power is applied in lowering the bucket into the well, for it rises easily, and it is only necessary to regulate the ascent. This machine is in use under slight modifications from the Baltic to the Yellow Sea, and was so from the most remote ages to the present day. The specimen in the annexed woodcut occurs in the neighborhood of Jaffa. The water of wells, as well as of fountains, was by the Hebrews called 'living water,' translated 'running water,' and was highly esteemed (Lev. xiv:5; Num. xx:17). It was thus distinguished from the water preserved in cisterns and reservoirs. (See FOUNTAINS.)

Figurative. (1) Wells furnished an appropriate emblem of rich blessings (Jer. ii:13; xvii:13). (2) Wells are metaphorically used of God as the source of salvation (Is. xii:3; comp. Jer. ii:13; John iv:10); (3) of the mouth of the righteous (Prov. x:11); (4) of wisdom and understanding in a man (xvi:22; xviii:4); (5) of drinking from one's domestic happiness (v:15); (6) false teachers are "wells without water;" they promise men much instruction, edification, and comfort; and yet can afford nothing but fleshly errors, corrupt examples and enticements (2 Pet. ii:17).

WELL OF JACOB (wĕl ŏv jā'kob). See SHECHEM.

WELLSPRING (wĕl-sprĭng). See FOUNTAIN.

WEN (wĕn), a festering sore (Lev. xxii:22).

WENCH (wĕnch), (Heb. שִׁפְחָה, *shif-khaw',* 2 Sam. xvii:17), a maid or servant, generally of low virtue.

WEST (wĕst), (Heb. אָחוֹר, *aw-khore',* behind; יָם, *yawm,* the sea; בּוֹא הַשֶּׁמֶשׁ, *boh hash-sheh'-mesh,* the going down of the sun; מַעֲרָב, *mah-ar-awb',* evening).

The Semite, in speaking of the quarters of the heavens, etc., supposes his face turned towards the east, so that the east is before him, strictly what is before, or in front; the south on his right hand, strictly what lies to the right; the north on his left hand, the left side; and the west behind him, literally the hinder side; and the various words employed to designate the quarter of the heavens have literally the signification mentioned.

J. F. D.

WHALE (hwāl), (Heb. תַּן, *tan,* and תַּנִּין, *tan-neen'*; Sept. and Matt. xii:40, κῆτος, whale), occurs in several places of the Old Testament (Gen. i:21; Job vii:12) and once in the New Testament.

In the passages where scales and feet are mentioned as belonging to *tan,* commentators have shown that the crocodile is intended, which then is synonymous with the leviathan; and they have endeavored also to demonstrate, where *tanneen* draw the dugs to suckle their young, that seals are meant, although cetacea nourish theirs in a similar manner. It may be doubted whether, in most of the cases, the poetical diction points absolutely to any specific animal, particularly as there is more force and grandeur in a generalized and collective image of the huge monsters of the deep, not inappropriately so called, than in the restriction to any one species, since all are in Gen. i:26 made collectively subservient to the supremacy of man. But criticism is still more inappropriate when, not contented with pointing to some assumed species, it attempts to rationalize miraculous events by such arguments: as in the case of Jonah, where the fact of whales having a small gullet, and not being found in the Mediterranean, is adduced to prove that the huge fish *dag* was not a cetacean, but a shark (Jonah i:17). It may be observed, besides, of cetaceous animals, that though less frequent in the Mediterranean than in the ocean, they are far from being unknown there.

C. H. S.

WHEAT (hwēt), (Heb. חִטָּה, *khit-tawh'*), occurs in various passages of Scripture, as enumerated by Celsius (Gen. xxx:14; Exod. ix:32; xxxiv:22; Deut. viii:8; Judg. vi:11; xv:1; Ruth. ii:23; 1 Sam. vi:13; xii:17; xvii:28; 1 Kings v:11; 1 Chron. xxi:20, 23; 2 Chron. ii:15; xxvii:5; Job xxxi:40; Ps. lxxxi:16; cxlvii:14; Cant. vii:2; Is. xxviii:25; Jer. xii:13; xli:8; Ezek. iv:9; xxvii:17; xlv:13; and Joel i:11).

There can be no doubt that the word so rendered has this signification. Grains of wheat have been found in Egyptian tombs, showing its use in remotest antiquity. Wheat having been one of the earliest cultivated grains, is most probably

Egyptian Wheat.

of Asiatic origin, as no doubt Asia was the earliest civilized, as well as the first peopled, country. As both wheat and barley are cultivated in the plains of India in the winter months, where none of the species of these genera are indigenous, it is probable that both have been introduced into India from the north; that is, from the Persian, and perhaps from the Tartarian region, where these and other species of barley are most successfully and abundantly cultivated. Different species of wheat were no doubt cultivated by the ancients, as *Triticum compositum* in Egypt, *T. æstivum, T. hibernum* in

Syria, etc.; but both barley and wheat are too well known to require further illustration in this place. J. F. R.

Figurative. (1) Jesus Christ is compared to a *"corn of wheat;"* he brings forth to men pleasant fruits of righteousness and blessings in consequence of his death and resurrection (John xii: 24). (2) The saints are called *"wheat,"* to mark their solidity, usefulness and good fruit, acceptable to God through Jesus Christ (Matt. iii:12). (3) The word of God is likened to *"wheat;"* how sweet, substantial, and nourishing is the fullness of Jesus therein included and communicated to our soul! (Jer. xxiii:28). (4) To be *"fed with the finest of the wheat,"* is to possess great happiness and comfort (Ps. lxxxi:16). (5) The Jews *"sowed wheat"* and *"reaped thorns;"* when their apparently well-planned schemes of alliance with Egypt and the nations around, and the like, did but, in the issue, increase their vexation and misery (Jer. xii:13).

WHEEL (hwēl). **1.** (Heb. אֹבֶן, *o'ben*), a potter's wheel, which must have been known in Egypt before the time of Joseph (Jer. xviii:3).

2. (Heb. אוֹפָן, *o-fawn'*, revolving), a wheel in its ordinary sense (Exod. xiv:25; 1 Kings vii:30-33; Is. v:28; xxviii:27, 28; Ezek. i:15-21; iii:13; x:2-19; xi:22; Nahum iii:2).

3. (Heb. גַּלְגַּל, *gal-gal'*, revolving), also translated wheel (Ps. lxxxiii:13; Is. v:28; xxviii:28; Jer. xlvii:3; Ezek. x:2, 13; Dan. vii:9); called "a rolling thing" (Is. xvii:13), which was probably a thistle. (See CART; CHARIOT; WAGON.)

Figurative. (1) The wheels mentioned as seen in vision by Ezekiel (i:15, *sq.;* x:2-19) seem to have served to put the chariot in motion. "Although the throne of God is not now expressly represented and designated as a chariot throne, yet there can be no doubt that the wheels which Ezekiel sees under the throne beside the cherubim, are intended to indicate the possibility and ease with which the throne can be moved in the direction of the four quarters of the heavens" (Keil, *Com.*, in loc.) They may either denote the mysterious providence of God, executed by the ministration of angels, or the various churches of Christ, mysteriously united into one, and actuated by the same spirit, as gospel ministers are (Ezek. i:10). (2) God makes men *"like a wheel,"* when he suddenly turns, by his providence, their high honor, power, and prosperity, into debasement, distress (Ps. lxxxiii:13). (3) A most felicitous explanation of the vision of Ezekiel of the *wheel within a wheel* (i:16) is the human instrumentality working in conjunction with, yet within divine providences.

WHELP (hwĕlp), (Heb. בֵּן, *bane*, offspring; or גּוֹר, *gore*, Job iv:11; xxviii:8; Gen. xlix:9; Deut. xxxiii:22; Jer. li:38; Ezek. xix:2, 3, 5; Nah. ii:12).

The cubs of a bear (2 Sam. xvii:8; Prov. xvii: 12; Hos. xiii:8) are not indicated by the Hebrew word.

WHETHER (Gr. *τις*, *tis*, Matt. xxi:31), which of the two? "Whether of them twayne did the will of the father?"—Tyn.

WHIRLWIND (hwĕrl'wĭnd). The four Hebrew words translated in A. V. "whirlwind" denote a great storm or tempest rather than a wind revolving on its own axis. The two terms generally used are *soo-faw'* (Heb. סוּפָה), from a root meaning to *snatch away*, and signifying a sweeping, desolating blast (Job xxi:18; xxxvii:9; Is. xxi:1; Hos. viii:7, etc.); and *saw-ar'* (סָעַר, to toss), indicating the same thing, but more with reference to its vehement, agitating motion (2 Kings ii:1, 11; Job xl:6; Is. xl: 24, etc.). Of the other two, *roo'akh* (רוּחַ, Ezek. i:4) should be rendered simply *wind;* and the other, *saw'ar* (שָׂעַר, Ps. lviii:9; Dan. xi:40), has reference to the feeling of alarm or horror arising from storms of a more terrific nature.

Figurative. (1) *'A whirlwind out of the north'* (Ezek. i:4) denotes the invasion from Babylon. Another word is also translated *'whirlwind,'* and properly so, and it occurs in Job xxxvii:9; Is. xxi:1. It is used as a simile for complete and sudden destruction (Prov. 1:27); and for the most rapid motion, *'wheels of war chariots like a whirlwind'* (Is. v:28; Jer. iv:13). (2) Total defeat is often compared to *'chaff scattered by a whirlwind'* (Is. xvii:13). It denotes the rapidity and irresistibleness of the divine judgments (Is. lxvi:15). (3) The phrase *'to reap the whirlwind'* denotes useless labor (Hos. viii:7). (4) *'The day of the whirlwind,'* signifies destruction by war (Amos i:14). (5) *'The Lord hath his way in the whirlwind,'* is probably an allusion to Sinai (Nahum i:3). (6) A beautiful comparison occurs in Prov. x:25: *'As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation.'* (See WINDS.)

J. F. D.

WHITED (Gr. *κονιάω*, *kon-ee-ah'o*, Matt. xxiii: 27; Mark ix:3), made white, whitened.

WIDOW (Heb. אַלְמָנָה, *al-maw-naw'*, bereaved; Gr. *Χήρα*, *khay'rah*, deficient, as of a husband).

(1) Ancient and Mosaic Regulations. More than two hundred years before the giving of the law, a widow whose husband had left her childless married his younger unmarried brother, to obtain children to heir the property or name of the deceased; so Tamar married the two elder sons of Judah, and had the third promised to her (Gen. xxxviii). Under the Mosaic law this was expressly enjoined (Deut. xxv:5, 6, etc.); or the "nearest kinsman" might do it (Ruth iv). As to have children was esteemed a great honor, especially in a nation whence the Messiah was expected, widowhood in such as were not past the age of child-bearing, as well as barrenness, was reckoned a great shame and reproach (Is. iv:1; liv:4). It was presumed any young woman of character would certainly find a husband, either in the family of her deceased husband, or some other. The "widows" of kings, however, continued in their widowhood, and were the property, though not always wives, of the successor; and to ask any of them in marriage was considered as indirectly claiming the kingdom (1 Kings ii:13, 14). As widows are too often overlooked by men, God has claimed a peculiar concern with them as their husband, supporter and judge (Ps. lxviii:5, and cxlvi:9). He charged the Hebrews to take particular care of them, and of fatherless children (Deut. xiv:29), and has threatened a terrible punishment against such as oppress and injure them (Ps. xciv:6; Mal. iii:5).

(2) New Testament Usage. Under the Gospel, the church is to provide for those that are *widows indeed; i. e.*, widows of a good character, humble, and liberal when able, and now grown old and truly destitute; but younger widows are advised to marry (1 Tim. v:3-10). To show *kindness to widows* is a branch of the true religion (Job xxix:13; James i:27).

Figurative. To mark their desolation and privation of all joy, honor and comfort, Jerusa-

lem and Babylon are likened to *widows* (Lam. i:1; Is. xlvii:8); and often the *leaving wives widows* imports being cut off by the sword, or by some untimely death (Lam. v:3; Ezek. xxii:25). *Widowhood and loss of children came upon Babylon in one day;* suddenly she lost Belshazzar, and her rulers, and dignity; and had vast numbers of her inhabitants slain by Cyrus (Is. xlvii:9).

WIFE. See MARRIAGE; WOMAN.

WILDERNESS (wĭl'dẽr-nẽs). See DESERTS.

WILDERNESS OF WANDERINGS. See WANDERING, THE.

WILL. 1. (Gr. *θέλω, thel'o,* Mark vi:25; Rom. ix:16), to wish or desire. "He sent into the city to his friends, to *will* them to come unto him."—Plutarch.

2. In the sense of a testamentary writing, the word *will* does not occur in Scripture, and, with respect to landed property, such a disposition must have been very limited, on account of the right of redemption and general re-entry in the jubilee year. With respect to houses in walled towns, such difficulties did not exist, and it is apparent, from 2 Sam. xvii:23; 2 Kings xx:1; Is. xxxviii:1, that property of this kind was bequeathed by will. Under a system of inheritance like that of the Jews, the scope for bequest in respect of land was limited by the right of redemption and general re-entry in the jubilee year. Testaments do not occur till the time of the later Jews (comp. Gal. iii:15; Heb. ix:17). As to houses in walled towns, the case was different, and there can be no doubt that they were frequently bequeathed by will (Lev. xxv:30). Two instances are recorded in the Old Testament under the law, of testamentary disposition (2 Sam. xvii:23; 2 Kings xx:1; Is. xxxviii:1).

WILLOWS (wĭl'lōz), (Heb. עֲרָבִים, *aw-raw-beem'*, only in plural).

This is undoubtedly the correct rendering of the above Hebrew term, as is proved by the old versions and the kindred Arabic *gharab* (Lev. xxiii:40; Job xl:22; Is. xliv:4; Ps. cxxxvii:2; Is. xv:7). The willow is a familiar *tree,* often referred to in the Bible, which flourishes best in marshy ground and on the borders of watercourses. Several species grow in Palestine. The beautiful weeping willow is also called the Babylonian willow, in allusion to Ps. cxxxvii:2; and, as this tree flourishes on the banks of the Euphrates, the name is otherwise appropriate. Before the Captivity the willow was an emblem of joy (Lev. xxiii:40), but afterward, through the influence of the psalm mentioned above, it ceased to be associated with the palm, and, like the cypress, became significant of sorrow.

The oleander of our conservatories is indigenous in the Holy Land, and fringes many of its waters with living green, the lower Jordan, however, being too warm for it. Sometimes it grows to such size that travelers encamp under its shade. On the western shore of the Sea of Galilee it is especially abundant, as the poet Keble beautifully sings:

> "Where Gennesaret's wave
> Delights the flowers to lave,
> That o'er her western slope breathe airs of balm.
> All through the summer's night
> Those blossoms, red and bright,
> Spread their soft breasts, unheeding, to the breeze,
> Like hermits watching still
> Around the sacred hill,
> Where erst our Savior watch'd upon his knees."

As the oleander resembles the willow in leaf, general appearance, and love of water, it may be sometimes referred to under that name. Dean Stanley has suggested that it may be the tree "planted by the rivers of water," mentioned in Ps. i:3. But the oleander was a wild shrub, and was not *planted.* The palm meets the conditions better (Schaff's *Bib. Cyc.*).

WILLOWS, THE BROOK OF THE (wĭl'lōz, thē brŏŏk ŏv thē), (Heb. נַחַל הָעֲרָבִים, *nakh'al haw-ar-aw-beem'*).

A stream mentioned by Isaiah (xv:7) in his dirge over Moab. His language implies that it is one of the boundaries of the country. Some authorities read "the desert stream" (as Hitzig, Maurer, Ewald, and Knobel), and identify it with the *Wady-el-Ahsy.* Should, however, the *Nachal-ha-Arabim* be rendered "the willow-torrent"—which has the support of Gesenius (*Jesaia*) and Pusey (*Comm. on Amos,* vi:14)—then it is worthy of remark that the name *Wady Sufsâf,* "Willow Wady," is still attached to a part of the main branch of the ravine which descends from *Kerak* to the north end of the peninsula of the Dead Sea (Irby). Either of these positions would agree with the requirements of either passage.

WILL-WORSHIP (Gr. *ἐθελοθρησκεία, eth-el-oth-race-ki'ah,* Col. ii:23), piety, sanctimony. Wycliffe "chosen holiness;" Cranmer, "superstition;" Geneva, "voluntarie worshiping."

WIMPLE (wĭm'p'l), (Heb. מִטְפַּחַת, *mit-pakh'ath*), supposed by some to mean a broad, full mantle or shawl, like the veil which Ruth had (Ruth iii:15), and by others a veil, coif, or hood (Is. iii:22). "For she had layd her mournfull stole aside, and widow-like sad *wimple* throwne away."—Spenser *Fœrie Queene.* (See VEIL.)

WINDOW (wĭn'dō), (Eccl. xii:3; Judg. v:28; Prov. vii:6). See HOUSE.

WINDS (wĭnds). The Hebrew word signifies *air in motion* generally, as breath, wind, etc. The Hebrews speak only of four winds; and so Josephus (*Antiq.* viii. 3, 5). This phrase is equivalent to the four quarters of the world (Ezek. xxxvii:9; 2 Esdras xiii:5), the several points of the compass, as we should say (Dan. viii:8).

1. The north wind, or, as it was usually called "the north," was naturally the coldest of the four (Ecclus. xliii:20), and its presence is hence invoked as favorable to vegetation in Cant. iv:16. It blows chiefly in October, and brings dry cold (Job xxxvii:9). It is described in Prov. xxv:23 as bringing rain; in this case we must understand the northwest wind.

2. The east wind, רוּחַ־קָדִים, *ἄνεμος νότος, ventus urens, spiritus vehemens, ventus auster.* The *burning* wind, *ardor, æstus, ventus urens.* Both forms denote the natural phenomenon (Gen. xli:6, 23; Job xxxviii:24; Ps. xlviii:7; lxxviii:26; Jonah iv:8). Considerable indefiniteness attends the use of these words. Dr. Shaw remarks that every wind is called by the Orientals an east wind, which blows from any point of the compass between the east and north, and between the east and south (*Travels,* p. 285). Accordingly the Sept. often understands this word to mean the south, as in Exod. x:13, xiv:21 (see Bochart, *Hierozoicon,* pt. ii. lib. i. cap. 15). If the east wind happens to blow a few days in Palestine during the months of May, June, July, and August, it occasions great destruction to the vines and harvests on the land, and also to the vessels at sea on the Mediterranean (Hos. xiii:15; Job xv:2; Ezek. xvii:10; xix:12; xxvii:26; Ps. ciii:16). In

Jonah iv:8, the phrase occurs, a still or sultry east wind. For testimonies to the destructiveness of this wind in Egypt and Arabia, see Niebuhr (*Beschreib. von Arabien,* p. 8); Thevenot (*Voyages,* pt. i. liv. ii. c:34). It is accordingly often used to denote *any* pernicious wind, as in Ps. xlviii:7, where it is rendered by the Septuagint, *the strong wind;* the Vulgate, *spiritus vehemens.*

3. South wind (Job xxxvii:17), תֵּימָן (Ps. lxxviii: 26), *ventus Africus* (Luke xii:55; Acts xxvii:13). (See South.)

4. West wind, *wind from the sea.* The west and southwest winds reach Palestine loaded with moisture gathered from the Mediterranean, and are hence expressively termed by the Arabs "the fathers of the rain." Westerly winds prevail in Palestine from November to February, and, damp from the sea, drop their moisture and cause the winter rains.

5. In addition to the four regular winds, we have notice in the Bible of the local squalls (Mark iv:37; Luke viii:23) to which the Sea of Genesaret was liable. In the narrative of St. Paul's voyage we meet with the Greek term *lips* (Λίψ) to describe the southwest wind; the Latin *carus* or *caurus* (χῶρος), the northwest wind (Acts xxvii: 12); and *euroclydon,* a wind of very violent character coming from east-northeast (ver. 14).

6. Wind is mentioned as *a natural phenomenon* (Job xxi:18; xxx:15, 22; xxxvii:21; Ps. i:4; ciii: 16; Prov. xxx:4; Eccles. i:6; xi:4; Is. vii:2; xvii:13; Jer. x:13; li:16; Amos iv:13). It is poetically ascribed to the immediate agency of God (Ps. cxxxv:7; cxlvii:18; comp. Baruch vi:61). In the New Testament it occurs in Matt. xi:7; xiv:24; Mark iv:39; John iii:8; Acts xxvii:4.

7. The wind occurs as the *medium of the divine interposition* or *agency* (Gen. viii:1; Exod. xv:10; Num. xi:31; 1 Kings xviii:45; xix:11; Job i:19; Is. xi:15; Jonah i:4). In the New Testament, the wind was supernaturally employed at the day of Pentecost, like the 'sound' and 'fire' (Acts ii:2). (See Spirit). To this class of instances we refer Gen. i:2, 'and the Spirit of God moved upon the face of the waters.' Along with Patrick and Rosenmüller, we construe the phrase, 'a wind of God,' a wind employed as the medium of divine agency.

Figurative. The word wind is used *metaphorically* in the following instances: (1) *'The wings of the wind'* denote the most rapid motion Sam. xxii:11). (2) Anything light or trifling is called *wind* (Job vii:7; Is. xli:29; Ps. lxxviii: 39; comp. Eph. iv:14; Eccles. v:16). (3) Violent yet empty speech is called *'a strong wind,'* or a *mere tempest of words* (Job viii:2). (4) 'Vain knowledge' is called *knowledge of wind* (Job xv: 2). (5) 'Vain words,' *words of wind* (xvi:2). Many expressive *phrases* are formed with this word. (6) *'To inherit the wind,'* denotes extreme disappointment (Prov. xi:29). (7) *'To hide the wind,'* impossibility (xxvii:16). (8) *'To labor for the wind,'* to labor in vain (Eccles. v:16). (9) *'To bring forth wind,'* great patience and pains for no purpose (Is. xxvi:18; comp. Hos. viii:7; xii:1). (10) *'To become wind,'* to result in nothingness (Jer. v:13). (11) *'The four winds'* denote the four quarters of the globe (Ezek. xxxvii:9). (12) *'To scatter to all winds,'* to disperse completely (Ezek. v:10; xii:14; xvii:21). (13) *'To cause to come from all winds,'* to restore completely (xxxvii:9). (14) *'The wind hath bound her upon her wings,'* means deportation into a far country (Hos. iv: 19). (15) *'To sow the wind and reap the whirlwind,'* unwise labor and a fruitless result (viii:7). (16) *'To feed on the wind,'* to pursue delusory schemes (xii:1). (17) *'To walk in wind,'* to live and act in vain (Micah ii:11). (18) *'To observe the wind,'* to be over cautious (Eccles. xi:4). (19) *'To winnow with every wind,'* to be credulous, apt to receive impressions (Eccles. v:9). (20) Disappointment, after high promise or pretension, is *'as wind without rain'* (Prov. xxv: 14). (21) The desperate speeches of an afflicted person are compared to *wind* (Job vi:26). (22) Empires are represented as *having wings,* and *'the wind in their wings'* denotes the rapidity of their conquests (Zech. v:9). (23) The *wind* is often used as the symbol or emblem of calamities (Is. xxxii:2; xli:16; lvii:13; lxiv:6). (24) Destruction by the Chaldæan army (Jer. iv:11, 12; comp. Wisd. iv:4; v:23; xi:20). (25) *'The windy storm'* (Ps. lv:8) denotes Absalom and his party. (26) The *wind* is the frequent emblem of the divine chastisements (Is. xxvii:8; Jer. xxii:22; li:1, etc. (27) Beautiful expressions occur: Is. xxvii: 8, *'He stayeth his rough wind in the day of the east wind;'* that is, God doth not aggravate the misfortunes of mankind by his chastisements; *to 'make a weight for the winds'* (Job xxviii:25). (28) *The east wind* is used for pernicious speech, a storm of words (Job xv:2). (29) For calamities, especially by war (Is. xxvii:8; Jer. xviii:17; Ezek. xvii:10; xix:12; xxvii:26; Hos. xiii:15). In this latter passage the east wind denotes Shalmaneser, king of Assyria; in Ezek. xxvii:26, it denotes the Chaldæans. Tyre is there represented under the beautiful allegory of a ship towed into deep waters, and then destroyed by an east wind. A very similar representation is given by Horace (*Carm.* i. 14). (30) *The east wind* denotes divine judgment (Job xxvii:21). (31) *'Striving of the four winds,'* is great political commotions (Dan. vii:2). (32) To *'hold the four winds,'* is by irresistible power to secure peace (Rev. vii:1). (33) *'To be divided to the four winds'* implies utter dispersion (Dan. xi:4; Jer. xlix: 32; Ezek. v:10, 12; xvii:10). (34) So also the phrase, *from the four winds* (Matt. xxiv:31) means from all parts of the world (Mark xiii:27).

WINE. No fewer than thirteen distinct Hebrew and Greek terms are translated by the word 'wine.'

1. Heb. יַיִן, *yah'yin* (Gr. *οἶνος,* wine) occurs in one hundred and forty-one instances; twenty-one times in connection with שֵׁכָר, *shay-kawr'*. (See Drink, Strong.) Its root was probably יוּן, *yavan* or *yanah,* the primary idea of both being that of turbidness, or boiling up, so characteristic of the appearance of the grape juice as it rushes foaming into the wine-vat. *Yah'yin,* in Bible use, is a very general term, including every species of wine made from *grapes,* though in later ages it became extended in its application to wine made from other substances.

(*a*) It is frequently used in the same comprehensive sense as the *vinum* of the Latins. Cato (*De Re Rustica,* cxlvii) speaks of the hanging wine (*vinum pendens*). So in Num. vi:4, *yah'yin* stands for *vine*—the grape vine. In Deut. xxviii: 39, it is ranked among things to be sucked, gathered or eaten. In Is. xvi:10, it is used for the *grapes* to be trodden. In Is. lv:1, it probably signifies thick grape sirup, or honey (see Is. vii: 22). The word *sirup,* it may be here remarked, is derived from an Oriental term for wine; hence, in Turkey, *shirab-jee* signifies *'wine* seller' (see *Turkey and the Turks,* p. 197). This species of wine is still called 'honey' in the East, and it is by the prophet appropriately connected with milk, as a thing to be eaten. *Yah'yin* is also used for

'grapes,' or for 'wine in the cluster,' in Jer. xl:10, 12; xlviii:33; and probably also in Deut. xiv:26. In this sense Josephus (*De Bell. Jud.* vii) employs the Greek equivalent when he enumerates among the stores in the fortress of Massada, *flour, wine* and *oil,* and adds that the Romans found the remains of *these fruits* uncorrupted.

(*b*) *Yah'yin* signifies also 'the blood of the grape' freshly expressed, as in Gen. xlix:12 (comp. with Is. lxiii:1-3), reference being there had to the juice of the claret grape—'His eyes shall be more beautiful than wine, and his teeth whiter than milk.' In this sense *yah'yin* denoted what the Greeks specifically called *gleukos* (sweet wine), the term used by Josephus in speaking of the grape juice expressed into Pharaoh's cup (Gen. xl:11). In Cant. v:1 (compared with vii:9), it seems to refer to a sweet innocent wine of this sort. which might be drunk abundantly. In Ps. civ:15, as illustrated by Judg. ix:13; Exod. xxii:29, *yah'yin* probably designates the first 'droppings' or tears of the gathered grapes, which were to be offered fresh—without 'delay.'

(*c*) In Prov. ix:2, 5, *yah'yin* refers to a *boiled* wine, or sirup, the thickness of which rendered it necessary to mingle water with it previously to drinking. Wine preserved in this way was sometimes introduced into the offerings for the use of the priests (Num. xviii:12, 30).

(*d*) *Yah'yin* also comprehends a mixed wine of a very different character; a wine made strong and inebriating by the addition of drugs, such as myrrh, mandragora, and opiates. Thus the drunkard is properly described (Prov. xxiii:30) as one 'that seeketh *mixed* wine,' and is 'mighty to *mingle* strong drink' (Is. v:22). And hence the Psalmist took that highly poetical and sublime image of the cup of God's wrath, called by Isaiah (li:17) 'the cup of trembling,' causing intoxication and stupefaction (see Chappelow's note on *Hariri* p. 33); containing, as St. John (Rev. xiv:10) expresses in Greek, this Hebrew idea with the utmost precision, though with a seeming contradiction in terms, *kekerasmenon akraton,* the *mixed unmixed wine, merum mixtum' (Comment.* on Is. i:22).

(*e*) *Yah'yin* also includes every species of fermented grape wine and is a general term for 'all sorts of wine' (Neh. v:18).

2. *Aw-sees',* Heb. עֲסִיס, occurs in five texts only (Cant. viii:2; Is. xlix:26; Joel i:5; iii:18; Amos ix:13). The name is derived from *awsas,* 'to tread down,' and denotes the expressed juice of the grape or other fruit. By the Greeks it is called *gleukos, sweet;* by the Latins *mustum,* from the Hebrew, 'fresh,' 'sweet,' 'pure.'

3. *So'beh* (Heb. סֹבֵא, to drink freely), because the inspissated wine which it denoted was enticing, and might be freely drunk when mingled with water. The term occurs but thrice, probably because this sort of wine is often expressed by the general term *'yah'yin,'* or by *'debhash.'* (See Honey.)

The three texts in which *so'beh* occurs answer to the preceding description of it. In Is. i:22, we read—'Thy silver is become dross, thy *so'beh* (or boiled wine, is become) a thin wine mingled with water.' Professor Stuart justly observes, that *mahool,* 'here rendered mixed, means cut, cut round, circumcised.' Varro uses a phrase exactly parallel, applying to wine of the second pressing the term *'circumcised wine,'* which, being mixed with water, yields *lora,* the drink of the laborer in winter (*De Re Rust.* i. 54). Hence the force of the text is this: 'Thy silver is become like dross; thy *so'beh* (the rich drink of thy nobles) is become like *mahool,* even as circumcised wine mixed with water, common *lora,* the drink of a peasant.' Rabbi D. Kimchi has this comment, 'The current coin was adulterated with brass, tin, and other metals, and yet circulated as good money. The wine also was adulterated with water in the taverns, and sold, notwithstanding, for pure wine.'

In Hos. iv:18, it is said, 'Their *so'beh* is sour.' As this wine was valued for its sweetness, it was of course spoiled by acquiring acidity. But inspissated wines are peculiarly liable to this degeneracy. *'Defrutum,'* says Columella, 'however carefully made, is liable to grow acid' (xii:20).

Nahum i:10, referring to the enemies of Jehovah, we should read as follows: 'Like thorns they are woven together, and like their boiled wine the drunkard shall be devoured (even), as stubble fully dry,'—the first metaphor referring to thorns heaped up together for fuel; the second to the burning of the *so'beh* in the *syr* or caldron from neglect, and the third to the combustion of stubble (comp. Ezek. xxiv:6-14).

4. *Kheh'mer* (Heb. חֶמֶר, occurs twice as a descriptive; but in Is. xxvii:2, where it is applied to the vineyard, some copies read 'fruitful.' *Kheh'mer* and *khah'mer* are derived from the verb *kham-ar',* 'to foam,' 'boil up,' 'froth,' or 'ferment' (the latter term signifying no more originally than the former), and are used in reference to waters and to the waves, as well as to leaven, wine, etc. In Deut. xxxii:14, *kheh'mer* is applied to 'the blood of the grape,'—as expressive of the juice fresh and foaming from the vat, in its *pure* but *turbid* state; and we perceive no reason for resorting to the very secondary sense of 'red wine.' *Khaw'mar,* the verb in Ps. lxxv:8, is applied to *pure* wine, unmixed wine filled with mixture, which exactly answers to the phrase of St. John, 'the mixed unmixed' (Rev. xiv:10).

5. *Chamra,* a word for wine used by the prophet Daniel (v:1, 2, 4, 23), and *cheh'mar,* by Ezra (vi:9; vii:22), are Chaldee terms. *Cheh'mar* we regard as used for *pure* wine, in its fresh, foaming condition; but *chamra* may have denoted some rich and royal drink, made strong by the addition of drugs. Such, probably, was the wine which Belshazzar, with his lords, wives, and concubines, drank in the holy vessels, and which Daniel would not touch.—The compilers of the Talmud considered *khamra* as a 'sweet wine.' It is a question, 'What is *Carœnam?* Rabbi Abhoo explains that *khamroa* (*vinum dulce*) is so called, which is brought hither from Asia.'

6. *Meh'sek* (Heb. מֶסֶךְ), once translated 'mixture,' (Ps. lxxv:8), once 'mixed wine' (Prov. xxiii:30), and once 'the drink offering' (Is. lxv:11), is derived from *masach,* 'to mingle;' whence *miscere* and *mix.* In the first text four terms occur which are elsewhere all rendered 'wine'—viz., *yah'yin, khch'mar, meh'sek, shemârim.* It should be read—'There is a cup in the hand of Jehovah, and the unmixed (or *pure*) *wine* is full of *mixture;* and he poureth out this, but all the wicked of the earth shall wring and suck out *the dregs* of it.' An inebriating and disgusting mixture seems to be denoted here.

The second text refers to drugged wine; either pure wine made inebriating, or fermented wine made stronger by the addition of spices and drugs. This custom has prevailed from the earliest ages, and is still extant in the East.

In the third text the idol worshipers are really said to 'fill out *a mixture* to Meni; the heathenish

custom of pouring out *mixed wine* to their gods being contrasted with the worshipers of Jehovah on his 'holy mountain,' who were enjoined not to delay the presentation of their first fruits and liquors, but to pour out 'the *pure* blood of the grape' as their drink offering. When designed for the use of the priests, however, boiled wine, as we have seen, was *sometimes* presented.

Though, in the three texts we have examined, *mehsek* refers to some reprobated or offensive mixture, we must not therefore conclude that all mixed wine was pernicious or improper. We have already seen that there were two very opposite purposes sought by the mixture of drinks; one mixture was for the purpose of sensuality, the other for that of sobriety or use. While the wicked sought out a drugged mixture (Prov. xxiii:30), and was 'mighty to mingle sweet drink' (Is. v:22), Wisdom, on the contrary, 'mingled her wine' with water, or with milk (Prov. ix:2, 5), merely to dilute it and make it properly drinkable. Of the latter mixture Wisdom invites the people to drink freely; but on the use of the former an emphatic woe is pronounced.

7. *Shay'kawr'* (Heb. שֵׁכָר), 'sweet drink,' once translated 'strong wine' (Num. xxviii:7). It seems to have formed an independent subject of offering.

8. *Tee-roshe'* (Heb. תִּירוֹשׁ) 'vintage fruit.'

9. *Sheh-maw-reem'* (Heb. שְׁמָרִים), 'preserves,' or 'jellies,' derived from the verb *shamar,* 'to preserve.' It is translated 'wines on the lees,' in Is. xxv:6; but in the three other passages in which it occurs, by 'dregs' or 'lees' alone. Dregs of wine, however, can form no part of a delicious feast; while in the East various species of 'preserves' are highly esteemed.

10. *Ash-ee-shaw'* (Heb. אֲשִׁישָׁה), once translated 'flagon' only; in three passages 'flagon of *wine;*' and once 'flagon' with grapes joined to it in the original, as noticed in the margin (Hos. iii:1). The Sept. renders it in four different ways, viz. *laganon apo tagānou,* 'a cake from the frying-pan' (2 Sam. vi:19); in another part, which narrates the same fact, *amoritān arton,* 'a sweet cake of fine flour and honey' (1 Chron. xvi:3); *pemmata meta staphidos,* 'a cake made with raisins' (Hos. iii:1), 'raisins' here corresponding to 'grapes' in the Hebrew; and by one copy *amurios,* 'sweet cakes' (Cant. ii:5); but in others *murios,* 'unguents.'

11. *Kho'mets* (Heb. חֹמֶץ; Gr. ὄξος; see LEAVEN), rendered 'vinegar' (*i. e.,* sick or sour wine) in the common version. The modern Jews still employ this phrase to denote wine spoiled by acidity. It seems, however, in its general use, to have signified anciently a thin acidulated beverage, as well as to comprehend 'vinegar,' in the modern sense of the word. In Ruth ii:14, it is named as the drink of the reapers of Boaz, and probably corresponded to the *posca* (from *post-escam*) given to the Roman legions. A very small wine, called *posca* and *sera* (from *seor,* 'sour'), is still used by the harvesters in Italy and the Peninsula. This term is employed by the Psalmist in lxix:21, 'They gave me also gall for my meat; and in my thirst they gave me vinegar to drink,'—a prediction actually fulfilled at the Crucifixion of the Messiah. Thus the ὄξος mingled with gall (Matt. xxvii:34) is the same as the οἶνος mingled with myrrh (Mark xv:23), a bitter substance (ROSH).

12. *Oy'nos* (Gr. οἶνος), the Greek generic term for *wine,* from the Hebrew *yah'yin.* It comprehended *new* wine (οἶνος νέος), *luscious* wine (γλεῦκος), pure or *unmingled* wine (ἄκρατον), and a thin *sour* wine (ὄξος). The adjective νέος distinguished οἶνος from παλαιός, *old wine* (Matt. ix:17; Mark ii:22; Luke v:37). Florentinus, in the *Geoponica,* counsels the husbandman often to taste both his old and new wine, so that the slightest sign of acidity might be detected at its commencement (lib. vii, cap. 7). In Luke v:37-8, 'No man putteth *neos oinos* into old bottles, else the *neos oinos* will burst the bottles and be spilled, and the bottles shall perish; but *neos oinos* must be put into new bottles, and both are preserved,'—the allusion is to the large *skin bottles* of the East, into which the fresh grape-juice (*mustum* or *gleukos*) was frequently put for preservation. (See BOTTLES.)

13. *Glyoo'kos* (Gr. Γλεύκος), *must,* in common usage, 'sweet' or 'new wine.' It only occurs once in the New Testament (Acts ii:13).

Besides the various kinds we have considered, two other wines are mentioned in Scripture, which derive their name from the locality of their growth.

14. *The Wine of Helbon.* We have no intimation of the character of this wine; but as the pleasant smell of the grapes is noticed in Cant. ii:13, we may infer that the wine also had a fragrant scent. It has been generally regarded as the *Chalybonium vinum* of the ancients, and was sold at the marts of Tyre (Ezek. xxvii:18). As Judah and Israel supplied this celebrated mart with 'wheat of Minnith and Pannag, and *debhash,* and oil, and balm,' so the Syrian wine of Helbon, as the choicest of the country, being carried to Damascus, would find its way hence to Tyre, and, through the Tyrians, become known to the Greeks and Romans.

15. *The Wine of Lebanon* is remarked as famous for its fragrant scent (Hos. xiv:7). We understand 'grapes' to be meant here, but some of the wine made from them might also be odoriferous. The twenty thousand bottles of wine which Solomon supplied to Hiram for the laborers in Lebanon (2 Chron. ii:10), was probably a thin weak drink, a species of *oxos, sour wine,* or *khomets,* a common drink in Syria. F. R. L.

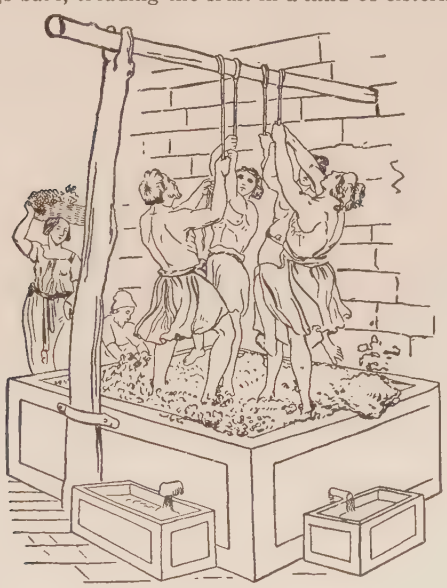
Figurative. (1) *Wine of violence* is that which is procured by oppression and robbery (Prov. iv:17). (2) *Wine of the condemned* is that which is taken from, or procured at the expense of persons unjustly condemned (Amos ii:8). (3) The outward comforts of a land are called *wine,* as these refresh and strengthen the inhabitants (Jer. xlviii:33; Hos. ii:19); and their *wine is mixed with water* when their rulers, customs, ordinances, and best people are much corrupted and weakened (Is. i:22). (4) The *wine* with which Babylon made the nations drunk was the judgments of God executed by the Chaldeans, or the idolatry and superstition into which they seduced them (Jer. li:7; Rev. xvii:2). (5) Wine is figurative of the blood of Christ (Matt. xxvi:27-29); (6) of the blessings of the Gospel (Prov. ix:2, 5; Is. xxv:6; lv:1). (7) God's judgments on men, which stupify and madden them, are called *wine;* and *red or strong wine; wine mixed* with spices; *wine without mixture* of water; and *wine of astonishment* (Jer. xxv:15; Ps. lx:3, and lxxv:8; Rev. xiv:10).

WINE PRESS (Heb. גַּת, *gath,* an upper vat; Heb. יֶקֶב, *yeh'keb,* trough; Heb. פּוּרָה, *poo-raw',* crushing).

An excavation (probably rectangular) was made in the rock, or was formed in the ground and

lined with mason work, in which to crush the grapes. This was the press (*gath*), and another cavity, arranged to catch the juice, was the fat or vat. Ancient excavations of this kind remain in Palestine, and one of them is thus described by Robinson with his usual accuracy: "Advantage had been taken of a ledge of rock; on the upper side a shallow vat had been dug out, eight feet square and fifteen inches deep. Two feet lower down another smaller vat was excavated, four feet square by three feet deep. The grapes were trodden in the shallow upper vat, and the juice drawn off by a hole at the bottom (still remaining) into the lower vat." Both these vats are referred to in Joel iii:13. By the larger or upper receptacle Gideon threshed wheat for the sake of concealment (Judg. vi:11). Such rock presses as these are still used in some parts of Syria.

Travelers tell us that the first vintage usually begins in the latter part of August; that they often see the black grapes spread on the ground in beds, exposed to the sun to dry for raisins, while at a little distance, one or two, and sometimes as many as five, men are seen, with feet and legs bare, treading the fruit in a kind of cistern or



Wine Press.

vat, usually about eight feet square and four feet high, with a grated aperture near the bottom, through which the expressed juice runs into a vessel beneath (Is. lxiii:3; Hag. ii:16). The treaders sang and shouted (Is. xvi:10), while the red blood of the grapes flowed around them and thoroughly stained their flesh and garments (Jer. xxv:30; xlviii:33; Lam. i:15; Rev. xix:13-15). (Schaff, *Bib. Dict.*) (See VAT.)

Figurative. (1) The destruction of a nation or army, or Christ's destroying his enemies in the *wine press* of his wrath, is likened to a *vintage*, in which sometimes there are gleanings left, a small remnant spared; and sometimes the poor remains are *gleaned*, and *put into the basket; i. e.* are destroyed, or carried captive (Is. lxiii:1-4; Rev. xiv:18-20; Zech. xi:2; Lam. i:15; Is. xxiv:13; Jer. vi:9, and xlix:9; Obad. 5; Judg. viii:2). (2) The Chaldeans are called *grape-gatherers*, since they crushed the nations, as in a *wine press*, and carried them out of their own lands (Jer. xlix:9). (3) The vision of John (Rev. xix:13, *sq.*), is evidently based upon Is. lxiii:1-6. (4) Severe oppression is forcibly illustrated in Job xxiv:9-12, where serfs are said to *"tread wine presses and suffer thirst."*

WING (Heb. generally כָּנָף, *kaw-nawf'*, extremity; Gr. πτέρυξ, *pter'oox*, feather).

Hence, those feathery members of fowls, wherewith they fly in the air (Job xxxix:13). The Hebrews gave the name of a "wing" to anything that resembled it, as: (1) The skirt of a garment (Ruth iii:9; Jer. ii:34). (2) The outside or end of a country (Job xxxviii:13; Is. xxiv:16). (3) The battlement of a house; hence perhaps the part of the temple our Savior stood upon is called a pinnacle or "wing" (Matt. iv:5). (4) The spreading and warming rays of the sun (Mal. iv:2). (5) The sails of ships, or the shadows of high mountains (Is. xviii:1). (6) An army spread out like wings (Is. viii:8), and so the "wing of abomination" may denote the Roman armies who rendered Judæa a desolation (Dan. ix:27). (7) The motions of the wind (Ps. xviii:10).

Figurative. (1) As the wings and feathers of birds are instruments of their flight, and of hiding, protecting, and cherishing their young, so *wings* and *feathers*, when ascribed to God or Christ, denote his speed to deliver his people (Ruth ii:12; Ps. xvii:8, and xci:4; Matt. xxiii:37). (2) *Wings* ascribed to cherubim, seraphim, and living creatures, signify the readiness and activity of angels and ministers in the service of God (Is. vi; Ezek. i and x). (3) The saints' *wings* are their faith, love, hope, holy affections, and heavenly meditation, by which they mount up towards their Savior, and things above (Is. xl:31). (4) The *two wings of a great eagle*, given to the true church for flying with into the wilderness, may denote God's special assistance (Rev. xii:14). (5) *"The wings of the wind"* (2 Sam. xxii:11; Ps. xviii:10), and "of the morning" (Ps. cxxxix:9) are expressive of the swiftness with which the winds and the morning move onward. (6) The *wings* of the sun (Mal. iv:2) are the rays by which it is surrounded. As the rays of the sun spread light and warmth over the earth, for the benefit of plants and living creatures, so will the Sun of Righteousness bring healing for all the hurts inflicted by sin. (7) Jehovah says that he has borne his *people on eagles' wings* (Exod. xix:4; Deut. xxxii:11), *i. e.*, he had brought them out of Egypt with strong and loving care. The eagle watches over its young in the most careful manner, flying under them when it leads them from the nest, lest they should fall upon the rocks and be destroyed.

WINK AT (Gr. ὑπερείδω, *hoop-er-i'do*, Acts xvii:30), to connive at or countenance. Literally, to close the eyes. God never actually countenanced false worship, but made allowance for ignorance.

WINNOWING (wĭn'nō-ĭng). See AGRICULTURE.

WINTER. 1. (Heb. חָרַף, *khaw-raf'*, to be winter, Is. xviii:6), from a root signifying the crop or harvest gathered, hence, autumn and winter.

2. (Heb. usually חֹרֶף, *kho'ref*, strictly *autumn*; Gr. χειμών, *khi-mone'*, the *rainy* season). In Palestine winter includes part of autumn and the seasons of seedtime and cold, extending from the beginning of September to the beginning of March (Gen. viii:22; Ps. lxxiv:17; Zech. xiv:8; Matt xxiv:20). (See PALESTINE.)

WINTER HOUSE (Heb. חֹרֶף, *kho'ref*).

In Canaan many persons had their warmer houses for the winter season, as well as their

cooler ones for the summer (Jer. xxxvi:22; Amos iii:15), or the passages may denote that the lower portion of the house was called the "winter house," as was also the inner apartment, while the outer and upper ones were called the "summer house."

WISDOM. This word is given as follows in the Hebrew and Greek languages:

1. *Khok-maw'* (Heb. חָכְמָה), has the special meaning of *dexterity, skill* in an art.

2. *Bee-naw'* (Heb. בִּינָה), *understanding.*

3. *Too-shee-yaw'* (Heb. תּוּשִׁיָּה), properly *uprightness.*

4. *Saw-kal'* (Heb. שָׂכַל), to be *prudent, circumspect;* (Gr. σοφία, *sof-ee'ah* and φρόνησις, *fron'ay-sis*).

It denotes:

(1) Prudence and discretion to perceive what is fit or unfit to be done, with respect to time, place, manner, instruments, or end, of an action (Eccles. ii:13).

(2) Knowledge of sciences: so Moses was learned in all the "wisdom of the Egyptians" (Acts vii:22).

(3) Quickness of invention and dexterity with such "wisdom"; Bezaleel and Aholiab were qualified to fashion the things of the Tabernacle (Exod. xxxi:2, 5).

(4) Craftiness in carrying on projects; such was the wisdom of Pharaoh in oppressing the Hebrews (Exod. i:10). The last three are called the "wisdom of this world" (1 Cor. ii:6).

(5) Natural instinct and sagacity; thus the ostrich is made "without wisdom" (Job xxxix:17).

(6) True godliness, wherein one being taught of God to know his will seeks what is proper, shuns what is improper, and studies to perform every duty in the proper season thereof (Ps. xc:12; Job xxviii:28); this wisdom is "from above," is a special gift of God (James i:17).

(7) The "wisdom of God in the hand of Ezra," was either the law of God, which he studied the knowledge of, or his knowledge of it (Ezra vii:25). The "wisdom" that Solomon had, implied knowledge of sciences, and sagacity and prudence for government (1 Kings iii:9, 12). In the "wisdom" of God, the world "by wisdom" knew not God; God wisely so ordered it that neither by the discoveries of God in the works of creation and providence, nor by all their philosophy, did the pagan nations attain to the true and saving knowledge of God (1 Cor. i:21).

WISDOM OF JESUS, SON OF SIRACH (wĭz'dŭm ŏv jē'zŭs, sŏn ŏv sī'rak), (Gr. Σοφία Ἰησοῦ υἱοῦ Σειράχ; Lat. *Ecclesiasticus*); (see APOCRYPHA), one of the books of the second canon (See DEUTERO-CANONICAL BOOKS), consists of a collection of moral sentences after the manner of the Proverbs of Solomon (i-ix, xxiv, comp. with Prov. i-ix).

The work is arranged upon no systematic plan, but abounds in directions relating to religion and human conduct. Wisdom is represented here, as in Proverbs, as the source of human happiness, and the same views of human life, founded on the belief of a recompense, pervade the instructions of this book also, wherein, however, a more matured reflection is perceptible (De Wette's *Einleitung*). It is in fact the composition of a philosopher who had deeply studied the fortunes and manners of mankind, and did not hesitate to avail himself of the philosophy of older moralists (Prov. xii:8-xiii:23; xv:11-20; xvi:26-xvii:20; xix:6-17; xxiii:16-27; xvi:1-18; xxx:1-13; xxxvii:27; xxxviii:15, 24-xxxix:11; etc.). It abounds in grace, wisdom, and spirit, although sometimes more particular in inculcating principles of politeness than those of virtue (Cellerier, *Introd. a la Lecture des Liv. Saints*). It is not unfrequently marked by considerable beauty and elegance of expression, occasionally rising to the sublimest heights of human eloquence (*Christ. Remembrancer*, vol. ix). It has been observed of it by Addison (see Horne's *Introd.*, vol. iv) that 'it would be regarded by our modern wits as one of the most shining tracts of morality that are extant, if it appeared under the name of a Confucius or of any celebrated Grecian philosopher.'

The original of the book was Hebrew. It is not easily determined, but according to the most probable hypothesis the author lived B. C. 180, and the translator, who was his grandson, B. C. 130.

The author calls himself Jesus, son of Sirach, of Jerusalem, but we know nothing further of him.

Allusions to this book have been supposed to be not unfrequently discernible in the New Testament. Compare, especially, Ecclus. xxxiii:13; Rom. ix:21; xi:19; Luke xii:19, 20; v:11; James i:19, etc.; xxiv:17, 18; Matt. xi:28, 29; John iv.13, 14; vi:35, etc. W. W.

WISDOM OF SOLOMON (wĭz'dŭm ŏv sŏl'o-mon), (Gr. Σοφία Σαλομόντος, *sof-ee'a sal-oh-mon'tos*, APOCRYPHA), is the name of one of the deutero-canonical books.

(1) The Author. The anonymous author personates King Solomon, whom he introduces as speaking; but from the citations (according to the Septuagint) of the prophets Isaiah and Jeremiah, it may be inferred that the writer had no intention of giving it to be understood that it was written by Solomon; but that he only followed a common custom of Greek and other writers, in employing the name of this distinguished royal penman. It is divided into two, or, according to some, into three parts. The first six chapters contain encomiums on wisdom, which all, and especially kings, are admonished to acquire, as the true security against present evils, and as leading to future glory and immortality, while a contrary course tends to misery here, and still greater misery hereafter. In chapters vii and viii Solomon is introduced, teaching how wisdom is to be acquired; in chapter x is given his prayer for this inestimable gift. Chapters x-xix contain historical examples, drawn from the Old Testament, showing the happiness which had resulted from the pursuit of wisdom, and the fatal consequences of sin, especially the sin of idolatry. The book concludes with divers pious and philosophical observations. From the author's invectives against unbelieving and oppressive rulers, as well as his strongly marked nationality, it has been inferred that some special object may have given occasion for the work. Jahn (on the subject cited) and De Wette (on the same subject) both defend the unity of the book against some who have endeavored to show, from the variety in the style and subjects, that it was the composition of more than one author.

(2) The Book of Wisdom has been always 'admired for the sublime ideas which it contains of the perfections of God, and for the excellent moral tendency of its precepts' (Horne's *Introd.*). Its style, observes Bishop Lowth, after Calmet, 'is unequal, often pompous and turgid, as well as tedious and diffuse, and abounds in epithets directly contrary to the practices of the Hebrews; it is, however, sometimes temperate, poetical, and sublime. Calmet supposes that the author had read the works of the Greek poets and philosophers.

(3) Language of Wisdom. Although there have not been wanting individuals who have contended for a Hebrew, Syriac, or Chaldee original, there can be little doubt that it was written in Greek.

Nothing is known with certainty respecting the author. All that can be concluded with any degree of probability is that the author was an Alexandrian Jew who lived after the transplanting of the Greek philosophy into Egypt, and who seems to refer to the oppressions of the later Ptolemies. Jahn (*Introd.*) conceives that the book was written at the close of the first, or beginning of the second century before the Christian era. Some have supposed that Wisdom is cited in the New Testament (comp. iii:7 with Matt. xiii:43; ii:18; Matt. xxvii:43; xiii:1; Rom. i:20; ix:13, v:18, 19; vii:26; Rom. xi:34; Eph. vi:13, 14, 17; Heb. i:3).

(4) Versions. There are three ancient versions extant—the Syriac, Arabic, and Latin. Jerome did not revise the Latin. (See VULGATE.)

W. W.

WISE (Gr. *οὕτως, hoo'toce*, Matt. i:18), on this wise, in this way, like this.

WISE MEN (wĭz mĕn), (Matt. ii:1). See MAGI.

WISH (wĭsh), (Gr. *εὔχομαι, yoo'khom-ahee*, Acts xxvii:29), to earnestly long for; much more emphatic than the ordinary use of the word.

WIST (wĭst), identical with "knew." (Exod. xvi: 15; Acts xii:9; xxiii:5.)

WIT (wĭt), from the A. V. *witan*, to know (Gen. xxiv:21; Ex. ii:4). Hence "to do to wit" is "to cause you to know." (2 Cor. viii:1.)

WITCH (wĭch), (Heb. כַּשָּׁף, *kaw-shaf'*, Deut. xviii:10), wizard, sorcerer. See WITCHCRAFT.

WITCHCRAFT (wĭch'krăft), (Heb. קֶסֶם, *keh'-sem*, lot; יִדְּעֹנִי, *yid-deh-o-nee'*, a knowing one).

The term occurs in 2 Kings ix:22; Is. xlvii:9, 12; Mic. v:12; Nahum iii:4. In the Apocrypha 'witchcraft,' 'sorcery;' *veneficium*, Wisd. xii:4; xviii:13; and in the New Testament, Gal. v:20; Rev. ix:21; xviii:23.

(1) Mythological Idea. The precise idea, if any, now associated with the word 'witch,' but, however, devoutly entertained by nearly the whole nation in the time of our translators, is that of a female who, by the agency of Satan, or, rather, of a familiar spirit or gnome appointed by Satan to attend on her, performs operations beyond the powers of humanity, in consequence of her compact with Satan, written in her own blood, by which she resigns herself to him forever. Among other advantages resulting to her from this engagement, is the power of transforming herself into any shape she pleases; which was, however, generally that of a hare; transporting herself through the air on a broomstick, sailing 'on the sea in a sieve,' gliding through a keyhole, inflicting diseases, etc., upon mankind or cattle. The belief in the existence of such persons cannot be traced higher than the middle ages, and was probably derived from the wild and gloomy mythology of the northern nations, amongst whom the Fatal Sisters, and other impersonations of destructive agency in a female form, were prominent articles of the popular creed.

(2) The Hebrew Conception. A very different idea was conveyed by the Hebrew word, which probably denotes a sorceress or magician, who pretended to discover, and even to direct, the effects ascribed to the operation of the elements, conjunctions of the stars, the influence of lucky and unlucky days, the power of invisible spirits, and of the inferior deities (Graves' *Lectures on the Pentateuch*, pp. 109, 110, Dublin, 1829). Sir Walter Scott well observes that 'the sorcery or witchcraft of the Old Testament resolves itself into a trafficking with idols and asking counsel of false deities, or, in other words, into idolatry' (*Letters on Demonology and Witchcraft*, London, 1830, Let. 2). Accordingly, sorcery is in Scripture uniformly associated with idolatry (Deut. xviii:9-14; 2 Kings ix:22; 2 Chron. xxxiii:5, 6, etc.; Gal. v:20; Rev. xxi:8). The modern idea of witchcraft, as involving the assistance of Satan, is inconsistent with Scripture, where, as in the instance of Job, Satan is represented as powerless till God gave him a limited commission; and when 'Satan desired to sift Peter as wheat,' no reference is made to the intervention of a witch. Nor do the actual references to magic in Scripture involve its reality. The mischiefs resulting from the *pretension*, under the theocracy, to an art which involved idolatry, justified the statute which denounced it with death; though instead of the unexampled phrase, 'thou shalt not suffer to live,' Michaelis conjectures 'shall not be' (Exod. xxii: 18), which also better suits the parallel, 'There shall not be found among you, etc., a witch' (Deut. xviii:10). Indeed, as 'we know that an idol is nothing in the world, and that there is none other gods but one' (1 Cor. viii:4), we must believe all pretensions to traffic with the one, or ask counsel of the other, to be equally vain. Upon the same principle of suppressing idolatry, however, the prophets of Baal also were destroyed, and not because Baal had any real existence, or because they could avail anything by their invocations.

(3) The Witch of Endor, as she is commonly but improperly called, belongs to another class of pretenders to supernatural powers (see DIVINATION). She was a necromancer, or one of those persons who pretended to call up the spirits of the dead to converse with the living (see Is. viii: 19; xxix:4; lxv:3). It is related as the last and crowning act of Saul's rebellion against God that he consulted 'a woman who had a familiar spirit' (1 Sam. xxviii:7), literally 'a mistress of the *Ob*,' —an act forbidden by the divine law (Lev. xx:6), which sentenced the pretenders to such a power to death (verse 27), and which law Saul himself had recently enforced (1 Sam. xxviii:3, 9), because, it is supposed, they had freely predicted his approaching ruin; although after the well-known prophecies of Samuel to that effect, the disasters Saul had already encountered, and the growing influence of David, there 'needed no ghost to come from the grave to tell them this.' Various explanations of this story have been offered. It has been attempted to resolve the whole into *imposture and collusion*. Saul, who was naturally a weak and excitable man, had become, through a long series of vexations and anxieties, absolutely 'delirious,' as Patrick observes: 'he was afraid and his heart greatly trembled,' says the sacred writer. In this state of mind, and upon the very eve of his last battle, he commissions his *own servants* to seek him a woman that had a familiar spirit, and, attended by two of them, he comes to her 'by night,' the most favorable time for imposition. He converses with her alone, his two attendants, whether his secret enemies or real friends, being absent, *somewhere*, yet, however, close at hand. Might not one of these, or some one else, have agreed with the woman to personate Samuel in another room? for it appears that Saul, though he spoke with, did not *see* the ghost (verses 13, 14): who, it should be observed, told

him nothing but what his own attendants could have told him, with the exception of those words, 'to-morrow shalt thou and thy sons be with me' (verse 19); to which, however, it is replied, that Saul's death did not occur upon the morrow, and that the word so translated is sufficiently ambiguous, for though the Hebrew phrase means 'to-morrow' in some passages, it means the future, indefinitely, in others (Exod. xiii:14, and see the margin; Josh. iv:6, 21; comp. Matt. vi:34). It is further urged, that her 'crying with a loud voice,' and her telling Saul, at the same time, that she knew him, were the well-timed arts of the sorceress, intended to magnify her pretended skill. It is, however, objected against this, or any other hypothesis of collusion, that the sacred writer not only represents the Pythoness as affirming, but also himself affirms, that she saw Samuel, and that Samuel spoke to Saul; nor does he drop the least hint that it was not the real Samuel of whom he was speaking. The same objections apply equally to the theory of ventriloquism, which has been grounded upon the word used by the Sept., *engastriunthos,* meaning *ventriloquist.* Others have given a *literal interpretation* of the story, and have maintained that Samuel actually appeared to Saul. The same view is taken in the additions to the Sept. in 1 Chron. x:13, *'and Samuel the prophet replied to him;'* and in Ecclus. xlvi:9, 20, it is said, 'and after his death Samuel prophesied, and showed the king his end,' etc. Such also is the view Josephus takes (*Antiq.* vi:14, 3, 4, where he bestows a labored eulogium upon the woman). It is, however, objected, that the actual appearance of Samuel is inconsistent with all we are taught by revelation concerning the state of the dead; involves the possibility of a spirit or soul assuming a corporeal shape, conversing audibly, etc.; and further, that it is incredible that God would submit the departed souls of his servants to be summoned back to earth, by rites either utterly futile or else deriving their efficacy from the co-operation of Satan. So Tertullian argues (*De Animâ,* cap. lvii), and many other of the ancients. Others have supposed that the woman induced Satan or some evil spirit to personate Samuel. But this theory, beside other difficulties, attributes nothing less than miraculous power to the devil; for it supposes the apparition of a spiritual and incorporeal being, and that Satan can assume the appearance of any one he pleases. Others have maintained another interpretation, that the whole account is the narrative of a miracle, *a divine representation or impression,* partly upon the senses of Saul, and partly upon those of the woman, and intended for the rebuke and punishment of Saul. It is urged that God interposed with a miracle previously to the use of any magical formulæ, as he did when the king of Moab had recourse to sorceries to overrule the mind of Balaam, so that he was compelled to bless those whom Balak wanted him to curse (Num. xxiii). Of the same nature of divine representation or vision, we think, was the reproof administered to Elijah, at Mount Horeb, when 'a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord,' and was succeeded by 'an earthquake,' etc. (1 Kings xix:11, etc.). Of the same nature, also, was the Temptation of our Lord (see the article, and other instances of divine vision not expressly specified as such, in Bishop Law's *Theory of Religion,* pp. 85, 86, London, 1820). Farmer is of opinion that the suppression of the word 'himself' (verse 14), and the introduction of the word 'when' (verse 12), are to be ascribed to the prejudices of our translators.

(4) Inaccuracies of Translation. If they do not betray a bias on their minds, these instances support the general remark of Bishop Lowth, upon the English translation, 'that in respect of the sense, and accuracy of interpretation, the improvements of which it is capable are great and numberless' (*Preliminary Dissertation to Isaiah,* ad finem). Some other *mistranslations* occur in reference to this subject. In 1 Sam. xv:23, 'rebellion is as the sin of witchcraft,' should be of 'divination.' In Deut. xviii:10, the Hebrew word does not mean 'witch,' but, being masculine, 'a sorcerer.' In Acts viii:9, the translation is exceedingly apt to mislead the mere English reader, *i. e.,* 'Simon had been pursuing magic, and perplexing (or astonishing) the people.' In Gal. iii:1, 'Foolish Galatians,' 'who hath *fascinated* you?' (For the use of the words *Baskania* and *pharmakeia* in magic among the Greeks, see Potter's *Archæologia Græca,* vol. i, ch. xviii, p. 356, etc., Lond., 1775.) It is considered by some, that the word 'witchcraft' is used metaphorically, for the allurements of pleasure (Nah. iii:4; Rev. xviii:23), and that the 'sorcerers' mentioned in ch. xxi:8, may mean sophisticators of the truth. The kindred word *pharmasso* is used by metonymy, as signifying 'to charm,' 'to persuade by flattery,' etc. (Plato, *Sympos.* sec. 17), 'to give a temper to metals' (*Odyss.* ix:393). The last named theory concerning the narrative of Samuel's appearance to Saul is maintained, with much learning and ingenuity, by Hugh Farmer (*Dissertation on Miracles,* p. 472, etc., Lond., 1771). It is adopted by Dr. Waterland (*Sermons,* vol. ii, p. 267), and Dr. Delaney in his *Life of David;* but is combated by Dr. Chandler with objections, which are, however, answered or obviated by Farmer. On the general subject see Michaelis' *Laws of Moses,* by Dr. A. Smith, London, 1814, vol. iv, pp. 83-93; Banier's *History of Mythology, lib.* iv; Winer's *Biblisches Real-Wörterbuch,* art. 'Zauberei.' J. F. D.

WITHAL (with-al'), (Gr. ἅμα, *ham'ah,* Col. iv:3) also in connection with. It denotes close relationship.

WITHDRAWN (with-drawn'), (Heb. נָדַח, *nawdakh',* Deut. xiii:13), drawn away; always transitive in A. V.

WITHS (withs), a band of pliable twigs (as of the willow or osier kind), twisted closely together while green, and used instead of ropes. The marginal reading of Judg. xvi:7 is "small cords."

WITNESS (wit'nĕss), (Heb. עֵד, *ayd,* to testify). It is intended in the present article to notice some of the leading and peculiar senses of this voluminous word. (1) It occurs first in the sense of *a person* who deposes to the occurrence of any fact, a witness of any event. Used thus it is found in Exod. xxiii:1; Lev. v:1; Num. v:13; xxxv:30 (comp. Deut. xvii:6; xix:15; Matt. xviii:16; 2 Cor. xiii:1; Prov. xiv:5; xxiv:28; Matt. xxvi:65; Acts vi:13; 1 Tim. v:19; Heb. x:28). (2) It is applied, *generally,* to a person who certifies, or is able to certify, to any fact which has come under his cognizance (Josh. xxiv:22: Is. viii:2; Luke xxiv:48; Acts i:8, 22; 1 Thess. ii:10; 1 Tim. vi:12; 2 Tim. ii:2; 1 Pet. v:1). So in allusion to those who witness the public games (Heb. xii:1). They are also applied to any one who testifies to the world what God reveals through him (Rev. xi:3). In the latter sense the Greek word is applied to our Lord (Rev. i:5; iii:14). (3) It is further used in the ecclesiastical sense of *martyr.* Both the Hebrew and Greek words are also applied to *God* (Gen. xxxi:50; 1 Sam. xii:5; Jer.

xlii:5; Rom. i:9; Phil. i:8; 1 Thess. ii:5). (4) It is applied to *inanimate things* (Gen. xxxi:52; Ps. lxxxix:37). (5) It denotes the testimony to the truth of anything *generally* (John i:7, 19; xix: 35); that of a poet (Titus i:13). (6) In Rev. i:9, it denotes *the constant profession* of Christianity, or testimony to the truth of the Gospel (comp. i:2; vi:9). (7) In 1 Tim. iii:7, *marturian kalān* means a *good character* (comp. 3 John, verse 12; Ecclus. xxxi:24; Joseph. *Antiq.* vi:10, 1). (8) In Ps. xix:7, 'The testimony of the Lord is sure,' probably signifies the *ordinances, institutions,* etc. (comp. cxix: 22, 24, etc.). The words, 'He that believeth in the Son of God hath the witness in himself' (1 John v:10), are easily understood by explaining the word *ekei, hath,* by 'receives,' or 'retains.' The Hebrew word, with marturion, occurs in the sense of *monument, evidence,* etc. (Gen. xxi:30; xxxi: 44; Deut. iv:45; xxxi:26; Josh. xxii:27; Ruth, iv:7; Matt. viii:4; Mark vi:11; Luke xxi:13; James v:3).

The supernatural means whereby the deficiency of witnesses was compensated under the theocracy have been already considered under the articles ADULTERY, TRIAL OF; URIM AND THUMMIM. For the punishment of false witness and the suppression of evidence, see PUNISHMENTS. For the forms of adjuration (2 Chron. xviii:15), see ADJURATION. Opinions differ as to what is meant by 'the faithful witness in heaven' (Ps. lxxxix:37). Some suppose it to mean the moon (comp. Ps. lxxii:5, 7; Jer. xxxi:35, 36; xxxiii:20, 21; Ecclus. xliii: 6); others, the rainbow (Gen. ix:12-17).

The witness or *testimony itself* borne to any fact is expressed by *marturia; testimonium.* They are used of *judicial* testimony (Prov. xxv:18; Mark xiv:56, 59). J. F. D.

WITNESS OF THE SPIRIT.

The Holy Spirit was promised to the disciples as "the Comforter," which is more fully explained by St. Paul by the phrase "the Spirit of adoption;" so that it is through him that we receive a direct inward testimony to our personal forgiveness and acceptance through Christ, and are filled with peace and consolation. John Wesley thus treats of this important doctrine:

"But what is the witness of the Spirit? The original word, *marturia,* may be rendered either, as it is in several places, *the witness,* or, less ambiguously, *the testimony or the record:* so it is rendered in our translation: 'This is the record,' the testimony, the sum of what God testifies in all the inspired writings, 'that God hath given unto us eternal life, and this life is in his Son' (1 John v:11). The testimony now under consideration is given by the Spirit of God to and with our spirit. He is the person testifying. What he testifies to us is, 'that we are the children of God.' The immediate result of this testimony is, 'the fruit of the Spirit; namely, 'love, joy, peace, long-suffering, gentleness, goodness.' And without these, the testimony itself cannot continue. For it is inevitably destroyed, not only by the commission of any outward sin, or the omission of known duty, but by giving way to any inward sin; in a word, by whatever grieves the Holy Spirit of God."

John Calvin, on Romans viii:16, says: "St. Paul means that the Spirit of God gives such a testimony to us, that he being our guide and teacher, our spirit concludes our adoption of God to be certain. For our own mind, of itself, independent of the preceding testimony of the Spirit [*nisi præunte Spiritûs testimonio*] could not produce this persuasion in us. For while the Spirit witnesses that we are the sons of God, he at the same time inspires this confidence into our minds, that we are bold to call God our Father." The witness of our own spirit must be distinguished from the witness of the Holy Spirit. On this point Mr. Wesley says: "The apostle states that 'Ye have received, not the spirit of bondage, but the Spirit of adoption, whereby we cry, Abba, Father.' It follows, 'The Spirit itself beareth witness with our spirit that we are the children of God.' This is further explained by the parallel text (Gal. iv: 6): 'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.' Is not this something immediate and direct, not the result of reflection or argumentation? Does not this Spirit cry, 'Abba, Father,' in our hearts the moment it is given? antecedently to any reflection upon our sincerity, yea, to any reasoning whatsoever? And is not this the plain, natural sense of the words, which strikes any one as soon as he hears them? All these texts, then, in their most obvious meaning, describe a direct testimony of the Spirit. That the testimony of the Spirit of God must, in the very nature of things, be antecedent to the testimony of our own spirit, may appear from this single consideration: We must be holy in heart and life before we can be conscious that we are so. But we must love God before we can be holy at all, this being the root of all holiness. Now, we cannot love God till we know he loves us: 'We love him, because he first loved us.' And we cannot know his love to us till his Spirit witnesses it to our spirit. Since, therefore, the testimony of his Spirit must precede the love of God and all holiness, of consequence it must precede our consciousness thereof."

"This direct and distinct witness of the Spirit is frequently merged into and confused with the witness of our own spirit, as notably by Dr. Chalmers (*Lectures on Rom.,* p. 202), where he reduces the work of the Spirit to the graving 'upon us the lineaments of a living epistle of Jesus Christ, and tells us in the epistle of a written revelation what these lineaments are.' But this is in opposition to a fair exegesis of Rom. viii:16, where the idea of two joint yet distinct testimonies appear." (A. McCurdy, Barnes, *Bib. Dict.*).

WITTINGLY (wĭt'tĭng-lў), (Heb. שָׂכַל, *saw-kal'*, Gen. xlviii:14), knowingly, understandingly.

WITTY (wĭt'tў), (Heb. מְזִמָּה, *mez-im-maw'*, Prov. viii:12). The word originally meant not a humorous or particularly bright expression, but skill, ingenuity, cunning.

WIZARD (wĭz'ērd). See DIVINATION.

WOE WORTH (wō wûrth), (Heb. הָהּ, *haw*), an expression of despair, (Ezek. xxx:2), equivalent to "woe be," *i.e.,* to the day of which the prophet speaks. *Worth,* from the Anglo-Saxon, means "to be" or "become," like *werden* in German.

WOLF (wulf), (Heb. זְאֵב, *zeh-abe'*; Arab. *zeeb*; Coptic, *ounch*), a fierce carnivorous animal, very nearly allied to the dog, and so well known in the West as to require no particular description, excepting as regards the identity of the species in Palestine, which although often asserted, is by no means established; for no professed zoölogist has obtained the animal in Syria, while other travelers only pretend to have seen it. Unquestionably a true wolf, or a wild canine with very similar manners, was not infrequent in that country during the earlier ages of the world, and even down to the commencement of our era. The prophets, as well as the Messiah, allude to it in explicit language. At this day the true wolf is still abundant in Asia

Minor, as well as in the gorges of Cilicia, and from the traveling disposition of the species, wolves may be expected to reside in the forests of Libanus; but there is no satisfactory evidence that this is at present the case. It may be, as there are no forests to the south of Libanus, that these ravenous beasts, who never willingly range at a distance from cover, have forsaken the more open country.

Figurative. (1) The Chaldeans and the Jewish rulers are likened to *evening wolves,* to mark their insatiable avarice, and readiness to destroy every one that comes in the way (Jer. v:6; Hab. i:8; Zeph. iii:3). (2) The tribe of Benjamin *ravened as a wolf;* their warriors were fierce; twice twenty-five thousand of them put about three hundred and sixty thousand of the other tribes to flight near Gibeah, and the remnant of them seized the young women of Shiloh (Judg. xx and xxi). (3) Isaiah (xi:6; lxv:25) foretells the peaceful reign of the Messiah under the metaphor of a *wolf dwelling with a lamb.* (4) Cruel persecutors are compared with wolves (Matt. x:16; Acts xx:29).

False teachers are *wolves* (Matt. vii:15). The devil is a *wolf* (John x:12).

WOMAN (wo͝om′an), (Heb. אִשָּׁה, *ish-shaw′*), is the feminine of אִישׁ, *ish,* as among the ancient Romans *vira* (found still in *virago*) from *vir;* like our own term woman, the Hebrew is used of married and unmarried females.

The derivation of the word thus shows that according to the conception of the ancient Israelites woman was man in a modified form—one of the same race, the same genus, as man; a kind of female man. How slightly modified that form is, how little in original structure woman differs from man, physiology has made abundantly clear.

(1) Unity with Man. Different in make as man and woman are, they differ still more in character; and yet the great features of their hearts and minds so closely resemble each other that it requires no depth of vision to see that these twain are one. This most important fact is characteristically set forth in the Bible in the account given of the formation of woman out of one of Adam's ribs (Gen. ii:21-24). Those who have been pleased to make free with this simple narrative, may well be required to show how a rude age could more effectually have been taught the essential unity of man and woman—a unity of nature which demands, and is perfected only in, a unity of soul. The conception of the biblical writer goes beyond even this, but does not extend farther than science and experience unite to justify. There was solid reason why it was not good for Adam 'to be alone.' Without a helpmeet he would have been an imperfect being. The genus homo consists of man and woman. Both are necessary to the idea of man. The one supplements the qualities of the other. They are not two, but one flesh, and as one body so one soul.

The entire aim, then, of the narrative in Genesis was, by setting forth certain great physical facts, to show the essential unity of man and woman, yet the dependence of the latter on the former; and so to encourage and foster the tenderest and most considerate love between the two, founded on the peculiar qualities of each—pre-eminence, strength, intellectual power, and wisdom on the one side; reliance, softness, grace, and beauty on the other—and at the same time to teach that the one set of excellencies lose all their worth unless existing in the possession of the other.

(2) The Jewish Religion and Woman. It will at once be seen that under the influence of a religion at the bottom of which lay those ideas concerning the relations of the sexes one to another, slavery on the part of the woman was impossible. This fact is the more noticeable and it speaks the more loudly in favor of the divine origin of the religion of the Bible, because the East has in all times, down to the present day, kept woman everywhere, save in those places in which Judaism and Christianity have prevailed, in a state of low, even if in some cases gilded, bondage, making her the mere toy, plaything and instrument of man.

The singular beauty of the Hebrew women and the natural warmth of their affections have conspired to throw gems of domestic loveliness over the pages of the Bible. In no history can there be found an equal number of charming female portraits. From Hagar down to Mary and Martha, the Bible presents pictures of womanly beauty that are unsurpassed and rarely paralleled. But we should very imperfectly represent in these general remarks the formative influence of the female character as seen in the Bible, did not we refer these amiable traits of character to the original conceptions of which we have spoken, and to the pure and lofty religious ideas which the Biblical books in general present. If woman there appears as the companion and friend of man, she owes her elevation in the main to the religion of Moses and to that of Jesus. The first system—as a preparatory one—did not and could not complete the emancipation of woman.

Jewish Young Lady in Full Dress.

(3) Christianity and Woman. There was, however, needed the finishing touch which the Great Teacher put to the Mosaic view of the relations between the sexes. Recognizing the fundamental truths which were as old as the creation of man, Jesus proceeded to restrain the much-abused facility of divorce, leaving only one cause why the marriage-bond should be broken, and at the same time teaching that as the origin of wedlock was divine, so its severance ought not to be the work of man. Still further—bringing to bear on the domestic ties his own doctrine of immortality, he made the bond coexistent with the undying soul, only teaching that the connection would be re-

fined with the refinement of our affections and our liberation from these tenements of clay in which we now dwell (Matt. v:32; xix:3, *sq.*; xxii:24, *sq.*). With views so elevated as these, and with affections of the tenderest benignity, the Savior may well have won the warm and gentle hearts of Jewish women. Accordingly, the purest and richest human light that lies on the pages of the New Testament comes from the band of high-minded, faithful, and affectionate women who are found in connection with Christ from his cradle to his cross, his tomb, and his resurrection. These ennobling influences have operated on society with equal benefit and power. From the days of Paul's efficient feminine coworkers and St. John's "elect lady," woman in Christian lands has steadily advanced in the higher life of pure and lofty aims and of noble achievement. So truly has she become "an help fitting for man" that she stands bravely by his side in all God's work in the world, whether it be among the poor, the sorrowing and the fallen of the home land, or spreading the blessed gospel in far distant countries. Indeed, in our day scarcely any reform or philanthropical undertaking is planned or carried out without the inspiration and co-operation of woman. America has her Harriet Beecher Stowe, her Frances Willard, her Clara Barton; England, her Florence Nightingale and her Lady Henry Somerset. Even from the circles of great wealth and fashion, many noble women like Helen Gould are stepping forth to devote their time and money to philanthropy. Besides all these world-famed leaders of thought and action, there are thousands of lesser lights, humble, faithful workers, who, as deaconesses in the church, as nurses in the hospitals, as teachers in the schools and—last, but highest of all—as mothers in the home, are advancing the kingdom of Christ and upholding truth, purity, temperance and justice. J. R. B.

(4) Freedom and Employments. Women appear to have enjoyed considerably more freedom among the Jews than is now allowed them in western Asia, although in other respects their condition and employments seem to have been not dissimilar. The employments of the women were very various, and sufficiently engrossing. In the earlier, or patriarchal state of society, the daughters of men of substance tended their fathers' flocks (Gen. xxix:9; Exod. ii:16). In ordinary circumstances, the first labor of the day was to grind corn and bake bread, as already noticed. The other cares of the family occupied the rest of the day. The women of the peasantry and of the poor consumed much time in collecting fuel, and in going to the wells for water. The wells were usually outside the towns, and the labor of drawing water from them was by no means confined to poor women. This was usually, but not always, the labor of the evening; and the water was carried in earthen vessels borne upon the shoulder (Gen. xxiv:15-20; John iv:7, 28). Working with the needle also occupied much of their time, as it would seem that not only their own clothes but those of the men were made by the women. Some of the needlework was very fine, and much valued (Exod. xxvi:36; xxviii:39; Judg. v:30; Ps. xlv:14). The women appear to have spun the yarn for all the cloth that was in use (Exod. xxxv:25; Prov. xxxi:19); and much of the weaving seems also to have been executed by them (Judg. xvi:13, 14; Prov. xxxi:22). The tapestries, for bed-coverings, mentioned in the last-cited text, were probably produced in the loom, and appear to have been much valued (Prov. vii:16).

(5) Dress. We have no certain information regarding the dress of the women among the poorer classes; but it was probably coarse and simple, and not materially different from that which we now see among the Bedouin women, and the female peasantry of Syria. This consists of drawers, and a long and loose gown of coarse blue linen, with some ornamental bordering wrought with the needle, in another color, about the neck and bosom. The head is covered with a kind of tur-

Jewish Matron in Full Dress.

ban, connected with which, behind, is a veil, which covers the neck, back, and bosom (see VEIL). We may presume, with still greater certainty, that women of superior condition wore, over their inner dress, a frock or tunic like that of the men, but more closely fitting the person, with a girdle formed by an unfolded kerchief. Their headdress was a kind of turban, with different sorts of veils and wrappers used under various circum-

Nose Jewels.

stances. The hair was worn long, and, as now, was braided into numerous tresses, with trinkets and ribands (1 Cor. xi:15; 1 Tim. ii:9; 1 Pet. iii:3). With the headdress the principal ornaments appear to have been connected, such as a jewel for the forehead, and rows of pearls (Cant. i:10; Ezek. xvi:12). Earrings were also worn (Is. iii:20; Ezek. xvi:12), as well as a nose jewel, consisting, no doubt, as now, either of a

ring inserted in the cartilage of the nose, or an ornament like a button attached to it. The nose-jewel was of gold or silver, and sometimes set with jewels (Gen. xxiv:47; Is. iii:21). Bracelets were also generally worn (Is. iii:19; Ezek. xvi:11), and anklets, which, as now, were probably more like fetters than ornaments (Is. iii:16, 20). The Jewish women possessed the art of staining their eyelids black, for effect and expression (2 Kings ix:30; Jer. iv:30; Ezek. xxiii:40); and it is more than probable that they had the present practice of staining the nails, and the palms of their hands and soles of their feet, of an iron-rust color, by means of a paste made from the plant called *henna* (*Lawsonia inermis*). This plant appears to be mentioned in Cant. i:14, and its present use is probably referred to in Deut. xxi:12.

The customs concerning marriage, and the circumstances which the relation of wife and mother involved, have been described in the article MARRIAGE.

(6) The Family. The Israelites eagerly desired children, and especially sons. Hence the messenger who first brought to the father the news that a son was born was was well rewarded (Job iii:3; Jer. xx:15). The event was celebrated with music; and the father, when the child was presented to him, pressed it to his bosom, by which act he was understood to acknowledge it as his own. On the eighth day from the birth the child was circumcised (Gen. xvii:10); at which time also a name was given to it (Luke i:59). The firstborn son was highly esteemed, and had many distinguishing privileges. He had a double portion of the estate (Deut. xxi:17); he exercised a sort of parental authority over his younger brothers (Gen. xxv:23, etc.; xxvii:29; Exod. xii:29; 2 Chron. xxi:3); and before the institution of the Levitical priesthood he acted as the priest of the family (Num. iii:12, 13; viii:18). The patriarchs exercised the power of taking these privileges from the firstborn, and giving them to any other son, or of distributing them among different sons; but this practice was overruled by the Mosaical law (Deut. xxi:15-17).

(7) Relations of Mother and Child. The child continued about three years at the breast of the mother, and a great festival was given at the weaning (Gen. xxi:8; 1 Sam. i:22-24). He remained two years longer in charge of the women; after which he was taken under the especial care of the father, with a view to his proper training (Deut. vi:20-25; xi:19). It appears that those who wished for their sons better instruction than they were themselves able or willing to give, employed a private teacher, or else sent them to a priest or Levite, who had perhaps several others under his care. The principal object was that they should be well acquainted with the law of Moses; and reading and writing were taught in subservience to this leading object.

The authority of a father was very great among the Israelites, and extended not only to his sons, but to his grandsons—indeed to all who were descended from him. His power had no recognized limit, and even if he put his son or grandson to death, there was, at first, no law by which he could be brought to account (Gen. xxi:14; xxxviii:24). But Moses circumscribed this power by ordering that when a father judged his son worthy of death, he should bring him before the public tribunals. If, however, he had struck or cursed his father or mother, or was refractory or disobedient, he was still liable to capital punishment (Exod. xxi:15, 17; Lev. xx:9; Deut. xxi:18-21).

WOOL (wool). See SHEEP.

WORKFELLOW (wûrk'fĕl'lō), (Gr. *συνεργός, soon-er-gos'*, Rom. xvi:21), a fellow-workman, as our modern term, coadjutor.

WORLD, END OF THE (Gr. *συντέλεια αἰνών, soon-tel'i-ah ah-ee-nohn'*). The end of the world is referred to several times by our Lord, as recorded in Matt. xiii:39, 40, 49; xxiv:3; xxxiii:20. The meaning of the words so translated is more or less obscure. By many it is claimed that the word *ah-ee-nohn'* should be translated *age*, instead of *world*, and that there is reference only to the end of that era or of the Jewish dispensation. It is, however, generally acknowledged that at least a part of the reply of Jesus to the disciples (Matt. xxiv) refers to a later event than the end of Jewish dominion by the destruction of Jerusalem, to which his prophecy clearly alludes. This later event can be none other than the second advent of the Lord Jesus Christ and the *end* of sinful conditions then and now prevalent upon the earth.

End of the world, day of judgment, and second coming of Christ are referred to co-ordinately in the New Testament. Many believe that the second coming of Christ will be immediately followed by the end of the world and the commencement of the last judgment. By the end of the world is meant the termination of earthly conditions as they now obtain, and the fulfillment of the prophecy of John (Rev. x:1-6) closing with the declaration of the angel 'that time should be no longer.' The chief importance of this event lies neither in the theological nor philosophical theories concerning it, nor in the scientific facts affecting the physical phenomena which may produce or attend the consummation of human affairs, but rather in the final disposition of individuals and of the race. Still it is a fact which should be unchallenged that the Scriptures foretell a great conflagration which is to destroy or purify the earth. It is called 'the great and dreadful day of the Lord' (Mal. iv). The words of the Apostle (2 Pet. iii:10-12) are unmistakable, and any attempt to explain them figuratively must prove fruitless, for he places the event in distinct antithesis with the literal destruction of the world by water. In the same connection he also foretells the coming of unbelievers who should say, 'Where is the promise of his coming?' and then proceed to argue, even as many do now, that the course of nature has been regular from the Creation, and it will ever continue so, dependent upon well-known and unchanging laws. Paul refers to the suddenness with which it shall come (1 Thess. v:3), and warns against unpreparedness.

Since the general judgment is the great event related to the end of the world which commands the attention of every one, it demands specific treatment here as follows: (a) God has determined a definite time in which this event shall take place (Acts xvii:31); (b) it will follow the coming of Christ in the glory of his Father (Matt. xvi:27); (c) every man will be rewarded according to his own works (Matt. xvi:27; Rom. ii:6); (d) Christ himself will be the Judge (Matt. xxv:31); (e) all men shall stand in the judgment before him (Rom. xiv:10; Matt. xxv:32); (f) it will be a time of distinct and final separation of the good from the evil (Matt. xxv:32-46). Scripture statements concerning the Judgment abound, but some of the most specific have been cited. The person who is justified before God need fear no ill from either the Judgment or the end of the world. To the evil doer the very thought should bring consternation leading to repentance. The exaltation of Christ, who is our Redeemer, by

whom our souls have been ransomed from eternal misery, must be to every loyal disciple of his an event of transcendent joy. Then, too, it will be the time of full, perfect, and eternal reunion with our loved friends and the entrance into our final reward. It is wise to make due preparation for the last accounting which all must make (1 Pet. iv:17, 18).

WORM (wûrm). The only worms alluded to in Scripture are the *larvæ of insects*, as סָס, *sawce* (Is. li:8), the *grub of the moth;* רִמָּה, *rim-maw'*, *maggots* bred in decaying *vegetable* and *animal* substances (Exod. xvi:24; Job vii:5, etc.), and *tôlă'im*, also *maggots* similar to the last. *Tôlă'* and *tôlă'ath*, from the same root, refer to the *cochineal insect*. *Earthworms* are not mentioned in the Bible. The *worms* which devoured Herod (Acts xii:23) were probably also *maggots*, bred in a wound or sore. (Barnes, *Bib. Dict.*)

WORMWOOD (wûrm'wo͝od), (Heb. לַעֲנָה, *lah-an-aw'*). At least five species of this plant (*Artemisia*) are found in the Holy Land, and are distinguished for intense bitterness. Hence this word is often joined with or used in the same sense as "gall" and "hemlock," to denote what is offensive and nauseous (Deut. xxix:18; Prov. v:4; Amos v:7; vi:12). To be obliged to use it as food expresses the extreme of suffering (Jer. ix:15; xxiii:15; Lam. iii:15, 19).

Figurative. (Gr. ἄψινθος, *ap'sin-thos*, a type of *bitterness* or *calamity*.)

WORMWOOD, STAR OF (wûrm'wo͝od, stär ŏv), (Rev. viii:11), the Apocalyptic appellation for the national demon of Egypt, set forth in the vision of Patmos as a luminous *idol* presiding over 'the third part of the waters.' The vocation of this star was to destroy by *poison*, not by fire, sword, or famine.

Figurative. St. John seems to employ this symbol of Egyptian poison and bitterness as the prototype of a great Anti-Christian Power, which would poison and embitter the pure waters of Christian life and doctrine, converting them into 'wormwood,' *mitzraim* being a figure of apostasy and rebellion. F. R. L.

WORSHIP (wûr'shĭp). The translation in the A. V. of the following Hebrew and Greek words: *Shaw-khaw'* (Heb. שָׁחָה, to *bowdown*); *seg-eed'* (Heb. סָגִיד, to *fall down*); *aw-tsab'* (Heb. עָצַב, to *carve, labor*); *pros-koo-neh'o* (Gr. προσκυνέω), properly to *kiss the hand to* (*toward*); *seb'om-ahee* (Gr. σέβομαι), to *revere* a deity.

1. Worship may thus be respect shown to a person (Luke xiv:10; R. V. glory).

2. Worship of God is an act of religion, which consists in paying a due respect, veneration and homage to the Deity, from a sense of his greatness, of benefits already received and under a certain expectation of reward (Matt. xiv:33; xv:25; Rev. xiv:7); man is forbidden to worship anyone but God (Exod. xxxiv:14; Matt. iv:10; Acts x:25, *sq.*; Rev. xix:10). (See CHURCH.)

3. In the New Testament worship often means homage, reverence (Matt. xv:9; Mark vii:7; Acts xviii:13; xix:27).

4. Proselytes of the gate are called "men that worship God" (σεβομένη τὸν Θεόν, Acts xvi:14; xviii:7), or simply "devout persons" (τοῖς σεβομένοις, Acts xvii:17).

5. *Eth-el-oth-race-ki'ah* (ἐθελοθρησκεία, *voluntary worship*), *i. e.*, worship which one devises and prescribes for himself, contrary to the contents and nature of the faith which ought to be directed to Christ; said of the misdirected zeal and practices of ascetics (Col. ii:23). (Barnes, *Bib. Dict.*)

WORSHIPER (wûr'ship-ēr), in Acts xix:35, should be "temple keeper," a term applied to cities devoted to the worship of some special idol, as Ephesus was to that of Diana.

WORTHY (Gr. ἄξιος, *ax'ee-os*, Luke xii:48), suitable, meritorious, deserving.

WORTHIES (wûr'thĭz), (Heb. אַדִּיר, *ad-deer'*, large), *i. e.* men of power (Nah. ii:5).

WOT, WOTTETH (wŏt, wŏt'ĕth), (Heb. יָדַע, *yaw-dah'*), indicative present of the old verb "to wit" *i. e.* "to know" (Gen. xxxix:8).

WOULD (wo͝od), (Heb. אַחְלַי, *akh-al-ah'ee*), an exclamation, as "Would God!" "Would to God!" "O, if God would grant!" "I wish to God!" (Exod. xvi:3).

WRATHS (räths), (Gr. θυμός, *thoo-mos'*, passion). In the list of probable evils to be shunned (2 Cor. xii:20) is "wraths." *Thoo-mos'* and *or-gay'* (Gr. ὀργή) are often in juxtaposition in the New Testament (Rom. ii:8; Eph. iv:31; Col. iii:8; Rev. xix:15).

It would appear that *thoo-mos'* is the more turbulent commotion, the "boiling agitation of the feelings, either presently to subside and disappear, or else to settle down into *or-gay'*, wherein is more of an abiding and settled habit of the mind (*'ira inveterata'*), with the purpose of revenge" (Trench, i, pp. 178, 179).

WREST (Heb. נָטָה, *naw-taw'*, Exod. xxiii:2), to pervert, to twist, to turn by force to a wrong sense or purpose; so words are *wrested* (2 Pet. iii:16; Ps. lvi:5). Judgment is *wrested* when unjust sentences are given for or against men (Exod. xxiii:6).

WRESTLING (rĕst'lĭng). See GAMES.

WRINKLE (rĭn'k'l), (Heb. קֶמֶט, *kaw-mat'*), a blemish of the person, or a sign of approaching age (Job xvi:8). St. Paul speaks figuratively (Eph. v:27) of the Church as a bride "not having a spot or wrinkle" (Gr. ῥυτίς, *hroo-tece'*). It denotes the continued youth and attractiveness of the Church.

WRITING (rīt'ĭng), (Heb. כָּתַב, *kaw-thab'*, to grave; סָפַר, *saw-far'*, to inscribe; מִכְתָּב, *mik-tawb'*, characters in writing; Gr. γράφω, *graf'o*, to grave).

After the gift of language (which was indispensable to rational creatures), it would seem that *writing* was the most highly beneficial and important boon which could be conferred on men possessed of intellect and understanding, who from their circumstances must divide and spread over the whole earth, and yet be forced from various necessities to maintain intercourse with each other. Even in the first ages of the world writing was requisite not only to preserve unimpaired the knowledge of God, but to transmit and receive accurate intelligence from the scattered communities, and to convey to posterity events which were destined to act upon all time.

(1) Antiquity. It is evident from the allusions made to the subject in the sacred Scriptures that the knowledge of writing was possessed by the human family at a very early period. In the fifth chapter of Genesis it is said, 'This is the *book* of generations.' If there had been merely a traditionary recollection of 'the generations of Adam,' preserved only by transmission from one memory

to another for more than a thousand years, the term *book* would have been most inapplicable, and could not have been used in the book of Job, which is considered by some to be the most ancient written document extant (chap. xix:23, 24), it is said, 'Oh, that my words were now written, Oh, that they were printed in a *book!* that they were graven with an iron *pen!*' Also Job xxxi:35, 'mine adversary had *written* a book.' Such expressions could not have been used, and would have had no meaning, if the art of writing had been unknown; nor could there have been such terms as *book* and *pen* if the things themselves had not existed.

Before the law was given by God to Moses, he had been commanded to write the important transactions which occurred during the progress of the Israelites from Egypt to Canaan; for in Exod. xvii:14, it is recorded, 'And the Lord said unto Moses, write this for a memorial in a book.' An account of the discomfiture of the Amalekites is the first thing said to have been written by Moses. This battle was fought ere the people left Rephidim (Exod. xvii:13), from whence they departed into the wilderness of Sinai (Exod. xix:2); and, therefore, that writing was drawn up before the events on the mount took place. The law was 'written by the finger of God' (Exod. xxxi:18), B.C. 1491, and since that time there is no question as to the existence of the art of writing. The commandments were written on two tables of stone (Exod. xxxiv:1); but immediately afterwards, when Moses was interceding with God for the sinning idolaters, he says, 'Blot me out of thy book which thou hast written' (Exod. xxxii:32). If writing in alphabetical characters had been seen by Moses for the first time on the 'tables of stone,' he could not from these have had the faintest conception of a *book*, which is a thing composed of leaves or rolls, and of which the stones or slates could have given him no idea.

Forty years after the law was written the Israelites took possession of the land of Canaan, where the 'cities were walled and very great' (Num. xiii:28). Amongst other places which were conquered was one called by them Debir, but whose original name was Kirjath-sepher, or the City of Books, or Kirjath-sannah, the City of Letters (Josh. xv:49; Judg. i:11). The Canaanites could not have gained their knowledge of letters or of books from the Hebrews, with whom they were entirely unacquainted or at war, and must, therefore, have derived them from other sources. The Canaanites being the descendants of Canaan, a son of Ham, had probably preserved and cultivated the same arts and sciences which Misraim, another son of Ham, carried into Egypt (Gen. x:6).

'The Book of Jasher' (Josh. x:13), is mentioned by Joshua, but whether as a chronicle of the past or present is uncertain.

(2) Books. Books and writing must have been familiar to Moses, 'who was learned in all the wisdom of the Egyptians' (Acts vii:22), for at the time of his birth that people had arrived at a high pitch of civilization; and now that the mysterious hieroglyphics can be deciphered, it has been found that from the earliest era Egypt possessed a knowledge of writing, and that many of the inscriptions were written before the Exodus of the Hebrews.

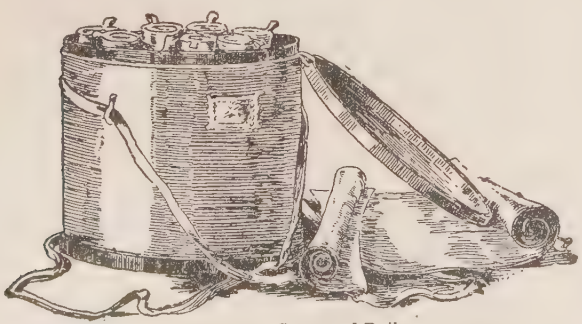
(3) Letters. Letters are generally allowed to have been introduced into Europe from Phœnicia, and to have been brought from thence by Cadmus into Greece, about fifteen centuries before Christ, which time coincides with the eighteenth Egyptian dynasty; but while none may deny such to have been the origin of European alphabetical characters, it does not prove the Phœnicians to have been the inventors of writing. That people occupied Phœnicia in very early times after the Deluge, and if the patriarch and his sons possessed the knowledge of letters, their posterity would doubtless preserve the remembrance and practice of such an invaluable bequest, which would be conveyed by their colonists into Greece and Africa. In the New World it was found that the Peruvians had no system of writing, while the Mexicans had made great advances in hieroglyphical paintings. The Aztecs, who preceded the Mexicans, had attained much proficiency in the art, such as was adequate to the wants of a people in an imperfect state of civilization.

(4) Writing Materials. Various have been the materials and implements used for writing. As was before observed, paper is now in existence made from the papyrus which was fabricated 2,000 years B. C. Moses hewed out of the rock two tables of *stone* on which the Commandments were written (Exod. xxxiv:1). After that time the Jews used rolls of *skins* for their sacred writings. They also engraved writing upon gems or gold plates (Exod. xxxix:30).

Before the discovery of paper the Chinese wrote upon thin boards with a sharp tool. Reeds and canes are still used as writing implements among the Tartars; and the Persians and other Orientals write for temporary purposes on leaves, or smooth sand, or the bark of trees. The Arabs in ancient times wrote their poetry upon the shoulder blades of sheep.

The Greeks occasionally engraved their laws on tables of brass. Even before the days of Homer table books were used, made of wood, cut in thin slices, which were painted and polished, and the pen was an iron instrument called a style. In later times these surfaces were waxed over, that the writing might be obliterated for further use. Table books were not discontinued till the fourteenth century of the Christian era.

At length the superior preparations of paper, parchment, and vellum became general, and superseded other materials in many, and all entirely civilized, nations.



Parchment, Case, and Rolls.

Y

YANSHUPH (yăn'shŭf), (Heb. יַנְשׁוּף, *yan-shoof'*, twilight, Lev. xi:18.; Deut. xiv:16, Is. xxxiv:11).

In the Septuagint and Vulgate it is translated 'Ibis,' but in our version 'Owl;' which last Bochart supports, deriving the name from נֵשֶׁף, *nesheph*, 'twilight.' (See OWL.) Bochart and others, who refer the name to a species of owl, appear to disregard two other names ascribed to owls in the 16th verse of the same chapter of Leviticus. If, therefore, an owl was here again intended, it would have been placed in the former verse, or near to it. In this difficulty, considering that the Seventy were not entirely without some grounds for referring the Hebrew Yanshuph to a wader; that the older commentators took it for a species of ardea; and that the root of the name may refer to twilight, indicating a crepuscular bird; we are inclined to select the night heron, as the only one that unites these several qualities. It is a bird smaller than the common heron, distinguished by two or three white plumes hanging out of the black-capped nape of the male. In habit it is partially nocturnal. The Arabian Abou-onk, if not the identical, is a close congener of the species, found in every portion of the temperate and warmer climates of the earth: it is an inhabitant of Syria, and altogether is free from the principal objections made to the ibis and the owl. The Linnæan single *Ardea nycticorax* is now typical of a genus of that name, and includes several species of night herons. They fly abroad at dusk, frequent the seashore, marshes and rivers, feeding on mollusca, crustacea, and worms, and have a cry of a most disagreeable nature. This bird has been confounded with the night hawk, which is a goatsucker (caprimulgus), not a hawk. C. H. S.

YARN (yärn), (Heb. מִקְוֶה, *mik-vay'*), a term found 1 Kings x:28; 2 Chron. i:16, and translated "drove" or "troop" in the R. V.

"And the king's merchants received them in droves, each drove at a price." This comes from considering the Hebrew term as meaning *company* or *troop*. The translators of the LXX and Vulgate have regarded the Hebrew word *mikvay* as the name of a place. According to this the translation would be, "And as for the going out of horses from Egypt and Koa," etc.

YEAR (yĕr), (Heb. שָׁנָה, *shaw-naw'*).

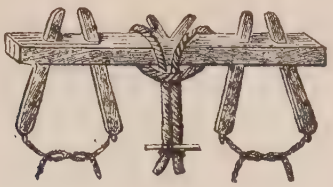
Divisions. The Hebrew year consisted of twelve unequal months, which, previously to the Exile, were lunar, as may be seen from the Hebrew names of the moon, which signify respectively a month (so with us moon from month, German *mond*); though Credner, relying too much on hypothesis, especially on the assumption of the late origin of the Pentateuch, has endeavored to show that, until the eighth century before Christ, the Israelites reckoned by solar years. The twelve solar months made up only 354 days, constituting a year too short by no fewer than eleven days. This deficiency would have soon inverted the year, and could not have existed even for a short period of time without occasioning derangements and serious inconvenience to the Hebrews, whose year was so full of festivals. At an early day then we may well believe a remedy was provided for this evil. The course which the ancients pursued is unknown, but Ideler (*Chronol.* i. 490) may be consulted for an ingenious conjecture on the subject. The later Jews intercalated a month every two, or every three years, taking care, however, to avoid making the seventh an intercalated year. The supplementary month was added at the termination of the sacred year, the twelfth month (February and March), and as this month bore the name of Adar, so the interposed month was called Veadar, or Adar the Second. The year, as appears from the ordinary reckoning of the months (Lev. xxiii:34; xxv:9; Num. ix:11; 2 Kings xxv:8; Jer. xxxix:2; comp. 1 Macc. iv:52, x:21), began with the month Nisan (Esth. iii:7), agreeably to an express direction given by Moses (Exod. xii:2; Num. ix:1). This commencement is generally thought to be that of merely the ecclesiastical year; and most Jewish, and many Christian authorities, hold that the civil year originally began, as now, with the month Tisri. (See TIME.)

YOKE (yōk), (Heb. עֹל, *ole*, or *mo-taw'*, מוֹטָה, Is. lviii:6, 9; Jer. xxvii:2; xxviii:10, 12, 13; Ezek. xxx:18), the bars of the yoke; *Tseh'med* (Heb. צֶמֶד, yoke of oxen). The Greek words are *dzoo-gos'* (ζυγός, yoke), which has the usual meaning of yoke; and *dzyoo'gos* (ζεῦγος, Luke xiv:19), meaning two draught cattle (horses, mules, or oxen) yoked together.

The yoke was much lighter than ours, and probably much larger, so that the cattle stood farther apart and the plow could more easily be made to avoid obstructions. It was simply a stick laid upon the necks of the cattle, to which it was held by thongs instead of wooden bows, and in a similar manner it was attached to the plow beam. In modern Syria wooden pins are sometimes used instead of thongs, the lower ends of which are held by a parallel stick *under* the necks of the oxen.

Figurative. (1) The law of God is called a *yoke*, which galls the unregenerate man as it binds him to his duty: but as received in Christ, it is easy to be borne, for the disciple receives strength from Jesus: men with pleasure and comfort obey it; and it is much easier than the service of sin, the slavery of the broken covenant, or the bondage of the ceremonial law, which is called a *yoke*, or *yoke of bondage*, as the service required by it was carnal and burdensome (Matt. xi:29, 30; Gal. v:1). (2) Bondage or slavery is called a *yoke;* in it men are obliged to suffer and labor in a most debased manner (Lev. xxvi:13; Is. ix:4, and x:27); (3) and a *yoke of iron*, to express its hard and painful influence (Deut. xxviii:48). (4) Affliction, whether penal or correctory, is called a *yoke;* it distresses men's persons, circumstances, and spirit; and it is the *yoke of transgressions*, because inflicted on their account (Lam. iii:27, and i:14). (5) Marriage is called a *yoke*, as persons therein joined are bound to serve God, and assist one another; and they are *unequally yoked* when they are different in their religion, and are much so in their tempers and circum-

stances (2 Cor. vi:14). (6) Paul calls his fellow preachers his *true yokefellows,* as they labored in the same service of Christ as he did (Phil. iv:3).



Yoke in Use in Palestine.

YOKEFELLOW (yōk-fĕl'lō'), a co-laborer (1 Cor. vii:8; Phil. iv:3). See YOKE.

YSOP or HYSSOP (ĭ-sŭp ôr hĭs'sŭp).

From the passages in which *esobh* and *hyssop* are mentioned in the Old and New Testaments, and which are enumerated in the article HYSSOP, the author infers that any plant answering to all that was required should, in the first place, be found in every one of the places and situations where it is mentioned as existing in Scripture. Thus it should be found in Lower Egypt (Exod. xii:22); in the desert of Sinai (Lev. xiv:4, 6, and 52; Num. xix:6, 18); in the neighborhood of Jerusalem (John xix:29); secondly, that it should be a plant growing on walls or rocky situations (1 Kings iv:33); and, finally, that it should be possessed of some cleansing properties (Ps. li:7); though it is probable that in this passage it is used in a figurative sense. It should also be large enough to yield a stick, and it ought, moreover, to have a name in the Arabic or cognate languages similar to the Hebrew name.

These requirements are met by the *caper plant,* which has an Arabic name, *asuf,* similar to the Hebrew *esob* or *esof,* as it is found in Lower Egypt, in the deserts of Sinai, and in New Jerusalem; as it grows upon rocks and walls, was always supposed to be possessed of cleansing qualities, is large enough to yield a stick; and as its different parts used to be preserved in vinegar, as its buds now are; he is warranted, from the union of all these properties in this plant, corresponding so closely to those of the original *esof,* in considering it as proved that the *caper plant* is the *hyssop* of Scripture. J. F. R.

Z

ZAANAIM (zā'a-nā'im), (Heb. צַעֲנַיִם, *tsah-an-an-neem'*), the "plain," or better the "oak" by Zaanaim. It was probably a sacred tree which stood where Heber, the Kenite, had his tent when Sisera took refuge with him (Judg. iv:11); the same as ZAANANNIM (Josh. xix:33). This place has been identified with the modern Bessûm, on the tableland, a little east of Tabor.

ZAANAN (zā'a-năn), (Heb. צַאֲנָן, *tsah-an-awn'*, place of flocks), a place mentioned by Micah, as among the towns of the Shephelah (Mic. i:11). But Keil objects to its identification with Zenan, "as Zenan was in the plain, and Zaanan was most probably to the north of Jerusalem."

ZAANANNIM (zā'a-năn'nim), (Josh. xix:33). See ZAANAIM.

ZAAVAN (zā'a-văn), (Heb. זַעֲוָן, *zah-av-awn'*, disquieted), Horite chief, the second son of Ezer, the son of Seir (Gen. xxxvi:27), called ZAVAN (1 Chron. i:42). (B. C. after 1927.)

ZABAD (zā'băd), (Heb. זָבָד, *zaw-bawd'*, gift, present).

1. A son of Nathan, a descendant of Ahlai, Sheshan's daughter. He was one of David's warriors from the tribe of Judah (1 Chron. ii:36-37); called "the son of Ahlai" (1 Chron. xi:41). (B. C. 1046.) (See JARHA; SHESHAN.)

2. A grandson of Ephraim, who, with others of the family was killed during the lifetime of Ephraim, by the men of Gath, in an attempt which the Hebrews seem to have made to drive off their cattle (1 Chron. vii:21). (B. C. after 1875.) (See EPHRAIM.)

3. Son of an Ammonitess named Shimeath, who, in conjunction with Jehozabad, the son of a Moabitess, slew King Joash, to whom they were both household officers, in his bed (2 Kings xii: 21; 2 Chron. xxiv:25, 26). (B. C. about 797.) In the first of these texts he is called Jozachar. The sacred historian does not appear to record the mongrel parentage of these men as suggesting a reason for their being more easily led to this act, but as indicating the sense which was entertained of the enormity of Joash's conduct, that even they, though servants to the king, and though only half Jews by birth, were led to conspire against him 'for the blood of the sons of Jehoiada the priest.' It would seem that their murderous act was not abhorred by the people; for Amaziah, the son of Joash, did not venture to call them to account till he felt himself well established on the throne, when they were both put to death (2 Kings xiv:5, 6; 2 Chron. xxv:3, 4).

4. One of the persons who, at the instance of Ezra, put away the foreign wives they had taken after the return from captivity (Ezra x:27). (B. C. 458.)

5. A son of Hashum who also divorced his wife after the captivity (Ezra x:33). (B. C. 458.)

6. One of the sons of Nebo, who divorced his wife under the same circumstances as the two preceding (Ezra x:43). (B. C. 458.)

ZABBAI (zăb'bāi), (Heb. זַבַּי, *zab-bah'ee,* perhaps pure, innocent).

1. A descendant of Bebai, who divorced his foreign wife after the exile (Ezra x:28). (B. C. 458.)

2. Father of Baruch, who assisted Nehemiah in repairing the walls of Jerusalem (Neh. iii:20). (B. C. before 446.) Perhaps the same as ZACCAI (Ezra ii:9).

ZABBUD (zăb'bud), (Heb. זַבּוּד, *zab-bood'*, given, bestowed), "son" of Bigvai who returned from captivity with Ezra (Ezra viii:14). (B. C. 458.)

ZABDI (zăb'dī), (Heb. זַבְדִּי, *zab-dee'*, Jehovah gave).

1. Son of Zerah, the son of Judah, and grandfather of Achan (Josh. vii:1, 17, 18). (B. C. before 1618.)

2. A Benjamite, the third of the nine sons of Shimhi (1 Chron. viii:19). (B. C. about 1170.)

3. A man from Shepham and the keeper of David's wines and vines (1 Chron. xxvii:27). (B. C. 1043.)

4. Son of Asaph, the minstrel and grandfather of Mattaniah (Neh. xi:17); called ZACCUR (Neh. x:12) and ZICHRI (1 Chron. ix:15). (B. C. before 446.)

ZABDIEL (zăb'di-el), (Heb. זַבְדִּיאֵל, *zab-dee-ale'*, gift of God).

1. Father of the Jashobeam who commanded the first division of David's army (1 Chron. xxvii: 2). (B. C. before 1046.)

2. Son of Haggedolim, or "one of the great men," and overseer of one hundred and twenty-eight of the captives who returned from captivity (Neh. xi:14). (B. C. 458.)

ZABUD (zā'bud), (Heb. זָבוּד, *zaw-bood'*, bestowed).

A son of Nathan the prophet, who held under Solomon the important place of 'king's friend,' or favorite (1 Kings iv:5), which Hushai had held under David (1 Chron. xxvii:33; 2 Sam. xv: 37; xvi:16), and which a person named Elkanah held under Ahaz (2 Chron. xxviii:7). Azariah another son of Nathan, was 'over all the (household) officers' of king Solomon; and their advancement may doubtless be ascribed not only to the young king's respect for the venerable prophet, who had been his instructor, but to the friendship he had contracted with his sons during the course of education. The office, or rather honor, of 'friend of the king,' we find in all the despotic governments of the East. It gives high power, without the public responsibility which the holding of a regular office in the state necessarily imposes. It implies the possession of the utmost confidence of, and familiar intercourse with, the monarch, to whose person 'the friend' at all times has access, and whose influence is therefore often far greater, even in matters of state, than that of the recognized ministers of government.

ZABULON (zăb'u-lon), (Matt. iv:13, 15; Rev. vii:8). See ZEBULUN.

ZACCAI (zăk'ka-ī), (Heb. זַכַּי, *zak-kah'ee*, pure).

The seven hundred and sixty of the "sons" of Zaccai who returned from captivity with Zerubbabel (Ezra ii:9; Neh. vii:14). (B. C. before 536.)

ZACCHÆUS (zak-kē'us), a more correct form of ZACCHEUS.

ZACCHEUS (zak-kē'us), (Heb. זַכַּאי, *zak-kawh'ee*; Gr. Ζακχαῖος, *dzak-chah'ee-os*, just), a superintendent of taxes at Jericho.

Having heard of the Redeemer, he felt a great desire to see him as he drew near that place; for which purpose he climbed up into a sycamore-tree, because he was little of stature. Jesus, pleased with this manifestation of his eagerness, and knowing that it proceeded from a heart not far from the kingdom of God, saw fit to honor Zaccheus by becoming his guest. This offended the self-righteous Jews, who objected that 'he was gone to be a guest with a man that is a sinner.' This offensive imputation was met by Zaccheus in the spirit of the Mosaic conception of goodness —'The half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold,' which was more than the law required (Num. v:7). He that knew the heart of man knew, not only the truth of this statement, but that the good works of Zaccheus emanated from right motives, and therefore terminated the conversation with the words, 'This day is salvation come to this house, forasmuch as he also is a son of Abraham'—a declaration which, whether Zaccheus was by birth a Jew or not, signifies that he had the same principle of faith which was imputed to Abraham, the father of the faithful, for righteousness (Luke xix:2, *sq.*).

Tradition represents Zaccheus as the first Christian bishop of Cæsarea. J. R. B.

ZACCHUR (zăk'kur), (1 Chron. iv:26). See ZACCUR, 7.

ZACCUR (zăk'kur), (Heb. זַכּוּר, *zak-koor'*, mindful).

1. A Reubenite spy, father of Shammua (Num. xiii:4). (B. C. 1618.)

2. A Merarite Levite (1 Chron. xxiv:27). (B. C. 1043.)

3. Son of Asaph, the leader of the third course of Levitical musicians (1 Chron. xxv:2, 10); Neh. xii:35). (B. C. 1043.)

4. Son of Imri who assisted in rebuilding the walls of Jerusalem (Neh. iii:2). (B. C. 446.)

5. A Levite who signed the covenant with Nehemiah (Neh. x:12). (B. C. 410.)

6. A Levite, whose son Hanan, Nehemiah appointed treasurer of the storehouses (Neh. xiii: 13). (B. C. before 410.)

7. Father of Shimei and son of Hamuel (1 Chron. iv:26; A. V. ZACCHUR). (B. C. 1612.)

ZACHARIAH (zăk'a-rī'ah), (2 Kings xiv:29; xviii:2), (another form of ZECHARIAH), the son of Jeroboam II, the last of the house of Jehu, and fourteenth king of Israel.

He ascended the throne upon the death of his father (B. C. about 742). He reigned only six months, being slain by Shallum (2 Kings xv: 8-10).

ZACHARIAS (zak'a-rī'as). See ZECHARIAH.

ZACHER (zā'ker), (Heb. זֶכֶר, *zeh'ker*, in pause; זָכֻר, *zaw'ker*, memorial), one of the sons of Jehiel, father (or founder) of Gibeon, by his wife Maachah (1 Chron. viii:31); called Zechariah in 1 Chron. ix:37.

ZADOK (zā'dok), (Heb. צָדוֹק, *tsaw-doke'*, just).

I. In the reign of David, Zadok, the son of Ahitub, and father of Ahimaaz (1 Chron. vi:8), and Ahimelech were the priests (2 Sam. viii: 17).

(1) Joins David. Zadok and the Levites were with David when, after the middle of the eleventh century B. C., he fled from Absalom; but the king ordered Zadok to carry back the ark of God into the city (2 Sam. xv:24, 25, 27, 29, 35, 36; xviii:19, 22, 27). The king, also, considering Zadok a seer, commanded him to return to the city, stating that he would wait in the plain of the wilderness until he should receive such information from him and his son Ahimaaz, and also from the son of Abiathar, as might induce him to remove farther away.

(2) His Fidelity. On hearing that Ahithophel had joined Absalom, David requested Hushai, his friend, to feign himself to be also one of the conspirators, and to inform Zadok and Abiathar of the counsels adopted by Absalom and his rebellious confederates. The request of David was complied with, and the plans of the rebels made known to David by the instrumentality of Zadok and the others.

After Absalom was vanquished, David sent to Zadok and Abiathar, the priests, saying, 'Speak unto the elders of Judah, Why are ye the last to bring the king back to his house?' etc. (2 Sam. xix:11; xx:25). When Adonijah attempted to

succeed to the throne, Abiathar countenanced him, but Zadok was not called to the feast at which the conspirators assembled. King David sent for Zadok and Nathan the prophet to appoint Solomon king (1 Kings i:32-45).

(3) Reward. Solomon made Zadok priest in the place of Abiathar as a reward for his faithfulness (1 Kings ii:27, 35; iv:2; 1 Chron. xxix:22). Zadok ministered before the tabernacle at Gibeon (1 Chron. xvi:39). (B. C. 1023.)

2. In 1 Chron. vi:12, and Neh. xi:11, another Zadok is mentioned, the father of whom was also called Ahitub, and who begat Shallum. This Zadok descended from Zadok the priest in the days of David and Solomon, and was the ancestor of Ezra the scribe (Ezra vii:2). We learn from Ezek. xl:46; xliii:19; xliv:15; xlviii:11, that the sons of Zadok were a pre-eminent sacerdotal family. (B. C. about 700.)

3. Zadok was also the name of the father-in-law of Uzziah and the grandfather of king Jotham, who reigned about the middle of the eighth century before Christ (2 Kings xv:33; 2 Chron. xxvii:1).

4, 5. Two priests of the name of Zadok are mentioned in Neh. iii:4-29, as having assisted in rebuilding the wall of Jerusalem about B. C. 445.

6. The Zadok mentioned in Neh. x:21 as having sealed the covenant, and Zadok the scribe named in Neh. xiii:13, are probably the same who helped to build the wall. C. H. F. B.

ZAHAM (zā'hăm), (Heb. זַהַם, *zah'ham*, loathing), the third and last of the sons of Rehoboam by Abihail, daughter of Eliab (2 Chron. xi:19), B. C. 973.

ZAIR (zā'ir), (Heb. צָעִיר, *tsaw-eer'*, small, few), a place named (2 Kings viii:21) in the account of Joram's expedition against the Edomites. Zuwêra, near the Dead Sea on the road to Hebron has been proposed as its site.

ZAIT or SAIT (zā'it or sā'it), (Heb. זַיִת, *zah'yith*), is universally acknowledged to be the olive tree.

Though the olive continues to be much cultivated in Syria, it is yet much more extensively so in the south of Europe, whence the rest of the world is chiefly supplied with olive-oil.

No tree is more frequently mentioned by ancient authors, nor was anyone more highly honored by ancient nations. By the Greeks it was dedicated to Minerva, and even employed in crowning Jove, Apollo, and Hercules, as well as emperors, philosophers, and orators and *'quivis alii, cæteros mortales virtute et industria supergressi, olea coronantur.'* By the Romans also it was highly honored. The olive is one of the earliest of the plants specifically mentioned in the Bible, the fig being the first. Thus, in Gen. viii:11, the dove is described as bringing the olive-branch to Noah. It is always enumerated among the valued trees of Palestine; which Moses describes (Deut. vi:11; viii:8) as 'a land of oil-olive and honey' (so in xxviii:40, etc.); and (2 Chron. ii:10) Solomon gave to the laborers sent him by Hiram, king of Tyre, 20,000 baths of oil. Besides this, immense quantities must have been required for home consumption, as it was extensively used as an article of diet, for burning in lamps, and for the ritual service. The olive still continues one of the most extensively cultivated of plants.

Not only the olive-oil, but the branches of the tree were employed at the Feast of Tabernacles. The wood also was used (1 Kings vi:23) by Solomon for making the cherubim (verses 31, 32), and for doors and posts 'for the entering of the oracle,' the former of which were carved with cherubim, and palm-trees, and open flowers. The olive being an evergreen was adduced as an em-

Olive Branches and Olives.

blem of prosperity (Ps. lii:8), and it has continued, from the earliest ages, to be an emblem of peace among all civilized nations. It seems to flourish best where it can get its roots into the crevices of the rock (Deut. xxxii:13). It grows slowly, lives to a very great age, and still bears fruit when the trunk is but a hollow shell; illustrating Ps. xcii:14.

J. F. R.

ZALAPH (zā'laph), (Heb. צָלָף, *tsaw-lawf'*, bruise, wound), father of Hanun, who assisted in rebuilding the wall of Jerusalem after the captivity (Neh. iii:30), B. C. before 446.

ZALMON (zăl'mon), (Heb. צַלְמוֹן, *tsal-mone'*, shady).

1. An Ahohite and one of David's guards (2 Sam. xxiii:28). In 1 Chron. xi:29, he is called Ilai.

2. A mountain in Samaria near to Shechem (Judg. ix:48). Many suppose this to be the same with the Zalmon of Ps. lxviii:14: 'where the Almighty scattered kings in it (the land), there was snow as in Zalmon;' *i. e.* the fields were whitened with the bones of the slain.

ZALMONAH (zal-mō'nah), (Heb. צַלְמֹנָה, *tsal-mo-naw'*, shady), the name of a desert station of the Israelites (Num. xxxiii:41, 42). It probably lay west of Edom; but there is no closer identification.

ZALMUNNA (zal-mŭn'nà), (Heb. צַלְמֻנָּע, *tsal-moon-naw'*, deprived of shade), one of the Midianitish kings slain by Gideon (Judg. viii:5-21; Ps. lxxxiii:11), B. C. 1361. (See Zebah.)

ZAMZUMMIMS (zam-zŭm'mimz), (Heb. זַמְזֻמִּים, *zam-zum-meem'*; Sept. Ζοχομμίν, *zochommin'*), a

race of giants dwelling anciently in the territory afterwards occupied by the Ammonites, but extinct before the time of Moses (Deut. ii:20). It is usually held that they were identical with the ZUZIMS.

ZANOAH (za-nō'ah), (Heb. זָנוֹחַ, *zaw-no'akh*, marsh, bog).

1. One of the towns of Judah 'in the valley' (Josh. xv:34); inhabited by Judæans after the Captivity (Neh. xi:30). Its inhabitants rebuilt the valley gate of Jerusalem (Neh. iii:13). The site is marked by the town Zanu'a three miles southeast of Beth-shemesh.

2. A town in the hill country of Judah (Josh. xv:56). It is probably identical with Zanoah founded by Jekuthiel (1 Chron. iv:18). Not identified at the present time.

ZAPHNATH-PAANEAH (zăph'nath-pā'a-nē'ah), (Heb. צָפְנַת פַּעְנֵחַ, *tsof-nath' pah-nay'akh*), an Egyptian name given by Pharaoh to Joseph in reference to his public office (Gen. xli:45).

Rosellini (*Mon. Storici.* i, 185) recognizes in the words the Egyptian *Psotmfeneh*, 'the salvation,' or savior of the age,' which corresponds nearly enough with Jerome's intepretation, *Salvator mundi.*' Gesenius and others incline, however, rather to regard its Egyptian form as *Psontmfeneh*, 'sustainer of the age,' or *of life.* "At present the origin of the first syllable is still doubtful, and though the latter part of the name is certainly the Egyptian *n-ti-pa-ânkh*, 'of the life,' it is difficult to say in which of its different senses *pa-ânkh* 'the life,' is employed." (Sayce *Higher Crit. and the Monuments*, p. 213.)

ZAPHON (zā'phon), (Heb. צָפוֹן, *tsaw-fone'*, north), a town of Gad in the Jordan valley (Josh. xiii:27). It is probably Tell Ammete, on the east side of the river and eight miles north of the mouth of the Jabbok.

ZARA (zā'rà), (Matt. i:3). See ZERAH.

ZARAH (zā'rah), (Gen. xxxviii:30; xlvi:12). See ZERAH.

ZAREAH (zā're-ah), (Neh. xi:29). See ZORAH.

ZAREATHITES (zā're-ath-ītes), (1 Chron. ii:53). See ZORATHITES.

ZARED (zā'red), (Num. xxi:12). See ZERED.

ZAREPHATH (zăr'e-phăth), (Heb. צָרְפַת, *tsaw-ref-ath'*, refinement). The place is now known as Sûrafend, fourteen miles north of Tyre. Extensive ruins along the shore mark the site of the ancient city (1 Kings xvii:9, 10).

ZARETAN (zăr'e-tăn), (Heb. צָרְתָן, *tsaw-reth-awn'*, cooling), a village beneath Jezreel, named in connection with the crossing of the Jordan by the Israelites (Josh. iii:16; 1 Kings iv:12).

The bronze work for Solomon's Temple was cast in the marly soil between this place and Succoth (1 Kings vii:46). The name is very likely another form of ZEREDAH. Site unknown.

ZARETH-SHAHAR (zā'reth-shā'har), (Heb. צֶרֶת הַשַּׁחַר, *tseh'reth hash-shakh'ar*, splendor of dawn), a city of Reuben on a mountain overlooking a valley (Josh. xiii:19). It has been identified with Zara, on the Wady Zurka Main.

ZARHITE (zär'hīte), (Heb. זַרְחִי, *zar-khee'*), a branch of the tribe of Judah, descended from his son Zerah (Num. xxvi:20; Josh. vii:17; 1 Chron. xxvii:11, 13), and also the patronymic of the descendants of Zerah, son of Simeon (Num. xxvi:13).

ZARTANAH (zär'ta-nah), a place mentioned in 1 Kings iv:12, to define the position of Beth-shean. It is possibly identical with ZARETAN (which see).

ZARTHAN (zär'than), (1 Kings vii:46). See ZARETAN.

ZATTHU (zăt'thu), (Neh. x:14). See ZATTU.

ZATTU (zăt'tu), (Heb. זַתּוּא, *zat-too'*, lovely, pleasant).

The father of a family of laymen who returned with Zerubbabel (Ezra ii:8; Neh. vii:13). A number of his descendants divorced their Gentile wives (Ezra x:27), and one of the family sealed the covenant with Nehemiah (Neh. x:14). B. C. before 536.

ZAVAN (zā'van), (1 Chron. i:42). See ZAAVAN.

ZAZA (zā'zà), (Heb. זִזָא, *zaw-zaw'*, projection), one of the sons of Jonathan, a descendant of Jerahmeel of Judah (1 Chron. ii:33), B. C. after 1618.

ZEALOTS (zĕl'ŭts), the followers of Judas the Gaulonite or Galilean. See JUDAS OR JUDE.

Josephus speaks of them as forming the 'fourth sect of Jewish philosophy,' and as distinguished from the Pharisees chiefly by a quenchless love of liberty and a contempt of death. Their leading tenet was the unlawfulness of paying tribute to the Romans, as being a violation of the theocratic constitution. This principle, which they maintained by force of arms against the Roman government, was soon converted into a pretext for deeds of violence against their own countrymeu; and during the last days of the Jewish polity, the Zealots were lawless brigands or guerrillas, the pest and terror of the land. After the death of Judas, and of his two sons, Jacob and Simon (who suffered crucifixion), they were headed by Eleazar, one of his descendants, and were often denominated *Sicarii*, from the use of a weapon resembling the Roman Sica (Joseph. *Antiq.* xviii. 1; *De Bell. Jud.* iv. 1-6; vii. 8; Lardner's *Credibility*, pt. i. b. i. ch. 6, 9; Kitto's *Palestine*, pp. 741, 751). J. E. R.

ZEBADIAH (zĕb'a-dī'ah), (Heb. זְבַדְיָה, *zeb-ad-yaw'*, gift of Jehovah).

1. A son of Beriah, a Benjamite (1 Chron. viii:15). (B. C. about 1618.)

2. A son of Elpaal, a Benjamite (1 Chron. viii:17). (B. C. about 1618.)

3. A son of Jeroham of Gedor, who came to David at Ziklag (1 Chron. xii:7). (B. C. 1054.)

4. A son of Asahel, Joab's brother, who with his father commanded the fourth division of David's army (1 Chron. xxvii:7). (B. C. 1014.)

5. A son of Michael, of the "sons" of Shephatiah, and one who returned from the Captivity with Ezra (Ezra viii:8). (B. C. 459.)

6. A priest of the sons of Immer (Ezra x:20), who divorced his Gentile wife whom he had married after the Exile. (B. C. 458.)

7. A Levite, and the third son of Meshelemiah, the Korhite (1 Chron. xxvi:2). (B. C. 1043.)

8. A Levite, and a teacher of the cities of Judah in the reign of Jehoshaphat (2 Chron. xvii:8). (B. C. 910.)

9. The son of Ishmael and prince of the house of Judah in the time of Jehoshaphat and who as superintendent of the Levites had to decide all civil and ecclesiastical cases, in conjunction with Amariah (2 Chron. xix:11). (B. C. 895.)

ZEBAH (zē'bah), (Heb. זֶבַח, *zeh'bakh*, sacrifice), a chief of the Midianites, whom Gideon defeated and slew (Judg. viii:5-21; Ps. lxxxiii:11). (See GIDEON.) (B. C. 1361.)

ZEBAIM (ze-bā'im), (Heb. with the article הַצְּבָיִם, *hats-tseb-aw-yim'*, the gazelles), seems to be the native place of the "sons" of Pochereth, Solomon's slaves, who returned from captivity with Zerubbabel (Ezra ii:57; Neh. vii:59).

ZEBEDEE (zĕb'e-dee), (Gr. Ζεβεδαῖος, *dzeb-ed-ah'-yos*, for the Heb. זַבְדִּי, *zab-dee'*, Jehovah's gift), husband of Salome, and father of the Apostles James and John (Matt. x:2; xx:20; xxvi:37; xxvii:56; Mark iii:17; x:35; John xxi:2), A. D. 26.

He was the owner of a fishing boat on the lake of Gennesaret, and, with his sons, followed the business of a fisherman. He was present, mending the nets with them, when Jesus called James and John to follow him (Matt. iv:21; Mark i:19; Luke v:10); and as he offered no obstacle to their obedience, and remained alone without murmuring in the vessel, it is supposed that he had been previously a disciple of John the Baptist, and, as such, knew Jesus to be the Messiah. At any rate, he must have known this from his sons, who were certainly disciples of the Baptist. It is very doubtful whether Zebedee and his sons were of that very abject condition of life which is usually ascribed to them. They seem to have been in good circumstances, and were certainly not poor. Zebedee was the owner of a 'ship,' or fishing smack, as we should call it—and, perhaps, of more than one; he had laborers under him (Mark i:20); his wife was one of those pious women whom the Lord allowed 'to minister unto him of their substance;' and the fact that Jesus recommended his mother to the care of John, implies that he had the means of providing for her; while a still further proof that Zebedee's family was not altogether mean may be found, perhaps, in the fact that John was personally known to the high-priest (John xviii:16).

ZEBINA (ze-bī'nâ), (Heb. זְבִינָא, *zeb-ee-naw'*, bought or sold), a "son" of Nebo, who divorced his Gentile wife after the Captivity (Ezra x:43), B. C. 458.

ZEBOIIM (ze-boi'im), (Gen. xiv:2, 8). See ZEBOIM.

ZEBOIM (ze-bō'im), (Heb. with the article הַצְּבֹעִים, *hats-tseb-o-eem'*, valley of the wild beasts).

1. A valley and town in the tribe of Benjamin (1 Sam. xiii:18); a cliff over the Jordan near Jericho called Shukh ed-Duba, "lair of the hyena," perhaps marks the spot.

2. (Heb. צְבֹאִים, *tseb-o-eem'*, gazelle), a city in the vale of Siddim, destroyed along with Sodom and Gomorrah (Gen. x:19; xiv:2; Deut. xxix:23; Hos. xi:8). It had a king of its own, Shemeber (Gen. xiv:2, 8). (See SODOM.)

3. A town occupied by Benjamites after the Captivity (Neh. xi:34). It was probably near Lydda, in the hill country bordering Sharon.

ZEBUDAH (ze-bū'dah), (Heb. זְבוּדָה, *zeb-oo-daw'*; *keri*, זְבוּדָה, given, bestowed), daughter of Pediah, the wife of Josiah, and mother of King Jehoiakim (2 Kings xxiii:36), B. C. 633.

ZEBUL (zē'bul), (Heb. זְבֻל, *zeb-ool'*, habitation, chamber), an officer whom Abimelech left in command at Shechem in his own absence; and who discharged with fidelity and discretion the difficult task of closing the gates of the city against Gaal and the men who went out to fight against Abimelech, and thus assisted in his defeat (Judg. ix:30–41), B. C. 1319. (See ABIMELECH.)

ZEBULONITE (zĕb'u-lon-īte), (Heb. זְבוּלֹנִי, *zeb-oo-lo-nee'*), a member of the tribe of Zebulon (Judg. xii:11, 12); "Zebulunite" (Num. xxvi:27).

ZEBULUN (zĕb'u-lŭn), (Heb. זְבוּלֻן, *zeb-oo-loon'*, habitation).

1. The sixth and last son of Jacob by Leah (Gen. xxx:19, *seq.*; xxxv:23), who, in the order of birth, followed his brother Issachar, with whom, in history, as in the promised land, he was closely connected (Deut. xxxiii:18). B. C. 1914.

(1) Tribe. Zebulun was the founder of the tribe which bore his name (Gen. xlvi:14), and which, while yet in the wilderness, was respectable for numbers (Num. i:30; xxvi:26). Zebulun obtained its lot in north Palestine between Naphtali on the north and Issachar on the south, while Asher stretched along both it and Naphtali on the west (Josh. xix:10, *sq.*).

(2) Geographical Location. The country of the Zebulonites bordered towards the east on the southwestern side of the lake of Tiberias, and was connected with the Mediterranean by means of Carmel (Gen. xlix:13). Cana and Nazareth were in its borders, and it was the scene of many of Christ's miracles. Thus was fulfilled the prophecy of Isaiah (ix:1, 2; comp. Matt. iv:12-16). It is also noticed in the visions of John and Ezekiel (Rev. vii:8; Ezek. xlviii:26-33). Its inhabitants in consequence took part in seafaring concerns (Joseph. *Antiq.* v. 1. 22). They failed to expel all the native race, but made those of them that remained tributaries (Judg. i:30). One of the judges of Israel, Elon, was a Zebulonite (Judg. xii:11).

2. A city lying on the borders of Asher also bore the name of Zebulun (Josh. xix:27).

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ZEBULUNITE (zĕb'u-lŭn-īte), (Num. xxvi:27). See ZEBULONITE.

ZECHARIAH (zĕk-a-rī'ah), (Heb. זְכַרְיָה, *zek-ar-yaw'*, whom Jehovah remembers; Septuagint and New Testament, Ζαχαρίας, *Zacharias*), a very common name among the Jews, borne by the following persons mentioned in Scripture:

1. Son of Jeroboam II, and fourteenth king of Israel. He ascended the throne in B. C. 772, and reigned six months. It has been shown in the article ISRAEL, that from undue deference to a probably corrupted number, which ascribes eleven years to the reign of Jeroboam II, chronologers have found it necessary to *suppose* anarchy or an interregnum of eleven years, during which his son Zechariah was kept from the throne. But there is no appearance of this in the sacred narrative, and it was not likely to follow a reign so prosperous as Jeroboam's. The few months of Zechariah's reign just sufficed to evince his inclination to follow the bad course of his predecessors; and he was then slain by Shallum (2 Kings xv:8-12), who usurped the crown. With his life ended the dynasty of Jehu (2 Kings xiv:29).

2. The high-priest in the time of Joash, king of Judah (2 Chron. xxiv:20). (B. C. 838.) He was son, or perhaps grandson, of Jehoiada and Jehosheba; the latter was the aunt of the king, who owed to her his crown, as he did his education and throne to her husband. (See JOASH.) Zechariah could not bear to see the evil courses into which the monarch eventually fell, and by which the return of the people to their old idolatries was facilitated, if not encouraged. Therefore, when the people were assembled at one of the solemn festivals, he took the opportunity of lifting up his voice against the grow-

ing corruptions. This was in the presence of the king, in the court of the Temple. The people were enraged at his honest boldness, and with the connivance of the king, if not by a direct intimation from him, they seized the pontiff, and stoned him to death, even in that holy spot, 'between the Temple and the altar.' His dying cry was not that of the first Christian martyr, 'Lord, lay not this sin to their charge' (Acts vii:60), but 'The Lord look upon it, and require it' (2 Chron. xxiv:20-22). It is to this dreadful affair that our Lord alludes in Matt. xxiii:35; Luke xi:51. At least, this is the opinion of the best interpreters, and that which has most probability in its favor. The only difficulty arises from his being called the son of Barachias, and not of Jehoiada: but this admits of two explanations—either that Zechariah, though called the 'son' of Jehoiada in the Old Testament, was really his grandson, and son of Barachias, who perhaps died before his father; or else that, as was not uncommon among the Jews, Jehoiada had two names, and Jesus called him by that by which he was usually distinguished in his time, when the Jews had acquired a reluctance to pronounce those names which, like that of Jehoiada, contained the sacred name of Jehovah. (See Doddridge, Le Clerc, Kuinoel, Wetstein, and others, on Matt. xxiii:35.)

3. One 'who had understanding in the visions of God' (2 Chron. xxvi:5-7). It is doubtful whether this eulogium indicates a prophet, or simply describes one eminent for his piety and faith. During his lifetime Uzziah, king of Judah, was guided by his counsels, and prospered: but went wrong when death had deprived him of his wise guidance. Nothing is known of this Zechariah's history. (B. C. 807.) It is possible that he may be the same whose daughter became the wife of Ahaz, and mother of Hezekiah (2 Chron. xxix:1).

4. Son of Jeberechiah, a person whom, together with Urijah the high-priest, Isaiah took as a legal witness of his marriage with 'the prophetess' (Is. viii:2). This was in the reign of Ahaz, and the choice of the prophet shows that Zechariah was a person of consequence. Some confound him with the preceding; but the distance of time will not admit their identity. He may, however, have been the descendant of Asaph, named in 2 Chron. xxix:13. (B. C. 723.)

5. Chief of the Reubenites when Tilgath-pilneser carried the Jews into captivity (1 Chron. v:6). (B. C. about 740.)

6. Son of Meshelemiah, or Shelemiah, a Korhite porter at the north gate of the Tabernacle under the arrangement established by David (1 Chron. ix:21). (B. C. 1043.) He seems to have had a reputation for wisdom (1 Chron. xxvi:2, 14).

7. Ninth son of Jehiel, father or founder of Gibeon (1 Chron. ix:37). (B. C. about 1618.) Called ZACHER in 1 Chron. viii:31.

8. One of the second order of Levites appointed by David to play in the temple band (1 Chron. xv:18, 20; comp. xvi:5). (B. C. before 960.)

9. A priest who performed on the trumpet when the ark was moved from the house of Obed-edom (1 Chron. xv:24). (B. C. 1043.)

10. Son of Jesiah, or Isshiah, a Kohathite Levite and son of Uzziel (1 Chron. xxiv:25). (B. C. 1043.)

11. A Merarite and fourth son of Hosah (1 Chron. xxvi:11). (B. C. 1043.)

12. A Manassite, the father of Iddo, who was chief of his tribe in the time of David (1 Chron. xxvii:21). (B. C. 1014.)

13. The third of the five princes of Judah sent by Jehoshaphat to instruct the people in the law (2 Chron. xvii:7). (B. C. 910.)

14. Son of Benaiah, and father of Jahaziel, the Gershonite Levite, who encouraged the army of Jehoshaphat against the Moabites (2 Chron. xx:14). (B. C. before 912.)

15. Fourth son of Jehoshaphat, the king (2 Chron. xxi:2). (B. C. 887.)

16. Father of Abi, or Abijah, mother of Hezekiah (2 Chron. xxix:1; 2 Kings xviii:2). (B. C. before 726.)

17. Second "son" of Asaph, the minstrel. In the time of Hezekiah he assisted in the purification of the Temple (2 Chron. xxix:13). (B. C. 726.)

18. A Kohathite Levite, who was overseer of the restitution of the Temple in the time of king Josiah (2 Chron. xxxiv:12). (B. C. 628.)

19. One of the three rulers of the Temple in the time of Josiah, the king (2 Chron. xxxv:8). (B. C. 628.)

20. The leader of one hundred and fifty of the "sons" of Pharosh, who returned with Ezra from captivity (Ezra viii:3). (B. C. 459.)

21. The leader of twenty-eight of the "sons" of Bebai who returned with Ezra from Babylon (Ezra viii:11). (B .C. 459.)

22. A chief of the people whom Ezra called to his council at the river Ahava before the return of the second caravan from Babylon (Ezra viii:16). He stood on the left of Ezra when he expounded the law to the people (Neh. viii:4). (B. C. 459.)

23. A member of the family of Elam who divorced his Gentile wife (Ezra x:26). B. C. 458.)

24. Son of Amariah, and ancestor of Athaiah of Judah (Neh. xi:4). (B. C. before 536.)

25. Son of Shiloni and father of Joiarib, descendants of Perez (Neh. xi:5). (B. C. before 536.)

26. A priest; son of Pashur and forefather of the Adaiah, who was conspicuous in Jerusalem after the Captivity (Neh. xi:12). (B. C. much before 536.)

27. A representative of the priestly family of Iddo in the time of Joiakim, son of Jeshua (Neh. xii:16). Probably the same as Zechariah the prophet. (B. C. 536.)

28. A priest, son of Jonathan, who performed on a trumpet at the dedication of the walls of Jerusalem by Ezra and Nehemiah (Neh. xii:35, 41). (B. C. 446.)

29. The father of John the Baptist (Luke i:5).

30. The eleventh in order of the minor prophets, was 'the son of Berechiah, the son of Iddo, the prophet' (Zech. i:1, 7).

Zechariah seems to have entered upon his office in early youth (Zech. ii:4). The period of his introduction to it is specified as the eighth month of the second year of Darius (B. C. 520), a very short time later than the prophet Haggai. The mission of Zechariah had especial reference to the affairs of the nation that had been restored to its territory. The second edict, granting permission to rebuild the Temple, had been issued, and the office of Zechariah was to incite the flagging zeal of the people, in order that the auspicious period might be a season of religious revival, as well as of ecclesiastical reorganization; and that the theocratic spirit might resume its former tone and energy in the breasts of all who were engaged in the work of restoring the 'holy and beautiful house,' where their fathers had praised Jehovah. The prophet assures them of success in the work of re-erecting the sacred edifice,

despite of every combination against them; for Zerubbabel 'should bring forth the head stone with shouting, Grace, grace unto it'—comforts them with a solemn pledge that, amidst fearful revolutions and conquests by which other nations were to be swept away, they should remain uninjured; for, says Jehovah, 'He that toucheth you toucheth the apple of mine eye'—sketches in a few vivid touches the blessings and glory of the advent of Messiah—imparts consolation to those who were mourning over their unworthiness, and pronounces a heavy doom on the selfish and disobedient, and on such as in a remote age, imbibing their spirit, 'should fall after the same example of unbelief.' The pseudo-Epiphanius records some prodigies wrought by Zechariah in the land of Chaldæa, and some wondrous oracles which he delivered; and he and Dorotheus both agree in declaring that the prophet died in Judæa in a good old age, and was buried beside his colleague Haggai.

ZECHARIAH, BOOK OF.

The book of Zechariah consists of four general divisions:

(1) Introduction. The introduction or inaugural discourse (ch. i:1-16).

(2) A Series of Nine Visions, extending onwards to ch. vii, communicated to the prophet in the third month after his installation. These visions were:

1. A rider on a roan horse among the myrtle-trees, with his equestrian attendants, who report to him the peace of the world, symbolizing the fitness of the time for the fulfillment of the promises of God, his people's protector.

2. Four horns, symbols of the oppressive enemies by which Judah had been on all sides surrounded, and four carpenters, by whom these horns are broken, emblems of the destruction of these anti-theocratic powers.

3. A man with a measuring line describing a wider circumference for the site of Jerusalem, as its population was to receive a vast increase, foreshowing that many more Jews would return from Babylon and join their countrymen, and indicating the conversion of heathen nations under the Messiah, when out of Zion should go forth the law and the word of the Lord from Jerusalem.

4. The high-priest Joshua before the angel of the Lord, with Satan at his right hand to oppose him. The sacerdotal representative of the people, clad in the filthy garments in which he had returned from captivity, seems to be a type of the guilt and degradation of his country; while forgiveness and restoration are the blessings which the pontiff symbolically receives from Jehovah, when he is reclad in holy apparel and crowned with a spotless turban, the vision at the same time stretching into far futurity, and including the advent of Jehovah's servant the *Branch.*

5. A golden lamp-stand fed from two olive-trees, one growing on each side, an image of the value and divine glory of the theocracy as now seen in the restored Jewish church, supported, not, 'by might nor by power, but by the Spirit of Jehovah,' and of the spiritual development of the old theocracy in the Christian church, which enlightens the world through the continuous influence of the Holy Ghost. (Dr. Stouard, in his *Commentary on Zechariah,* without foundation supposes that this candlelabrum had twice seven lamps, seven on each side, emblematizing the church of God in both dispensations, Jewish and Christian.)

6. A flying roll, the breadth of the temple-porch, containing on its one side curses against the ungodly, and on its other anathemas against the immoral, denoting that the head of the theocracy, the Lord of the Temple, would from his place punish those who violated either the first or the second table of his law (Hengstenberg's *Christol.* ii, 45).

7. A woman in an ephah (at length pressed down into it by a sheet of lead laid over its mouth), borne along in the air by two female figures with storks' wings, representing the sin and punishment of the nation. The fury, whose name is *Wickedness,* is repressed, and transported to the land of Shinar; *i. e.* idolatry, in the persons of the captive Jews, was for ever removed at that period from the Holy Land, and, as it were, taken to Babylon, the home of image-worship (for another meaning, see Jahn's *Introduction,* Turner's translation, p. 428).

8. Four chariots issuing from two copper mountains and drawn respectively by red, black, white, and spotted horses, the vehicles of the four winds of heaven, a hieroglyph of the swiftness and extent of divine judgments against the former oppressors of the covenant people. Judgments seem issuing from God's holy habitation in the midst of the 'mountains which are round about Jerusalem,' or from between those two hills, the ravine dividing which forms the valley of Jehoshaphat, directly under the temple mountain, where dwelt the head of the theocracy.

9. The last scene is not properly a vision, but an oracle in connection with the preceding visions, and in reference to a future symbolical act to be performed by the prophet. In presence of a deportation of Jews from Babylon, the prophet was charged to place a crown on the head of Joshua the high-priest, a symbol which, whatever was its immediate signification, was designed to prefigure the royal and sacerdotal dignity of the man whose name is *Branch,* who should sit as 'a priest upon his throne.'

The meaning of all the preceding varied images and scenes is explained to the prophet by an attendant *angelus interpres,* angel interpreter.

(3) A Collection of Four Oracles delivered at various times in the fourth year of Darius, and partly occasioned by a request of the nations to be divinely informed, whether, now on their happy return to their fatherland, the month of Jerusalem's overthrow should be registered in their sacred calendar as a season of fasting and humiliation. The prophet declares that these times should in future ages be observed as festive solemnities.

(4) A Variety of Prophecies. The 8th, 9th, 10th, and 11th chapters contain a variety of prophecies unfolding the fortunes of the people, their safety in the midst of Alexander's expedition, and their victories under the Maccabæan chieftains, including the fate of many of the surrounding nations, Hadrach (Persia), Damascus, Tyre, and Philistia.

(5) Conclusion. The remaining three chapters graphically portray the future condition of the people, especially in Messianic times, and contain allusions to the siege of the city, the names of the escape by the cleaving of the Mount of Olives, with a symbol of twilight breaking into day, and living water issuing from Jerusalem, concluding with a blissful vision of the enlarged prosperity and holiness of the theocratic metropolis, when upon the bells of the horses shall be inscribed 'holiness unto the Lord.'

(6) Genuineness. Many of the arguments against the genuineness of this latter portion of

Zechariah rest on peculiar interpretations of his language, making it refer to events that happened prior to the time when the prophet flourished. But this exegesis is not in all points correct. Ephraim is indeed spoken of, though that kingdom was overthrown 186 years before the return of the Jews from Babylon; and it is inferred that the author of such oracles must have lived when Ephraim was an independent sovereignty. It may be said, in reply, that vast numbers of the ten tribes returned with their brethren of Judah from captivity; and we find (ch. xii:1) Israel used as a name for all the tribes. In Malachi, too, we find Israel used after the captivity in contrast to Jerusalem. Zechariah never characterizes Ephraim as a separate political confederation; nor, as Henderson remarks, 'is there anything, but the contrary, to induce the conclusion that a king reigned in Judah in the days of the author.' The predictions in this latter part, supposed by some to refer to past events, are most correctly interpreted to refer to the Egyptian expedition of Alexander, the sufferings of the Messiah, and the final overthrow of Jerusalem. The prophets before the Babylonian captivity threatened a deportation to Babylon; Zechariah, living after that event, menaces a Roman invasion and slavery. Little force can be placed in any argument based on an imagined difference of style in the former and latter chapters of this prophecy. The introductory notices to the separate oracles recorded in the early portion of the book, are either not found in the last section, or are very different in form (comp. i:1-7; iv:8; vi:9, with ix:1; xi:4). But we are too ignorant of many circumstances in the prophet's history to speculate on the causes of such change; or if we are unable to discover any æsthetical or religious reasons for the alteration, it is surely rash to come on such grounds to a decision of diversity of authorship. Introductory formulæ as different as those in Zechariah occur in other books, whose sameness of style is admitted as proof of identity of authorship, as in Amos, where the application of the same principles of criticism would 'dismember it,' and assign its composition to three different authors. Nor is the difference of style of the former and latter portions of Zechariah greater than the different topics treated would lead us to expect. The difference of styles is not very striking; and such difference is often a fallacious ground of judgment.

(7) Style. The language of Zechariah has not the purity and freshness of a former age. Some of its solecisms are noticed by De Wette (*Einleit.* sec. 249). A slight tinge of Chaldaism pervades the composition. The symbols with which he abounds are obscure, and their prosaic structure is diffuse and unvaried. The rhythm of his poetry is unequal, and its parallelism is inharmonious and disjointed. His language has in many phrases a close alliance with that of the other prophets, and occasional imitations of them, especially of Ezekiel, characterize his oracle. He is also peculiar in his introduction of spiritual beings into his prophetic scenes. J. E.

(8) Literature. Hengstenberg's *Christology,* Keith's translation, vol. ii, 1839; B. Blaney, *New Translation of Zech.* Oxf. 1797; W. Newcome, *Minor Prophets,* 1785; *Comment. on the Vision of Zechariah the Proph.,* by John Stouard, D. D., 1824; Rabbi David Kimchi, *Comment. on the Proph. of Zech.,* translated, with Notes, etc., by A. McCaul, A.M., 1837; Henderson, *On the Minor Prophets,* 1845; Hävernick, *Intr. to Old Testament,* 1852; Moore, *Commentary,* 1866; Wright, *Commentary,* 1879; Robinson, *Homilies,* 1865; Keil, *Intr. to Old Testament,* 1868.

ZEDAD (zē'dăd), (Heb. צְדָד, *tsed-awd'*, mountain side or steep place).

A city on the north border of Israel, as promised by Moses (Num. xxxiv:8), and restored by Ezekiel (Ezek. xlvii:15). Identified with Sudud, east of the road from Damascus to Hums.

ZEDEKIAH (zĕd'e-kī'ah), (Heb. צִדְקִיָּהוּ, *tsid-kee-yaw'*, justice of Jehovah).

1. Son of Josiah, the twentieth and last king of Judah, was, in place of his brother, Jehoiakim, set on the throne by Nebuchadnezzar, who changed his name from Mattaniah to that by which he is ordinarily spoken of (2 Kings xxiv:17, 18; 2 Chron. xxxvi:11), B. C. 598-588.

(1) Reign. As the vassal of the Babylonian monarch, he was compelled to take an oath of allegiance to him, which, however, he observed only till an opportunity offered for throwing off his yoke. Success in such an undertaking was not likely to attend his efforts. By his folly and wickedness he brought the state to the brink of ruin. Yet the danger did not open his eyes. Instead of looking to Jehovah, he threw himself for support on Egypt, when the Chaldæan came into the land and laid siege to his capital (Jer. xxxvii:1, 3; xxxiv:21; Ezek. xvii:15-20). The siege was begun on the tenth day of the tenth month in the ninth year of his reign. For a year and a half did Jerusalem effectually withstand Nebuchadnezzar. At the end of that time, however, the city was stormed and taken (B. C. 588), when Zedekiah, who had fled, was captured on the road to Jericho. Judgment was speedily executed: his sons were slain before his eyes, and he himself was deprived of sight and sent in chains to Babylon, where he died in prison (2 Kings xxiv:17, *sq.;* xxv:1, *sq.;* 2 Chron. xxxvi:10, *sq.;* Jer. xxviii, xxxiv, xxxvii, xxxviii, xxxix, lii; Ezek. xvii:15). J. R. B.

(2) Character. His heart was not right before God, and therefore was he left without divine succor. Corrupt and weak, he gave himself up into the hands of his nobles, and lent an ear to false prophets; while the faithful lessons of Jeremiah were unwelcome, and repaid by incarceration. Like all of his class, he was unable to follow good, and became the slave of wicked men, afraid alike of his own nobility and of his foreign enemies.

2. Son of Chenaanah, a false prophet of Samaria (1 Kings xxii:11) who put iron horns on his head, and sent to Ahab, king of Israel, saying, "Thus saith the Lord, You shall beat Syria, and toss it up into the air with these horns." The prophet Micaiah, son of Imlah, being sent for, and pronouncing the direct contrary, Zedekiah came near him, and giving him a blow on the face, said to him, "Which way went the Spirit of the Lord from me, to do thus to you?" Micaiah answered, "You will see that, when you shall be obliged to hide yourself in an inward chamber." It is not said what became of Zedekiah; but all the prophecies of Micaiah proved true (2 Chron. xviii:10). (B. C. 896.)

3. Son of Maaseiah, a false prophet, who always opposed Jeremiah (1 Chron. iii:16). Against him, and Ahab, son of Kolaiah, the prophet pronounced a terrible curse (Jer. xxix:21, 22): "Of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire." (B. C. 586.)

4. Son of Jeconiah, the son of Jehoiakim, king of Judah (1 Chron. iii:16). (B. C. 598.)

5. Son of Hananiah, a prince of Judah who with others was in the scribe's chamber when the announcement came that Baruch had delivered the words of Jeremiah to the people (Jer. xxxvi:12). (B. C. 605.)

6. One of the officials who sealed the covenant immediately after Nehemiah (Neh. x:1). Called in A. V. Zidkijah.

ZEEB (zē'eb), (Heb. זְאֵב, *zeh-abe'*, wolf), one of the two "princes" of Midian in the great invasion of Israel who was defeated by Gideon. Zeeb was slain in a winepress, which later bore his name. He is always named with OREB (Judg. vii:25; viii:3; Ps. lxxxiii:11), B. C. about 1100.

ZELAH (zē'lah), (Heb. צֶלַע, *tseh-lah'*, slope), a city of Benjamin (Josh. xviii:28; 2 Sam. xxi:14), where Kish, Saul's father, was buried; not identified.

ZELEK (zē'lek), (Heb. צֶלֶק, *tseh'lek*, fissure), an Ammonite, and one of David's guard (2 Sam. xxiii:37; 1 Chron. xi:39), B. C. 1046.

ZELOPHEHAD (ze-lō'phe-hăd), (Heb. צְלָפְחָד, *tsel-of-khawd'*, meaning not known), son of Hepher, a descendant of Joseph (Josh. xvii:3), who had no sons, but five daughters (B. C. before 1618).

These came to Moses and Eleazar when now at the edge of the promised land, to lay their case before them for adjudication. Their father had died in the wilderness, leaving no male child. The daughters thought themselves entitled to take their father's share of the land. Moses on this brought their cause before Jehovah, who ordered that they should receive their father's inheritance, taking occasion to establish the general rule: 'If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter,' and failing daughters, to his next of kin (Num. xxvi:33; xxvii:1, *sq.*). J. R. B.

ZELOTES (ze-lō'tēz), (Gr. Ζηλωτής, *dzay-lo-tace'*, a partisan), the surname of Simon, the apostle (Luke vi:15; Acts i:13), called Simon the Canaanite (Matt. x:4; Mark iii:18). See Meyer, *Com.* on Matt. x:4.

ZELZAH (zĕl'zah), (Heb. צֶלְצַח, *tsel-tsakh'*, clear shade), a place on the boundary of the tribe of Benjamin (1 Sam. x:2), near Rachel's tomb. Site not known.

ZEMARAIM (zĕm'a-ra'im), (Heb. צְמָרַיִם, *tsem-aw-rah'yim*, double fleece).

1. A town of Benjamin (Josh. xviii:22). It is probably to be identified with Es-Sumrah, between Jerusalem and Jericho.

2. An eminence from which Abijah addressed the army of Israel (2 Chron. xiii:4). It was within the general district of the highlands of Ephraim, and probably lay not far from the city of Zemaraim.

ZEMARITE, THE (zĕm'a-rīte, thē), (Heb. with the article, הַצְּמָרִי, *hats-tsem-aw-ree'*), a tribe of Canaan (Gen. x:18; 1 Chron. i:16). They inhabited Simura, or Sumura, now Sumra, on the coast between Tripolis and Arvad.

ZEMER (ze'mer), (Heb. זֶמֶר, *zeh'mer*), in our version of Deut. xiv:5 is rendered Chamois.

All critics understand *zemer* to be a clean ruminant; but it is plain that the Mosaic enumeration of clean animals would not include such as were totally out of the reach of the Hebrew people, and at best only known to them from specimens seen in Egypt, consisting of presents sent from Nubia, or in pictures on the walls of temples. The only species that seems to answer to the conditions required is a wild sheep, still not uncommon in the Mokattam rocks near Cairo, found in Sinai, and eastward in the broken ridges of stony Arabia.

This animal is frequently represented and hieroglyphically named on Egyptian monuments, but we question if the denomination itself be phonetically legible. The figures in color leave no doubt that it is the same as the Kebsch of the modern Arabs, and a species or a variety of Ovis Tragelaphus, or bearded sheep, lately formed into a separate group by Mr. Blyth under the name of *Ammotragus Barbatus*. It is a fearless climber, and secure on its feet, among the sharpest and most elevated ridges. In stature the animal exceeds a large domestic sheep, though it is not more bulky of body. Instead of wool, it is covered with close fine reddish hair; from the throat to the breast, and on the upper arms above the knees, there is abundance of long, loose reddish hair, forming a compact protection to the knees and brisket, and indicating that the habits of the species require extraordinary defense while sporting among the most rugged cliffs; thus making the name *Zemer*, 'one that springeth,' if that interpretation be trustworthy, remarkably correct. The head and face are perfectly sheep-like, the eyes are bluish, and the horns, of a yellowish color, are set on as in sheep; they rise obliquely, and are directed backwards and outwards, with the points bending downwards. The tail, about nine inches long, is heavy and round. (See SHEEP.) C. H. S.

ZEMIRA (ze-mī'ra), (Heb. זְמִירָה, *zem-ee-raw'*, song), the first of the nine sons of Becher, the son of Benjamin (1 Chron. vii:8), B. C. after 1874.

ZENAN (zē'nan), (Heb. צֶנָן, *tsen-awn'*, place of flocks), one of the towns of Judah in the district of Shefêlah (Josh. xv:37), supposed to be the same as ZAANAN (Mic. i:11). Site not known.

ZENAS (zē'nas), (Gr. Ζηνᾶς, *dzay-nas'*, Zeus given), a disciple who visited Crete with Apollos, bearing seemingly the epistle to Titus, in which Paul recommends the two to his attentions (Titus iii:13).

He is called 'the lawyer;' and as his name is Greek, it seems doubtful whether he is so called as being, or having been a doctor of the Jewish law, or as being a pleader at the Roman tribunals. The most probable opinion is, perhaps, that which makes him a Hellenistic Jew, and a doctor of the Mosaical law. (A. D. about 59.)

ZEPHANIAH (zĕph'a-nī'ah), (Heb. צְפַנְיָה, *tsef-an-yaw'*).

1. The ninth in order of the minor prophets, who prophesied against Judah and Jerusalem in the time of King Josiah (Zeph. i:1). (B. C. about 630.)

(1) Name. The name of this prophet has been variously explained. Contrary to usual custom the pedigree of the prophet is traced back for four generations—'the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah.' As there was at least another Zephaniah, a conspicuous personage at the time of the Captivity, the parentage of the prophet may have been recounted so minutely as to prevent any reader from confounding the two individuals. The Jews absurdly reckon that here, as in other superscriptions, the persons recorded as a prophet's an-

cestors were themselves endowed with the prophetic spirit. The so-called Epiphanius (*De Vitis Prophet.* cap. xix) asserts that Zephaniah was of the tribe of Simeon, of the hill Sarabatha. The existence of the prophet is known only from his oracles, and these have no biographical sketches; so that our knowledge of this man of God comprises only the fact and the results of his inspiration. It may be safely inferred, however, that he labored with Josiah in the pious work of re-establishing the worship of Jehovah in the land.

(2) Age. It is recorded (ch. i.) that the word of the Lord came to him 'in the days of Josiah, the son of Amon, king of Judah.' We have reason for supposing that he flourished during the earlier portion of Josiah's reign. In the second chapter (verses 13-15) he foretells the doom of Nineveh, and the fall of that ancient city happened about the eighteenth year of Josiah. In the commencement of his oracles also, he denounces various forms of idolatry, and specially the remnant of Baal. The reformation of Josiah began in the twelfth, and was completed in the eighteenth year of his reign. So thorough was his extirpation of the idolatrous rites and hierarchy which defiled his kingdom, that he burnt down the groves, dismissed the priesthood, threw down the altars, and made dust of the images of Baalim. Zephaniah must have prophesied prior to this religious revolution, while some remains of Baal were yet secreted in the land, or between the twelfth and eighteenth years of the royal reformer. So Hitzig (*Die 12 Klein Prophet.*) and Movers (*Chronik.* p. 234) place him; while Eichhorn, Bertholdt, and Jaeger incline to give him a somewhat later date. At all events, he flourished between the years B. C. 642 and B. C. 611; and the portion of his prophecy which refers to the destruction of the Assyrian empire, must have been delivered prior to the year B. C. 625, the year in which Nineveh fell (Henderson, *On the Minor Prophets,* p. 326). The publication of these oracles was, therefore, contemporary with a portion of those of Jeremiah, for the word of the Lord came to him in the thirteenth year of the reign of Josiah. Indeed, the Jewish tradition is, that Zephaniah had for his colleagues Jeremiah and the prophetess Huldah, the former fixing his sphere of labor in the thoroughfares and market places, the latter exercising her honorable vocation in the college in Jerusalem (Carpzov, *Introd.* p. 410). Koester (*Die Propheten,* iii.) endeavors to prove that Zephaniah was posterior to Habakkuk. His arguments from similarity of diction are very trivial, and the more so when we reflect that all circumstances combine in inducing us to fix the period of Habakkuk in the reign of Jehoiakim (HABAKKUK), immediately before the Chaldæan invasion.

2. The son of Maaseiah (Jer. xxi:1), called (2 Kings xxv:18) the second priest, while the high-priest Seraiah performed the functions of the high-priesthood, and was the first priest. It is thought Zephaniah was his deputy, to discharge the duty when the high-priest was sick, or when any other accident hindered him from performing his office. After the taking of Jerusalem by the Chaldæans, Seraiah and Zephaniah were taken and sent to Nebuchadnezzar at Riblah, who caused them to be put to death (Jer. lii:24, 27; 2 Kings xxv:18, 21). Zephaniah was sent more than once by Zedekiah to consult Jeremiah. (See chap. xxi: 1; xxxvii:3.) (B. C. 588.)

3. A Kohathite Levite, son of Tahath and father of Azariah, ancestors of Samuel, the prophet (1 Chron. vi:36); called URIEL (1 Chron. vi:24).

4. Father of Josiah (Zech. vi:10), and Hen (Zech. vi:14). (B. C. before 519.)

ZEPHANIAH, BOOK OF.

(1) Contents. The book consists of only three chapters. In the first, the sins of the nation are severely reprimanded, and a day of fearful retribution is menaced. The circuit of reference is wider in the second chapter, and the ungodly and persecuting states in the neighborhood of Judea are also doomed; but in the third section, while the prophet inveighs bitterly against Jerusalem and her magnates, he concludes with the cheering prospect of her ultimate settlement and blissful theocratic enjoyment.

(2) Style. We cannot by any means award so low a character to Zephaniah's style as is done by De Wette (*Einleit.* sec. 245), who describes it as being often heavy and tedious. It has not the sustained majesty of Isaiah, or the sublime and original energy of Joel; it has no prominent feature of distinction; yet its delineations are graphic, and many of its touches are bold and striking. For example, in the first chapter the prophet groups together in his descriptions of the national idolatry several characteristic exhibitions of its forms and worship. The verses are not tame and prosaic portraiture, but form a series of vivid sketches. The poet seizes on the more strange peculiarities of the heathen worship—uttering denunciations on the remnant of Baal, the worshipers of Chemarim—the star-adorers, the devotees of Malcham, the fanatics who clad themselves in strange apparel, and those who in some superstitious mummery leapt upon the threshold (Bochart, *Hier.* cap. 36). Not a few verses occur in the course of the prophecy which, in tone and dignity, are not unworthy to be associated with the more distinguished effusions of the Hebrew bards.

The language of Zephaniah is pure: it has not the classic ease and elegance of the earlier compositions, but it lacks the degenerate feebleness and Aramaic corruption of the succeeding era. Zephaniah is not expressly quoted in the New Testament; but clauses and expressions occur which seem to have been formed from his prophecy (Zeph. iii:9; Rom. xv:6, etc.). He was, in fine, as Cyril of Alexandria terms him (*Præfat. in Soph.* tom iii.), 'a true prophet, and filled with the Holy Ghost, and bringing his oracles from the mouth of God.' (Dr. E. Henderson, *On the Twelve Minor Prophets,* 1845; Robinson, *Homilies,* 1865; *Intr. to Old Testament,* Keil and Hävernick.) J. E.

ZEPHATH (zē'phath), (Heb. צְפַת, *tsef-ath'*, beacon, watchtower), a Canaanitish city, afterwards called Hormah (Judg. i:17).

The ancient designation is perhaps retained in the modern Sufah, the name of a difficult pass leading up from the Arabah to the south of Judah. Another place, called S'baita, half way between Kadesh-barnea and Beer-sheba has also claimed attention.

ZEPHATHAH (zĕph'a-thah), (Heb. צְפַתָה, *tsef-aw'thaw*, vale of the watchtower), a valley near Mareshah (2 Chron. xiv:10), where Asa fought with Zerah of Ethiopia. Perhaps the wady Safieh, near Beit Jibrin, and the site of Mareshah.

ZEPHI (zē'phī), (1 Chron. i:36). See ZEPHO.

ZEPHO (zē'pho), (Heb. צְפִי, *tsef-o'*, watchtower), a son of Eliphas, son of Esau (Gen. xxxvi:11), a "duke" of Edom (Gen. xxxvi:15). He is called ZEPHI (1 Chron. i:36), B. C. after 1927.

ZEPHON (zē'phon), (Heb. צְפוֹן, *tsef-one'*, a looking out), the son of Gad (Num. xxvi:15), and ancestor of the ZEPHONITES. (B. C. 1874.)

ZEPHONITES, THE (zĕph'on-ītes), (Heb. with the article, הַצְּפוֹנִי, *hats-tsef-o-nee'*), a branch of the tribe of Gad, descended from ZEPHON (Num. xxvi:15).

ZER (zēr), (Heb. צֹר, *tsare*, flint), a fortified town, not identified, of the allotment of Naphtali (Josh. xix:35).

ZERAH (zē'rah), (Heb. זֶרַח, *zeh'rakh*, rising).

1. The king of Ethiopia, or Cush, in Arabia Petrea, on the Red sea, and bordering on Egypt (2 Chron. xiv:9-14), came to attack Asa, king of Judah, with an army of a million of foot (see ARMIES), and three hundred chariots of war. Asa went out to meet him, and set his army in battle array in the valley of Zephathah, near Mareshah. He called on the Lord, who cast terror and consternation into the hearts of the Ethiopians, so that they ran away. Asa and his army pursued them to Gerar, and obtained a great booty. (B. C. 905.) He has been identified with Osorkon II of Egypt, whose invasion occurred in the twenty-fifth year of Asa's reign. (Sayce, *Higher Crit.* pp. 363, 465).

2. A Gershonite Levite, son of Iddo, and father of Jeaterai (1 Chron. vi:21, 41). (B. C. before 1043.)

3. A son of Simeon (1 Chron. iv:24). (B. C. 1874.) He was the founder of the Zarhites (Num. xxvi:13): called ZOHAR (Gen. xlvi:10).

4. A twin son, with Pharez, of Judah and Tamar (Gen. xxxviii:30; 1 Chron. ii:6; Matt. i:3). Progenitor of the ZARHITES (Num. xxvi:20); EZRAHITES (1 Kings iv:31); IZRAHITES (1 Chron. xxvii:8, 11). (B. C. about 1895.)

5. Son of Reuel, and grandson of Esau (Gen. xxxvi:13; 1 Chron i:37), a duke of Edom (Gen. xxxvi:17). Jobab, one of the early Edomitish kings, perhaps belonged to his family (Gen. xxxvi:33; 1 Chron. i:44). (B. C. after 1927.)

ZERAHIAH (zĕr'a-hī'ah), (Heb. זַרְחִיָה, *zer-akh-yaw'*, Jehovah has risen).

1. A priest, son of Uzzi, the ancestor of Ezra (1 Chron. vi:6, 51; Ezra vii:4). (B. C. about 457.)

2. Father of Elihoenai, among the descendants of Pahath Moab (Ezra viii:4). (B. C. before 459.)

ZERED (zē'red), (Heb. זֶרֶד, *zeh'red*, luxuriance, willow brook).

A brook or torrent which takes its rise in the mountains of Moab, and, running from east to west, falls into the Dead Sea. It constitutes the farthest limit in the wanderings of the Israelites (Num. xxi:12; Deut. ii:13, 14).

It may be either the Sail Sa'ideh, a branch of the Arno, or the upper part of the Wady Kerek.

ZEREDA (zĕr'e-dà), (Heb. צְרֵדָה, *tser-ay-daw'*, pierced), a city of Manasseh, near Beth-shan (1 Kings xi:26; 2 Chron. iv:17).

This is, probably through an erroneous reading, the Zererath of Judg. vii:22; and, perhaps, the Zaretan of Josh. iii:16; 1 Kings iv:12; vii:46. Conder (*Tent Work in Palestine*, ii, 340) identifies it with Surdah two and a half miles northwest of Bethel.

ZEREDATHAH (ze-rĕd'a-thah), (Heb. צְרֵדָתָה, *tser-ay-daw'thaw*, same as Zereda, with a local ending added), the place of Solomon's brass foundry (2 Chron. iv:17), in place of ZARTHAN.

ZERERATH (zĕr'e-răth), (Heb. צְרֵרָה, *tser-ay-raw'*), a place in the course of the Midianites when they were routed by Gideon (Judg. vii:22). Probably the same as ZARTHAN and ZEREDA.

ZERESH (zē'resh), (Heb. זֶרֶשׁ, *zeh'resh*, gold), the wife of Haman (Esth. v:10, 14; vi:13), and well worthy of him, if we may judge from the advice she gave him to prepare a gibbet and ask the king's leave to hang Mordecai thereon. (See HAMAN; MORDECAI.) (B. C. 474.)

ZERETH (zē'reth), (Heb. צֶרֶת, *tseh'reth*, splendor), the first mentioned of the three sons of Ashur, founder of Tekoa, by his wife Helah (1 Chron. iv:7), B. C. about 1612.

ZERI (zē'rī), (Heb. צֵרִי, *tser-ee'*, balm), the second of the six sons of Jeduthun, and a Levitical harper in the arrangement instituted by David (1 Chron. xxv:3); probably the same as IZRI (1 Chron. xxv:11).

ZEROR (zē'rôr), (Heb. צְרוֹר, *tser-ore'*, a particle), son of Bechorath, and father of Abiel, among the ancestors of Saul (1 Sam. ix:1), B. C. about 1230.

ZERUAH (ze-rū'ah), (Heb. צְרוּעָה, *tser-oo-aw'*, leprous), the widowed mother of Jeroboam (1 Kings xi:26), B. C. 973.

ZERUBBABEL (ze-rŭb'ba-bĕl), (Heb. זְרֻבָּבֶל, *zer-oob-baw-bel'*, sown in Babylon).

(1) Name. He is called also 'Sheshbazzar, prince of Judah' (Ezra i:8). He was the son (comp. 1 Chron. iii:17) of Shealtiel (Ezra iii:2, 8; v:2; Neh. xii:1; Hag. i:1, 12, 14; ii:2; Matt. i:12; Luke iii:27) of the royal house of David (1 Chron. iii:19), and was the leader of the first colony of Jews that returned from captivity to their native land.

(2) Returns from Babylon. Cyrus committed to his care the sacred vessels of the Temple, with which he returned to Jerusalem (Ezra i:11). He is always named first, as being chief of the Jews that returned to their own country (Ezra ii:2; iii:8; v:2).

(3) Rebuilds the Temple. With the aid of Joshua and his body of priests, Zerubbabel laid the foundations of the Temple (Ezra iii:8, 9; Zech. iv:9, etc.), beginning with the altar of burnt offerings, in order that the daily services might be resumed and the worship of the Lord and the usual sacrifices restored.

(4) Hindrances. The Samaritans, however, having been offended at being expressly excluded from a share in the land, did all they could to hinder the work, and even procured from the Persian court an order that it should be stopped (Ezra iv:2, 3). Accordingly, everything remained suspended till the second year of Darius Hystaspis (A. C. 521), when the restoration was resumed and carried to completion, according to Josephus, owing to the influence of Zerubbabel with the Persian monarch (*Antiq.* xi. 3; Ezra v:2; vi:22; Haggai i:1-14; ii:1).

(5) Honored Before the Lord. When the Lord showed the prophet Zechariah two olive trees, near the golden candlestick with seven branches, the angel sent to explain this vision informed the prophet that these two olive trees, which supplied oil to the great candlestick, were Zerubbabel, the prince, and Joshua, the high-priest, son of Josedech.

(6) Children. Scripture says nothing of the death of Zerubbabel, but it informs us (1 Chron. iii:19) that he left seven sons and one daughter,

These were Meshullam, Hananiah and Shelomith, their sister; Hashuba, Ohel, Berechiah, Hasadiah and Jushabhesed. Matthew (i:13) makes the name of one of his sons to be Abiud, and Luke (iii:27) makes it Rhesa. Consequently, one of the sons of Zerubbabel, above enumerated, must have had more than one name.

ZERUIAH (zĕr'u-ī'ah), (Heb. צְרוּיָה, *tser-oo-yaw'*, wounded), daughter of Jesse, sister of David (1 Chron. ii:16), and mother of Joab, Abishai and Asahel, David's three great generals (2 Sam. ii:18; iii:39; viii:16; xvi:9).

In 2 Sam. xvii:25 Abigail is called the daughter of Nahash, and therefore some have thought that she and Zeruiah were only stepsisters. (B. C. before 1046.)

ZETHAM (zē'tham), (Heb. זֵתָם, *zay-thawm'*, olive tree), the son of Laadan, a Gershonite Levite, a keeper of the Temple treasury (1 Chron. xxiii:8), B. C. 1043.

ZETHAN (zē'than), (Heb. זֵיתָן, *zay-thawn'*, olive), a Benjamite, the fifth of the sons of Bilhan (1 Chron. vii:10), B. C. about 1014.

ZETHAR (ze'thar), (Heb. זֵתַר, *zay-thar'*, star), one of the seven eunuchs of Ahasuerus who were commanded to bring Vashti into his presence (Esth. i:10), B. C. 483.

ZIA (zī'ȧ), (Heb. זִיעַ, *zee'ah*, motion), a chief Gadite who dwelt in Bashan (1 Chron. v:13), B. C. about 1014.

ZIBA (zī'bȧ), (Heb. צִיבָא, *tsee-baw'*, statue), a servant of the house of Saul, of whom David inquired if there was anyone left of the house of Saul to whom the monarch might show favor (B. C. 1044).

Mephibosheth was in consequence found, and was assured of David's friendship. Ziba, who was at the head of a large family, having fifteen sons and twenty slaves, was appointed to till the land for the prince, and generally to constitute his household and do him service (2 Sam. ix:2-10). This position Ziba employed for his master's harm. When David had to fly from Jerusalem in consequence of the rebellion of Absalom, Ziba met the king with a large and acceptable present:—'But where is Mephibosheth?' asked the fugitive monarch; 'in Jerusalem,' was the answer; 'for he said, To-day shall the house of Israel restore me the kingdom of my father.' Enraged at this, which looked like ingratitude as well as treachery, David thereupon gave to the faithless Ziba all the property of Mephibosheth (2 Sam. xvi:1, *sq.*). On David's return to his metropolis an explanation took place, when Mephibosheth accused Ziba of having slandered him; and David, apparently not being perfectly satisfied with the defense, gave his final award that the land should be divided between the master and his servant (2 Sam. xix:24, *sq.*).

J. R. B.

ZIBEON (zĭb'e-on), (Heb. צִבְעוֹן, *tsib-one'*, dyed), son of Seir, phylarch or head of the Hivites. Though he is called a Hivite, he is probably the same as Zibeon the Horite (Gen. xxxvi:20, 24, 29; 1 Chron. i:38, 40), B. C. before 1963.

ZIBIA (zĭb'i-ȧ), (Heb. צִבְיָא, *tsib-yaw'*, roe), a Benjamite, the second son of Shaharaim by his wife Hodesh (1 Chron. viii:9), B. C. after 1612.

ZIBIAH (zĭb'i-ah), (Heb. צִבְיָה, *tsib-yaw'*, roe), a native of Beer-sheba, and mother of King Jehoash (2 Kings xii:1; 2 Chron. xxiv:1).

ZICHRI (zĭk'rī), (Heb. זִכְרִי, *zik-ree'*, renowned).

1. An Ephraimite, probably one of the chiefs of the tribe, and one of the generals of Pekah King of Israel (B. C. about 734). It has been supposed that he took advantage of the victory of this monarch over the army of Judah to penetrate into Jerusalem, where he slew one of the sons of Ahaz, the governor of the palace, and the king's chief minister or favorite. It is difficult without this supposition to explain 2 Chron. xxviii:7. There is some probability in the conjecture that he was the 'Tabeal's son' whom Pekah and Rezin designed to set upon the throne of Judah (Is. vii:6). (See TABEAL.)

2. Third son of Izhar, the son of Kohath of the tribe of Levi (Exod vi:21). (B. C. about 1658.)

3. A Benjamite, and second son of Shimhi (1 Chron. viii:19). (B. C. about 1612.)

4. A Benjamite, the fifth son of Shashah (1 Chron. viii:23). (B. C. about 1612.)

5. A Benjamite, the sixth son of Jeroham (1 Chron. viii:27). (B. C. about 1612.)

6. A "son" of Asaph, and father of Micah (1 Chron. ix:15): called ZABDI (Neh. xi:17); and ZACCUR (Neh. xii:35).

7. A descendant of Eliezer, son of Moses, and father of Shelomith, the treasurer (1 Chron. xxvi:25). (B. C. before 1043.)

8. Father of the Eliezer who was chief of the Reubenites in the time of David (1 Chron. xxvii:16). (B. C. before 1043.)

9. Father of the Elishaphat who with Jehoiada conspired to make Joash king (2 Chron. xxiii:1). (B. C. before 876.)

10. A man of Judah, and father of the Amasiah who was captain in Jehoshaphat's army (2 Chron. xvii:16). (B. C. 909.)

11. Father or ancestor of JOEL, who was overseer of the Benjamites after their return from Babylon (Neh. xi:9). (B. C. before 536.)

12. A priest of the family of Abijah, in the days of Joiakim, the high-priest, the son of Jeshua (Neh. xii:17). (B. C. about 480.)

ZIDDIM (zĭd'dim), (Heb. הַצִּדִּים, *hats-tsid-deem'*, declivities), a fenced city in Naphtali (Josh. xix:35), called Kefar Chittai in the Talmud, and hence it has been identified with Hattin, about five miles northwest of Tiberias.

ZIDKIJAH (zid-kī'jah), (Heb. צִדְקִיָּה, *tsid-kee-yaw'*, justice of Jehovah), one of a family of priests who signed the Covenant of Nehemiah (Neh. x:1). (See ZEDEKIAH, 6.)

ZIDON (zī'don or sī'don), (Heb. צִידוֹן, *tsee-done'*, fishery).

1. The eldest son of Canaan (Gen. x:15): called SIDON (1 Chron. i:13).

2. One of the most ancient cities in Phœnicia. Justin derives the name from the Phœnician word for *fish, 'piscem Phœnices sidon vocant'* (xviii:3); but Josephus, from the son of Canaan (*Antiq.* vi. 2). It had a very commodious harbor, which is now nearly choked up with sand (Strabo, xvi. p. 756; Joseph. *Antiq.* xiv. 10. 6): it was distant one day's journey from the fountains of the Jordan (Joseph. *Antiq.* v. 3. 1), four hundred stadia from Berytus, and two hundred stadia from Tyre (Strabo, xvi. pp. 750, 757).

(1) Old Testament References. It was situated in the allotment of the tribe of Asher, but never conquered (Judg. i:31); on the contrary, it was sometimes a formidable enemy (Judg. x:12). Even in Joshua's time it was called Tsidon-

Rabba, or Great Zidon (Josh. xi:8). It was noted in very early times for its extensive traffic (Is. xxiii:2; Ezek. xxvii:8) and manufactures, particularly glass (Pliny, v. 20; Strabo, xvi. 10). It was threatened by the prophets Joel (iii:4) and Jeremiah (xxvii:3). Frequent reference to it occurs in Homer (*Iliad,* vi, 290; xviii 743; *Odyss.* xiii. 285; xv. 425). The best vessels in the fleet of Xerxes were Sidonian (Herodotus, vii. 99, 128). Its modern name is Saide. Its traffic is chiefly confined to the neighboring towns; the population is about fifteen thousand (Mannert's *Geographie,* vi. 1, p. 291; *Pictorial Bible,* notes on Deut. xxxiii., Josh. xix.).

Tyre was one of the colonies—a "virgin daughter," Is. xxiii:12—of Zidon, but subsequently became the more important town. The two names frequently recur together as denoting not only the cities, but the adjacent country; but the name of Zidon alone was sometimes used to denote the Phœnicians in general (Judg. iii:3). From Zidon also came idolatrous abominations to corrupt Israel (1 Kings xi:5, 33; 2 Kings xxiii:13). The city was mentioned frequently in prophetic threatenings, but with much less severity than Tyre (Is. xxiii:2, 4, 12; Jer. xxv:22; xxvii:3; xlvii:4; xxviii:21, 22; xxxii:30; Joel iii:4; Zech. ix:2).

(2) New Testament References. In New Testament times Zidon (called "Sidon") was visited by Jesus (Matt. xv:21; Mark vii:24; Luke iv:26), although the "coasts" of Tyre and Sidon denoted the adjacent region as well as the cities themselves, and some think that the Savior did not enter the cities. Hearers from among those people were drawn to his preaching (Mark iii:8; Luke vi:17; comp. Matt. xi:22; Luke x:14). Herod's displeasure with this region is noted (Acts xii:20). The apostle Paul touched at Zidon on his way to Rome, and visited the Christians there (Acts xxvii:3). (See ZIDONIANS.)

ZIDONIANS (zĭ-dō'nĭ-anz), (Heb. צִידֹנִים, *tsee-do-neem'*). The inhabitants of Zidon, (Ezek. xxxii:30), who dwelt at one of the extremities of Canaan (Gen. x:19). Jacob makes Zidon the limit of Zebulun (Gen. xlix:13); but in Josh. xix:28, 29, it is the border of Asher. The Zidonians were not driven out (Judg. iii:3), and soon became oppressors of Israel (Judg. x:12).

The Zidonians adored Baal (comp. Ethbaal, 1 Kings xvi:31) and Ashtoreth (1 Kings xi:5, 33; 2 Kings xxiii:13).

Jezebel, Ahab's wife, was a Zidonian and the daughter of one of the kings (1 Kings xvi:31). The fashion of taking Zidonian women as wives had been set by Solomon (1 Kings xi:1).

Homer makes special mention of the skill of the Zidonian workmen. The embroidered robes of Andromache, the silver bowl given as a prize by Achilles at the games in honor of Patrocles, the bowl which Menelaus gave Telemachus, the purple of fierce Achilles, were specimens of Zidonian handicraft. Zidonian ships were present at the siege of Troy, and Herodotus declares that the Zidonian ships in the fleet of Xerxes were the best and the most renowned of the famous armada. Xerxes sat in a Zidonian ship, and the king of Zidon sat near to him in council. Zidonians assisted in the work of building the Temple (1 Chron. xxii:4; 1 Kings v:6; Ezek. xxvii:8).

ZIF (zĭf), (Heb. זִו, *zeev,* bloom), ante-exilian name of the second Hebrew month (1 Kings vi:1-37), corresponding with our April and May. This, the second month of the sacred, was the eighth of the civil year. The second month bore also the name *Iyar.* J. R. B.

ZIHA (zī'hà), (Heb. צִיחָא, *tsee-khaw',* dry, thirsty).

1. The children of Ziha were a family of Nethinim who returned with Zerubbabel from Babylon (Ezra ii:43; Neh. vii:46). (B. C. before 536.)

2. The first named of the two rulers of the Nethinim, resident at Ophel, after the captivity (Neh. xi:21). (B. C. 536.)

ZIKLAG (zĭk'lăg), (Heb. צִקְלַג, *tsik-lag',* thirsty). A city belonging to the tribe of Simeon (Josh. xv:31; xix:5), but at times subject to the Philistines of Gath, whose king, Achish, bestowed it upon David for a residence; after which it pertained to Judah (1 Sam. xxvii:6; xxx:1, 14, 26; 1 Chron. iv:30; Neh. xi:28).

While David was absent with his men to join Achish, Ziklag was burned and plundered by the Amalekites; and on his return, after receiving the spoil from them (1 Sam. xxx:1), he remained here till called to assume the crown after the death of Saul (2 Sam. i:1). It was during his stay in this place that he was joined by many considerable and valiant persons, whose adhesion to his cause was of much importance to him, and who were ever after held in high esteem in his court and army. It is not identified unless it be Zuheilikah, a ruin eleven miles southeast of Gaza.

ZILLAH (zĭl'lah), (Heb. צִלָּה, *tsil-law',* shade), one of the wives of Lamech, and mother of Tubal-Cain (Gen. iv:19, 22, 23). B. C. about 3700. (See LAMECH.)

ZILPAH (zĭl'pah), (Heb. זִלְפָּה, *zil-paw',* a dropping), a female servant of Laban, whom he gave to Leah on her marriage with Jacob (Gen. xxix:24), and whom Leah eventually induced him to take as a concubine wife; in which capacity she became the mother of Gad and Asher (Gen. xxx:9–13; xxxv:26; xxxvii:2; xlvi:18), B. C. 1919.

ZILTHAI (zil'thāi), (Heb. צִלְתַי, *tsil-leth-ah'ee,* shady).

1. A Benjamite chief, resident of Jerusalem, and fifth of the sons of Shimhi (1 Chron. viii:20), B. C. after 1612.

2. One of the captains of thousands of Manasseh who came to David at Ziklag (1 Chron. xii:20), B. C. 1054.

ZIMMAH (zĭm'mah), (Heb. זִמָּה, *zim-maw',* plan, purpose).

1. A Gershonite Levite, "son" of Jahath (1 Chron. vi:20): probably the same as the son of Shimei (1 Chron. vi:42). (B. C. after 1210.)

2. Another Gershonite, ancestor of Joah, of the time of Hezekiah (2 Chron. xxix:12). (B. C. before 726.) At an earlier period we find the same collocation of names as father and son (1 Chron. vi:20).

ZIMRAN (zĭm'răn), (Heb. זִמְרָן, *zim-rawn',* sung, *i. e.,* celebrated in song), a son of Abraham by Keturah, and the name of an Arabian tribe descended from him (Gen. xxv:2; 1 Chron. i:32). B. C. about 2020.

This name may perhaps be connected with the Zabram mentioned by Ptolemy as a city with a king situated between Mecca and Medina.

ZIMRI (zĭm'rī), (Heb. זִמְרִי, *zim-ree',* musical), a proper name in the Old Testament.

The Septuagint imitates the Hebrew sound by Ζαμβρί, *zam-bree',* and Josephus (*Antiq.* viii:12, 5) by Ζαμάρης, *zam-ah'race.*

1. A son of Zerah, who was a son of Judah by Tamar (1 Chron. ii:6). (B. C. after 1874.)

2. The name of the Israelite slain, together with the Midianitish woman, in Shittim, by Phinehas. He was the son of Salu, a prince of a chief house among the Simeonites (Num. xxv:14). (B. C. 1171.)

3. King Saul begat Jonathan, who begat Meribbaal, who begat Micah, who begat Ahaz, who begat Jehoadah, whose sons were Alemeth, Azmaveth, and Zimri. Zimri begat Moza, etc. (1 Chron. viii:36; ix:42). (B. C. about 945.)

4. In the twenty-sixth year of Asa, king of Judah, Elah, the son of Baasha, began to reign over Israel in Tirzah. After he had reigned two years, Zimri, the captain of half his chariots, conspired against him when he was in Tirzah, drunk, in the house of his steward. Zimri went in and smote and killed him, and reigned in his stead, about B. C. 928; and he slew all the house of Baasha, so that no male was left. Zimri reigned only seven days at Tirzah. The people who were encamped at Gibbethon, which belonged to the Philistines, heard that Zimri had slain the king. They made Omri, the captain of the host, king over Israel in the camp. Omri besieged Tirzah and took it. Zimri, seeing that the city was taken, went into the king's palace, set it on fire, and perished in it for his sins in walking in the way of Jeroboam, and for making Israel to sin (1 Kings xvi:1-20; 2 Kings ix:31).

5. The kings of Zimri, mentioned in Jer. xxv:25, seem to have been the kings of the Zimranites, the descendants of Zimran, son of Abraham by Keturah (Gen. xxv:2; 1 Chron. i:32; Jer. xxv:25).

6. The town Zabram, mentioned by Ptolemy as situated between Mecca and Medina, perhaps had its name from the tribe of Zimran. C. H. F. B.

ZIN (zĭn), (Heb. צִן, *tseen*, a crag), a desert on the south of Palestine, and westward from Idumea, in which was situated the city of Kadesh-barnea (Num. xx:1; xxvii:14; xxxiii:36; Deut. xxxii:51). It was the limit of Edom on the west and of Judah on the southeast (Josh. xv:1-3). Its locality is therefore fixed by the considerations which determine the site of Kadesh to the western part of the Arabah south of the Dead Sea.

ZINA (zī'nà)', (Heb. זִינָא, *zee-naw'*, probably abundance), the second son of Shimei (1 Chron. xxiii:10), the Gershonite. B. C. 1043. (See ZIZAH).

ZION (zī'on), (Heb. צִיּוֹן, *tsee-yone'*, sunny, from צָהָה, *tsaw-haw'*, Ps. ii:6; xlviii:2; lxix:35; lxxxiv:7; lxxxvii:2, 5; xcix: 2; cxlvii:12; cxlix:2; Is. i:8; iii:16, 17; viii:18; x:32; xii:6; xviii:7; xxviii:16, xxxi:4, 9; xxxvii:22; xl:9; xli:27; li:3, 11; lix:20; lxi:3; lxiv:10; Jer. xxvi:18 (so Alex.); Joel iii:17, 21; Obad. 17; Zech. ii:10; ix:13.

(1) Situation. One of the hills on which Jerusalem was built; the most southwestern and highest. It was originally a Jebusite fortress, which David captured (2 Sam. v:7; 1 Chron. xi:5; Josh. xv:63; Judg. i:21). Here he brought the ark, and made the hill sacred (2 Sam. vi:10-12): the ark was later taken to Moriah (1 Kings viii:1; 2 Chron. iii:1; v:2). David's palace was erected here, and he and fourteen of the kings who succeeded him were buried in the royal tomb (1 Kings ii:10; xi:43; xiv:31). As David's palace was here it was called the "city of David" (2 Chron. v:2), and from the fact that the Tabernacle was pitched on the hill by David it was called the "holy hill," and "the hill of the Sanctuary" (Ps. ii:6).

(2) Name of Jerusalem. It was frequently used for the whole of the city (Is. viii:18; x:24; xxx:19; xxxiii:14; Ps. xlviii:2, 11, 12; comp. Rom. ix:33; xi:26; 1 Pet. ii:6; Rev. xiv:1), and the inhabitants of the city were called "sons of Zion" (Is. i:27; Zech. ii:7, 10; ix:9, 13; Zeph. iii:14, 16; Joel ii:23; Matt. xxi:5; John xii:15).

Figurative. Zion is used as the representative of the city of God, the spiritual city (Heb. xii:22, 28; Gal. iv:26; Rev. iii:12; xxi:2, 10).

ZIOR (zī'or), (Heb. צִיעֹר, *tsee-ore'*, smallness), a mountain town of Judah (Josh. xv:54), not identified.

ZIPH (zĭph), (Heb. זִיף, *zeef*, a flowing).

1. Eldest son of Jehaleleel (1 Chron. iv:16). (B. C. after 1618.)

2. The name of a city in the tribe of Judah (Josh. xv:55); and of a desert in its vicinity (1 Sam. xxiii:14, 15). It was fortified by Rehoboam (2 Chron. xi:8). It is mentioned by Jerome (*Onomast.* s. v.), but had not been since noticed till Dr. Robinson found the name in the Tell Zif (Hill of Zif), which occurs about four miles and a half southeast from Hebron, and is a round eminence about a hundred feet high, situated in a plain. A site also called Zif lies about ten minutes east of this, upon a low hill or ridge between two small wadies, which commence here and run towards the Dead Sea. There is now little to be seen besides broken walls and foundations, mostly of unhewn stones, but indicative of solidity.

This spot was the scene of the farewell between David and Jonathan, the sparing of Saul by David, and the relenting of Saul (1 Sam. xxiii:19; xxvi:1).

3. A town on the south of Judah (Josh. xv:24). Site not known.

ZIPHAH (zī'phah), (Heb. זִיפָה, *zee-faw'*, feminine of *Ziph*), a son of Jehaleleel and brother of Ziph (1 Chron. iv:16). B. C. after 1618.

ZIPHIMS, THE (zĭph'ims), (Heb. הַזִּפִּים, *haz-zee-feem'*), inhabitants of Ziph (Ps. liv; title).

ZIPHION (zĭph'i-on), (Heb. צִפְיוֹן, *tsif-yone'*), son of Gad (Gen. xlvi:16). (See ZEPHON.)

ZIPHITES, THE (zĭph'ites), (Heb. הַזִּפִי, *haz-zee-fee'*), inhabitants of Ziph who twice told Saul where David was hiding.

ZIPHRON (zī'phron), (Heb. זִפְרוֹן, *zif-rone'*, fragrance), a point in the north boundary of the promised land, in Naphtali, as specified by Moses (Num. xxxiv:9). It occurs between Zedad and Hatsar-Enan.

It is thought by Knobel and Wetstein to be preserved in the ruins of *Zifran*, fourteen hours' journey northeast of Damascus, near the road from Palmyra. In the parallel passage (Ezek. xlvii:16) Hazar-hatticon occurs in a similar connection.

ZIPPOR (zĭp'por), (Heb. צִפּוֹר, *tsip-pore'*, a sparrow), father of Balak, the Moabite king. He is always designated as "the son of Zippor" (Num. xxii:2, 4, 10, 16; xxiii:18; Josh. xxiv:9; Judg. xi:25). B. C. before 1170. He is perhaps identical with the king of Moab mentioned in Num. xxi:26.

ZIPPORAH (zip-pō'rah), (Heb. צִפֹּרָה, *tsip-po-raw'*, little bird), one of the seven daughters of Reuel (comp. Exod. xviii), priest of Midian, who, in consequence of aid rendered to the young women when, on their going to procure water for their father's flocks, they were set on by a party of

Bedouins, was given to Moses in marriage (Exod. ii:16, *sq.*; xviii:2).

A son, the fruit of this union, remained for some time after his birth uncircumcised; but an illness into which Moses fell in a khan when on his way to Pharaoh, being accounted a token of the divine displeasure, led to the circumcision of the child, when Zipporah, having, it appears, reluctantly yielded to the ceremony, exclaimed, 'Surely a bloody husband thou art to me' (Exod. iv:25). This event seems to have caused some alienation of feeling, for Moses sent his wife back to her father, by whom she is again brought to her husband while in the desert, when a reconciliation took place, which was ratified by religious rites (Exod. xviii:1, *sq.*). (See MOSES.)

J. R. B.

ZIPPORIS or SEPPHORIS (zĭp'po-ris), was, about the beginning of the Christian era, a principal and strongly fortified city of Galilee, under latitude 32° 44′.

Josephus mentions Sepphoris frequently as the greatest town of Galilee, and built in a well-fortified situation. (*De Bell. Jud.* iii. 2; *Antiq.* xiii. 21; xvii:12). *Sepphoris,* Jerusalem, Jericho, Gadara, and Amathus were the five cities in which the assemblies of the Sanhedrim were held (*Antiq.* xiv:10). In this passage the name has undergone some modification, as we read *zamphoris.* After Sepphoris was taken by Varus, it was made the chief city of Galilee, and strongly fortified by Herod Antipas (*Antiq.* xviii. 3). Herod Agrippa, Junior, obtained Zipporis as a present from the emperor Nero (Joseph. *Vita*).

Before this period Tiberias was considered to be the first city in Galilee. Sepphoris was surrounded by many villages, and situated near Mount Asamon, in the center of Galilee (*De Bell. Jud.* ii. 23), in a very strong and secure situation (*De Bell. Jud.* iii. 1). One of the small towns near Zipporis was called Jeshenah (*Kidduschin,* ch. iv, 5); another was called K'zarah. Sepphoris was destroyed A. D. 339, in consequence of the rebellion of its citizens.

C. H. F. B.

ZITHRI (zĭth'rī), (Heb. סִתְרִי, *sith-ree'*, Jehovah's protection), one of the sons of Uzziel, and grandson of Kohath (Exod. vi:22). In Exod. vi:21 "Zithri" should be "Zichri," as in A. V. of 1611.

ZIZ (zĭz), (Heb. צִיץ, *tseets*, a flower), a cliff or pass leading up from the Dead Sea towards Jerusalem, by which the bands of the Moabites and Ammonites advanced against Jehoshaphat (2 Chron. xx:16). They seem to have come round the south end of the Dead Sea, and along the western shore as far as En-gedi, where there is a pass which leads out northward towards Tekoa (Robinson, *Bibl. Res.* ii. 215). This is the route which is taken by the Arabs in their marauding expeditions at the present day.

ZIZA (zī'zà) (Heb. זִיזָא, *zee-zaw'*, abundance).

1. Son of Shiphi, a chief of the Simeonites in the time of Hezekiah (1 Chron. iv:37). (B. C. about 725.)

2. A son of Rehoboam and Maachah, the granddaughter of Absalom (2 Chron. xi:20). (B. C. after 973.)

ZIZAH (zī'zah), (Heb. זִיזָה, *zee-zaw'*, full breast), second son of Shimei, a Gershonite Levite (1 Chron. xxiii:11); called ZINA in 1 Chron. xxiii:10.

ZIZANION (zi-zăn'i-on), (Gr. Ζιζάνιον).

This word occurs in Matt. xiii:25, and several of the following verses, and is translated *weeds* by Luther, and *tares* in the A. V.; but it is not found in any Greek author. It is therefore supposed that, as the Gospel of Matthew was (as some think) first written in Syro-Chaldaic, the vernacular name of some particular plant was adopted, and thus introduced into the Greek version. This seems to be confirmed by the existence of a plant which is suitable to the above passage, and of which the Arabic name is very similar to *zizanion.* Thus, in the parable of the man who sowed good seed in his field, it is said, 'But while men slept, his enemy came and sowed *tares* among the wheat; when the blade sprung up and brought forth fruit, then appeared the tares also.' From this it is evident that the wheat and the *zizanion* must have had considerable resemblance to each other in the herbaceous parts, which could hardly be the case, unless they were both of the family of the grasses. That such,

Bearded Darnel (*Lolium temulentum*).

indeed, is the case, is evident from what Volney says, that the peasants of Palestine and Syria do not cleanse away the seeds of weeds from their grain, but even leave that called *Ziwan* by the Arabs, which stuns people and makes them giddy, as he himself experienced. The *Ziwan* of the Arabs is concluded to be our Darnel, the *ivraie* of the French, the *Lolium temulentum* of botanists, and is well suited to the palate. It is a grass often found in grain fields, resembling the wheat until both are in ear, and remarkable as one of the very few of the numerous family of grasses possessed of deleterious properties.

ZOAN (zō'an), (Heb. צֹעַן, *tso'an*, perhaps place of departure or low region; Sept. Τάνις, *Tanis*).

An ancient city of Lower Egypt, situated on the eastern side of the Tanitic branch of the Nile, called in Egyptian *Gane* or *Gani, i. e.* 'low region,' whence both the Hebrew name Zoan, and the Greek Tanis, are derived; as is also the Arabic San, by which name the site is still known.

(1) Scriptural References. Zoan is of considerable Scriptural interest. It was one of the oldest cities in Egypt, having been built seven years after Hebron, which already existed in the time of Abraham (Num. xiii:22; comp. Gen. xxii:2). It seems also to have been one of the principal capitals, or royal abodes, of the Pharaohs (Is. xix:11, 13; xxx:4); and accordingly, 'the

field of Zoan,' or the fine alluvial plain around the city, is described as the scene of the marvelous works which God wrought in the time of Moses (Ps. lxxviii:12, 43). The destruction predicted in Ezek. xxx:14, has long since befallen Zoan.

(2) Present Site. The 'field' is now a barren waste; a canal passes through it without being able to fertilize the soil; 'fire has been set in Zoan;' and the royal city is now the habitation of fishermen, the resort of wild beasts, and infested by reptiles and malignant fevers. The locality is covered with mounds of unusual height and extent, full of the fragments of pottery which such sites usually exhibit. These extend for about a mile from north to south, by about three quarters of a mile. The area in which the sacred enclosure of the temple stood, is about fifteen hundred feet by twelve hundred and fifty, surrounded by the mounds of fallen houses, as at Bubastis (see PI-BESETH), whose increased elevation above the site of the Temple is doubtless attributable to the same cause—the frequent change in the level of the houses to protect them from the inundation, and the unaltered position of the sacred buildings. There is a gateway of granite and fine grit stone to the enclosure of this temple, bearing the name of Rameses the Great. Though in a very ruinous condition, the fragments of walls, columns, and fallen obelisks, sufficiently attest the former splendor of the building to which they belonged. The obelisks are all of the time of Rameses the Great (B. C. 1740), and their number, evidently ten, if not twelve, is unparalleled in any Egyptian temple. The name of this king most frequently occurs; but the ovals of his successor Pthamen, of Osirtasen III, and of Tirhakah, have also been found. The time of Osirtasen III ascends nearly to that of Joseph, and his name, therefore, corroborates the Scriptural account of the antiquity of the town. Two black statues, and a granite sphinx, with blocks of hewn and occasionally sculptured granite, are among the objects which engage the attention of the few travelers who visit this desolate place. The modern village of San consists of mere huts, with the exception of a ruined *kasr* of modern date (Wilkinson's *Modern Egypt*, i. 449-452; *Narrative of the Scottish Deputation*, pp. 72-76; Mariette Bey, *Monuments, etc.* pp. 308, 309).

ZOAR (zō'ar), (Heb. צֹעַר and צוֹעַר, *tso'ar*, smallness).

(1) Original Name. A town originally called Bala, and one of the five cities of the plain of Siddim. It was doomed with the rest to destruction; but spared at the intercession of Lot as a place to which he might escape. He alleged the smallness of the city as a ground for asking this favor; and hence the place acquired the name of Zoar, or '*smallness*' (Gen. xiii:10; xiv:2, 8; xix:20, 22, 30). It is again mentioned only in Deut. xxxiv:3; Is. xv:5; Jer. xlviii:34; which passages indicate that it belonged to the Moabites, and was a place of some consequence.

(2) Historical Notices. Eusebius and Jerome describe it as having in their day many inhabitants, and a Roman garrison (*Onomast.*, s. v. 'Bala'). Stephen of Byzantium calls it a large village and fortress (Reland, *Palæst.* p. 1065). In the Ecclesiastical Notitia it is mentioned as the seat of a bishop of the Third Palestine, down to the centuries preceding the Crusades (Reland, pp. 217, 223, 226, 230). The Crusaders seem to have found it under the name of Segor, as in the Sept., and they describe the place as pleasantly situated with many palm trees (*Will. Tyr.* x. 8). Abulfeda repeatedly speaks of Zoghar as a place adjacent to the Dead Sea and the Ghor (*Tab. Syr.* pp. 8, 9, 11, 148), and indeed calls the Dead Sea itself the Lake of Zoghar (xii. pp. 148, 156).

(3) Site. Dr. Robinson (*Bib. Researches*, ii. 480, 481; 648-651) has much argument to show that Zoar must have lain on the *east* of the Dead Sea; which seems clear enough from its having been in the territory of Moab: and he thinks that Irby and Mangles have rightly fixed its position at the mouth of the Wady Kerak, at the point where the latter opens upon the isthmus of the long peninsula which stands out from the eastern shore of the lake towards its southern end. At this point Irby and Mangles discovered the remains of an ancient town. Here 'stones that have been used in building, though for the most part unknown, are strewed over a great surface of uneven ground, and mixed with bricks and pottery. This appearance continues without interruption, during the space of at least half a mile, quite down to the plain, so that it would seem to have been a place of considerable extent. We noticed one column, and we found a pretty specimen of antique variegated glass. It may possibly be the site of the ancient Zoar' (*Travels*, p. 448). Conder, who would place the lost cities at the north "end" of the Dead Sea, suggests *Tell esh-Shaghur* as the site of Zoar. It is at the foot of the eastern mountains, immediately north of the Dead Sea, and about six miles south of Nimrin.

ZOBAH (zō'bah), (Heb. צוֹבָה, *tso-baw'*, a station), a Syrian kingdom, whose king made war with Saul (1 Sam. xiv:47), with David (2 Sam. viii: 3, 5, 12; x:6; xxiii:36), and with Solomon (2 Chron. viii:3; Ps. lx in the title). Respecting its situation, see ARAM.

ZOBEBAH (zo-bē'bah), (Heb. הַצֹּבֵבָה, *hats-tso-bay-baw'*, the slow coming), the second child of Coz, of Judah (1 Chron. iv:8), B. C. after 1618.

ZOHAR (zō'har), (Heb. צֹחַר, *tso'khar*, whiteness).

1. A son of Simeon (Gen. xlvi:10; Exod. vi: 15); called ZERAH (1 Chron. iv:24).

2. The father of Ephron the Hittite (Gen. xxiii:8; xxv:9). (B. C. before 2026.)

ZOHELETH (zō'he-lĕth), (Heb. זֹחֶלֶת, *zo-kheh'-leth*, serpent, slippery), a stone near the fountain of Rogel, or En-rogel, just under the walls of Jerusalem (1 Kings i:9).

The rabbins tell us that it served as an exercise to the young men, who tried their strength by throwing it, or rather rolling it, or lifting it. Others think it was useful to the fullers, or whitesters, to beat their clothes upon, after they had washed them.

ZOHETH (zō'heth), (Heb. זוֹחֵת, *zo-khayth'*, corpulent, strong), the first of the two sons of Ishi of the tribe of Judah (1 Chron. iv:20), B. C. after 1618.

ZOPHAH (zō'phah), (Heb. צוֹפַח, *tso-fakh'*, a cruse), son of Hotham, or Helem, the son of Heber, of Asher (1 Chron. vii:35, 36), B. C. about 1618.

ZOPHAI (zō'phāi), (Heb. צוֹפַי, *tso-fah'ee*, honeycombed), a Kohathite Levite, son of Elkanah, and ancestor of Samuel (1 Chron. vi:26); called ZUPH (1 Chron. vi:35).

ZOPHAR (zō'phār), (Heb. צוֹפַר, *tso-far'*, sparrow), one of the three friends of Job (ii:11; xi: 1; xx:1; xlii:9). Called the Naamathite or inhabitant of Naamah, a place whose situation is

unknown, as it could not be the Naamah mentioned in Josh. xv:41.

ZOPHIM, THE FIELD OF (zō'phim, thē fēld ŏv), (Heb. צֹפִים, *tso-feem'*, probably field of droppings, *i. e.*, fertile).

The place near Pisgah's top where Baalam had his second vision of Israel's encampment (Num. xxiii:14). It is now Tai'at-es-safa, in the valley between Luhith and Pisgah.

ZORAH (zō'rah), (Heb. צָרְעָה, *tsor-aw'*, hornets' town), a town reckoned as in the plain of Judah (Josh. xv:33), but inhabited by Danites (xix:41), not far from Eshtaol, and chiefly celebrated as the birthplace of Samson (Judg. xiii:2, 25; xviii:2, 8, 11; comp. 2 Chron. xi:10).

The site may still be recognized under the name of Surah, situated upon a spur of the mountains running into the plain north of Beth-shemesh (Robinson, ii, 339; iii, 18).

ZORATHITES, THE (zō'rath-ītes), (Heb. with the article, הַצָּרְעָתִי, *hats-tsor-aw-thee'*), the people of Zorah (1 Chron. iv:2), descended from Shobal, a son of Judah. In 1 Chron. ii:52, 53, he is said to have founded Kirjath-jearim, from which came the Zareathites and Eshtaulites.

ZOREAH (zō're-ah), (Heb. צָרְעָה, *tsor-aw'*), same as ZORAH (Josh. xv:33).

ZORITES, THE (zō'rītes, thē), (Heb. הַצָּרְעִי, *hats-tsor-ee'*), are spoken of in the genealogies of the tribe of Judah (1 Chron. ii:54) as descendants of Salma.

ZOROBABEL (zo-rŏb'a-bĕl), (Gr. Ζοροβάβελ, Matt. i:12, 13; Luke iii:27). See ZERUBBABEL.

ZUAR (zū'ar), (Heb. צוּעָר, *tsoo-awr'*, smallness), father of the Nethaneel of the tribe of Issachar who was chief of his tribe at the time of the Exodus (Num. i:8; ii:5; vii:18, 23; x:15), B. C. before 1658.

ZUPH (zŭph), (Heb. צוּף, *tsoof*, honeycomb).

1. A part of the country to which Saul came after he had passed Shalisha of Shalim and of the Benjamites (1 Sam. ix:5, 6). Not identified, unless Soba retains a hint of the ancient name.

2. A Levite, ancestor of Elkanah and Samuel (1 Sam. i:1; 1 Chron. vi:35); called ZOPHAI (1 Chron. vi:26).

ZUR (zûr), (Heb. צוּר, *tsoor*, rock).

1. Father of Cozbi (Num. xxv:15), and one of the princes of Midian slain when Balaam fell (Num. xxxi:8; Josh. xiii:21). (B. C. 1170.)

2. Second son of Jehiel the founder of Gibeon by his wife Maachah (1 Chron. viii:30; ix:36). (B. C. after 1170.)

ZURIEL (zū'ri-ĕl), (Heb. צוּרִיאֵל, *tsoo-ree-ale'*, God is my rock), son of Abihail, and family chief or genesarch of the Merarites at the organization of the Levitical establishment (Num. iii:35). It does not appear to which of the two great divisions of the Merarites he belonged (B. C. 1658).

ZURISHADDAI (zū'ri-shăd'dāi), (Heb. צוּרִישַׁדַּי, *tsoo-ree-shad-dah'ee*, my rock is the Almighty), father of Shelumiel, the prince of the Simeonites at the time of the exodus (Num. i:6; ii:12; vii:36, 41; x:19), B. C. before 1658.

ZUZIMS (zū'zimz), (Heb. הַזּוּזִים, *haz-zoo-zeem'*), one of the ancient tribes or nations conquered by Chedorlaomer and his allies (Gen. xiv:5).

The Zuzims were settled beyond the Jordan, and are perhaps the same as the Zamzummims of Deut. ii:20. The Syriac and Onkelos, like the Septuagint, take the word for an appellative, signifying 'strong' or 'valiant.' Robinson's *Gesenius* proposes the Hebrew root of this word as referring to the fertility of the soil. Sayce thinks it originated in a transcription of a cuneiform rendering of Zamzummim. It is quite generally suspected to be an abridgment of ZAMZUMMIM (which see), on the ground that the place of the Zuzim in the text would accord well with the supposition that "'Am is Ammon;" but all is mere conjecture.

APPENDIX.

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A GENERAL

CHRONOLOGICAL TABLE

OF THE

HOLY BIBLE.

ARRANGED WITH SPECIAL REFERENCE TO THE SUNDAY SCHOOL LESSONS.

This Table gives, in the left-hand column, the chronology of Archbishop Usher (lived 1580 to 1656), which is the one given in most Bibles that give marginal dates. The next column gives the chronology of the French monk and great biblical scholar of his day, Augustin Calmet (1672–1757). To these the third column adds the chronology of Rev. William Hales, D.D. (1778–1821), who, from 1809 to 1814, published in three volumes a "New Analysis of Chronology," far superior in biblical learning and elaboration to either of the preceding. Modern scientific chronologers and students of the Bible differ from all these chiefly in recognizing the fact that most of their work is based upon unproven theories and mere conjecture, so that the particular dates are true relatively to their assumptions, and are, when not imaginary, merely approximate, in the earlier times; they are nearer to correctness as they approach the Christian era.

Year before Christ.			From the Creation to the Birth of Christ.	
Usher.	Calmet.	Hales.		
4004	4000	5411	The Creation.	
			First Day.—Creation of Light	Gen. i. 1—5.
			Second Day.——————the Firmament	—— — 6—8.
			Third Day.—Sea, Water, Plants, Trees	—— — 9—13.
			Fourth Day.—Sun, Moon, and Stars	—— —14—19.
			Fifth Day.—Fishes and Birds	—— —20—23.
			Sixth Day.—Land-animals and Man	—— —24—31; ii. 7.
			God causes the animals to appear before Adam, who gives them names. God creates the woman by taking her out of the side of the man, and gives her to him for a wife. He brings them into Paradise	—— ii. 8—25.
			Seventh Day.—God rests from the work of Creation, and sanctifies the repose of the Sabbath	—— —2, 3.
			Eve, tempted fatally, by means of the serpent, disobeys God, and persuades her husband, Adam, to disobedience also. God expels them from Paradise	—— iii.
4001	3999	5311	Cain born, son of Adam and Eve	—— iv. 1.
4000	3998	5310	Abel born, son of Adam and Eve	—— — 2.
3876	3871	5210	Cain kills his brother Abel	—— — 8.
3874	3870	5181	Seth born, son of Adam and Eve	—— — 25.
3769	3765	4976	Enos born, son of Seth	—— v. 6.
3679	3675	4786	Cainan born, son of Enos	—— — 9.
3609	3605	4616	Mahalaleel born, son of Cainan	—— — 12.
3544	3540	4451	Jared born, son of Mahalaleel	—— — 15.
3382	3378	4289	Enoch born, son of Jared	—— — 18.
3317	3313	4124	Methuselah born, son of Enoch	—— — 21.
3130	3126	3937	Lamech born, son of Methuselah	—— — 25.
3074	3070	4481	Adam dies, aged 930 years	—— — 5.
3017	3013	3914	Enoch translated, had lived 365 years	—— — 24.
2962	2958	4269	Seth dies, aged 912 years	—— — 8.
2948	2955	3744	Noah born, son of Lamech	—— — 29.
	2860	4071	Enos dies, aged 905 years	—— v. 11.
	2765	3877	Cainan dies, aged 910 years	—— — 14.
	2710	3721	Mahalaleel dies, aged 895 years	—— — 17.
	2578	3489	Jared dies, aged 962 years	—— — 20.
2468	2460	3275	God informs Noah of the future deluge, and commissions him to preach repentance, 120 years before the deluge	Gen. vi. 13—22; Heb. xi. 7; 1 Pet. iii. 20; 2 Pet. ii. 5.
2448	2444		Japhet born, eldest son of Noah	—— v. 32; x. 21.
2446	2442	3155	Shem born, the second son of Noah	—— — 32.

Year before Christ.			FROM THE CREATION TO THE BIRTH OF CHRIST.	
Usher.	Calmet.	Hales.		
2353	2349		Lamech dies, the father of Noah, aged 777 years	—— — 31.
2348	2344	3155	Methuselah dies, the oldest of men, aged 969 years, in the year of the deluge	—— — 27.
			The tenth day of the second month (November) God commands Noah to prepare to enter the ark	—— vii. 1—4.
			Seventeenth day of the same month, Noah enters the ark with his wife, his sons, and their wives	—— — 7—9.
			Rain on the earth, forty days. The waters continue on the earth 150 days	—— — 10—24.
			Seventeenth day of the seventh month, the ark rests on the mountain of Ararat	—— viii. 4.
			First day of the tenth month, the tops of the mountains begin to appear	—— — 5.
			Forty days afterwards, Noah sends forth a raven	—— — 6, 7.
			Seven days afterwards, Noah sends out the dove; it returns	—— — 8, 9.
			Seven days afterwards, he sends it out again; it returns in the evening, bringing an olive-branch in its bill	—— — 10, 11.
			Seven days afterwards, he sends it forth again; it returns no more	—— — 12.
2347	2343	3154	Noah being now 601 years old, the first day of the first month he takes off the roof of the ark	—— — 13.
			Twenty-seventh day of the second month Noah quits the ark. He offers sacrifices of thanksgiving. God permits to man the use of flesh as food; and appoints the rainbow, as a pledge that he would send no more a universal deluge	—— — 15—19. —— — 20—22. —— ix. 1—17.
2346	2342	3153	Arphaxad born, son of Shem	—— xi. 10, 11.
2341	2337	3148	About seven years after the deluge, Noah, having planted a vineyard, drank of the wine to excess; falling asleep, he was uncovered in his tent. His son Ham, mocking at him, is cursed for it	—— ix. 20—27.
2311	2307	3018	Salah born, son of Arphaxad	—— xi. 12.
2281	2277	2888	Heber born, son of Salah, whence the name "Hebrews"	—— — 14.
2247	2243	2754	Phaleg born, son of Heber, same as Peleg	—— — 16.
2234	2230	2554	About this time the building of the tower of Babel is undertaken; God confounds the language of men and disperses them	—— — 1—9.
2233	2229	2554	About this time the beginning of the Assyrian monarchy of Nimrod. From this year to the taking of Babylon by Alexander the Great, are 1903 years; the period to which Callisthenes traced the astronomical calculations of the Chaldeans	—— x. 8—18. Porphyr. ap. Simplic. lib. ii. de Cœlo.
			[Prof. Rawlinson suggests B. C. 2486 as date of founding of Assyria and Babylon; his brother, Sir Henry, found reason for a date before 5000 B. C. Prof. Sayce ventures no date, but favors a very ancient one.]	
2233			The Egyptian empire begins about the same time, by Ham, the father of Mizraim: this empire continued 1633 years, till the conquest of Egypt by Cambyses. [Dr. Flinders Petrie, who formerly dated the founding of United Egypt, by Mena, about 4777 B. C. (while Mariette put it at 5004), has made some new discoveries which put that event before 6000 B. C. There were separate kingdoms before Mena.]	Ps. cvi. 22; Is. xix. 11. Constantin. Manass. in Annalib.
2217	2213	2624	Reu born, son of Phaleg or Peleg	Gen. xi. 18.
		2614	Division of the earth	—— x. 25.
2185	2181	2482	Serug born, son of Reu	—— xi. 20.
2155	2151	2362	Nahor born, son of Serug	—— — 22.
		2337	About this time lived Job, famous for his wisdom, virtue and patience. [Date uncertain.]	Book of Job.
2126	2122	2283	Terah born, son of Nahor	Gen. xi. 24.
2056	2052	2213	Haran born, son of Terah: Hyksos in Egypt [Usher]	—— ix. 29.
1998	1994	2805	Noah dies, aged 950 years	—— xi. 27; Josh. xxiv. 2.
1996	1992	2153	Abram born, son of Terah	—— — 29, 30; xvii. 17.
1986	1982	2143	Sarai born, afterwards wife of Abram	Acts vii. 2, 3.
1917	1917	2093	Abram called, in Ur of the Chaldees. He travels to Carrhæ, or Haran, of Mesopotamia. His father, Terah, dies there, aged 205 years	Gen. xi. 31, 32.
1921	1917	2078	Second calling of Abram from Haran. He comes into Canaan with Sarai his wife, and Lot his nephew; and dwells at Sichem	Gen. xii. 1—6; Acts vii. 4, 5; Heb. xi. 8.
1920	1916	2077	Abram goes into Egypt; Pharaoh takes his wife, but	

Year before Christ.			From the Creation to the Birth of Christ.	
Usher.	Calmet.	Hales.		
			soon restores her again. Abram quits Egypt; he and Lot separate	Gen. xii. 9—xiii. 11.
	1909		The kings of Sodom and Gomorrha revolt from Chedorlaomer	—— xiv. 1—4.
1913	1908	2070	Chedorlaomer and his allies defeat the kings of Sodom and Gomorrha, etc. Sodom is pillaged; Lot is taken captive; Abram pursues them, disperses them, retakes the booty and rescues Lot	—— xiv. 5—16.
			Melchizedec blesses Abram	—— —— 18—20; Heb. vii. 1—11.
		2069	The Lord makes a covenant with Abram, and promises him a numerous posterity	—— xv.; Acts vii. 6; Gal. iii. 17.
	1907	2068	Sarai gives her maid Hagar, for a wife, to her husband Abram	—— xvi. 1—3.
1910	1906	2067	Ishmael born, the son of Abram and Hagar. Abram was 86 years old	—— —— 15, 16.
1897	1893		The new covenant of the Lord with Abram; God promises him a numerous posterity; changes his name from Abram to Abraham, and that of his wife Sarai to Sarah	—— xvii. 1—22.
			In connection with this covenant,	
			Circumcision is instituted	—— —— 10—14, 23—27.
		2054	Abraham entertains three angels, under the appearance of travellers; they predict to Sarah the birth of a son (Isaac)	—— xviii. 1—15; Heb. xiii. 2.
			Sodom, Gomorrha, Admah and Zeboïm burnt by fire from heaven. Lot is preserved; retires to Zoar; commits incest with his daughters	—— xviii. 16—xix. 38; 2 Pet. ii. 6—8.
	1892		Abraham departs from the plain of Mamre, to Beersheba	—— xx. 1.
1896	1885	2053	Isaac born, the son of Abraham and Sarah. Sarah makes Abraham turn away Hagar and her son	
1892			Ishmael. Hagar causes Ishmael to take an Egyptian woman to wife, by whom he has several children	—— xxi. 1—21.
	1867	2054	Covenant between Abraham and Abimelech, king of Gerar	—— —— 22—34.
1871		2028	Abraham about to offer his son Isaac	—— xxii. 2—19.
1859	1855	2016	Sarah dies, aged 127 years	—— xxiii.
1856	1852	2013	Abraham sends Eliezer into Mesopotamia to procure a wife for his son Isaac, who was 40 years of age; Eliezer brings Rebekah	—— xxiv.
	1850	2012	Abraham marries Keturah, by whom he has several children	—— xxv. 1—4.
	1842		Shem dies, the son of Noah, 500 years after the birth of Arphaxad	—— xi. 10, 11.
	1833		Rebekah continuing barren nineteen years, Isaac intercedes for her, and she obtains the favor of conception	—— xxv. 21—23.
1836	1832	1993	Jacob and Esau born, Isaac being 60 years old	—— —— 24—26.
1818	1817	1978	Abraham dies, aged 175 years	—— —— 7—11.
	1813		Heber dies, aged 464 years	—— xi. 17.
	1800		Isaac goes to Gerar. God renews with him his promises made to Abraham. Isaac covenants with Abimelech, king of Gerar	—— xxvi. 1—31.
1796	1792		Esau marries Canaanitish women	—— —— 34, 35.
		1796	The deluge of Ogyges in Attica, 1020 years before the first Olympiad	
	1769	1930	Ishmael dies, the eldest son of Abraham, aged 137 years.	—— xxv. 17, 18.
1760	1755	1916	Isaac blesses Jacob instead of Esau. Jacob withdraws into Mesopotamia, to his uncle Laban. Here he	
1753			marries Leah, and afterwards Rachel	—— xxvii.—xxix. 28.
	1754	1915	Reuben born, son of Jacob and Leah	—— xxix. 32.
	1753	1913	Simeon born, son of Leah	—— —— 33.
	1752	1911	Levi born, son of Leah	—— —— 34.
	1751	1910	Judah born, son of Leah	—— —— 35.
	1741	1902	Joseph born, son of Jacob and Rachel, Jacob being 90 years old	—— xxx. 22—24.
	1735		Jacob resolves to return to his parents in Canaan. Laban pursues him, and overtakes him on mount Gilead. Esau comes to meet him, and receives him with much affection. Jacob arrives at Shechem	—— xxx. 25—xxxiii. 20.
	1727		Dinah, Jacob's daughter, ravished by Shechem, son of	

YEAR BEFORE CHRIST.			FROM THE CREATION TO THE BIRTH OF CHRIST.	
Usher.	Calmet.	Hales.		
			Hamor. Dinah's brothers revenge this affront by the death of the Shechemites	—— xxxiv.
		1889	Benjamin born, son of Rachel	—— xxxv. 16—18.
1728	1724	1885	Joseph, being seventeen years old, tells his father, Jacob, of his brothers' faults; they hate him and sell him to strangers, who take him into Egypt. Joseph sold there as a slave to Potiphar	—— xxxvii. 3—36.
			About this time Judah marries the daughter of Shuah, a Canaanite, by whom he has Er, Onan and Shelah	—— xxxviii. 1—5.
1719	1714		Joseph, tempted by the wife of his master Potiphar, refuses her; is put in prison	—— xxxix.
		1899	The shepherds, expelled from Egypt, settle in Palestine. [1700, Mariette; 1327, Petrie; after death of Joseph, Usher.]	
	1713		Joseph explains the dreams of the two officers of Pharaoh	—— xl.
1716	1712		Isaac dies, aged 180 years	—— xxxv. 28, 29.
1715	1711	1872	Pharaoh's dreams explained by Joseph; Joseph is made governor of Egypt	—— xli. 1—46. Psalm cv. 17—21.
			The beginning of the seven years of plenty foretold by Joseph	—— xli. 47—49.
	1710		Manasseh born, son of Joseph	—— — 50, 51.
	1709		Ephraim born, second son of Joseph	—— — 52.
1708	1704		The beginning of the seven years of scarcity, foretold by Joseph	—— — 53—57.
1707	1703		Joseph's ten brethren resort to Egypt to buy corn. Joseph imprisons Simeon	—— xlii.
1706	1702		Joseph's brethren return into Egypt with their brother Benjamin. Joseph discovers himself, and engages them to settle in Egypt with their father, Jacob, then 130 years old	—— xliii. — xlv. Psalm cv. 17—23.
	1700		Joseph gets all the money of Egypt into the king's treasury	Gen. xlvii. 14.
	1669		Joseph gets all the cattle of Egypt for the king	—— — 15—17.
	1698		The Egyptians sell their lands and liberties to Pharaoh	—— — 18—22.
	1698		The end of the seven years of scarcity. Joseph returns the Egyptians their cattle and their lands, on condition that they pay the king the fifth part of the produce	—— — 23—26.
1689	1695	1846	Jacob's last sickness; he adopts Ephraim and Manasseh; foretells the character of all his sons; desires to be buried with his fathers. Dies, aged 147 years	—— — 28—xlix. 33.
1635	1631	1792	Joseph dies, aged 110 years. He foretells the departure of the Israelites from Egypt, and desires his bones may be taken with them into Canaan	—— 1. 24—26; Heb. xi. 22.
	1615		Levi dies, aged 137 years	Test. of 12 patriarchs.
1573	1573	1728	A new king in Egypt, who knew neither Joseph nor his services. He oppresses the Israelites [Dr. Brugsch dates this 1333: Petrie, 1275.] [Many suppose Job to have been earlier than Moses: Dr. Adam Clarke dates him B. C. 1520.]	Exod. i. 8—22.
	1570	1725	Aaron born, son of Amram and Jochebed	Exod. vi. 20.
1571	1567	1722	Moses born, brother of Aaron; is exposed on the banks of the Nile; is found by Pharaoh's daughter, who adopts him	—— ii. 1—10.; Heb. xi. 23.
1531	1527	1688	Moses goes to visit his brethren; kills an Egyptian; being informed that Pharaoh knows of it, he retires into Midian; marries Zipporah, daughter of Jethro; has two sons by her, Gershom and Eliezer	—— — 11—22; Ex. xviii. 3, 4. Heb. xi. 24—26.
1491	1487	1648	The Lord appears to Moses in a burning bush, while feeding his father-in-law's flock; sends him to Egypt to deliver Israel	—— iii.—iv. 19.
			Moses returns into Egypt. His brother Aaron comes to meet him, to mount Horeb. The two brothers announce to Pharaoh the commands of the Lord; Pharaoh refuses to set Israel at liberty, but loads them with new burdens. Moses performs several miracles in his presence; these failing to convince the king, his people suffer several plagues	—— iv. 20—xii. 29.
			1. Plague. Water changed into blood; about the 18th of 6th month	—— vii. 17—25.
			2. Plague. Frogs; 25th of 6th month	—— viii. 1—14.
			3. Plague. Gnats or lice; 27th of 6th month	—— — 15—19.

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			4. Flies of all sorts; about the 28th and 29th of 6th month.	Gen. viii. 20—32.
			5. Murrain on the cattle; about the 1st of 7th month..	—— ix. 1—7.
			6. Boils; about the 3d of 7th month.....	—— — 8—12.
			7. Hail, thunder and fire from heaven; 4th of 7th month.	—— — 18—35.
			8. Locusts. 7th of 7th month.....	—— x. 3—19.
			9. Darkness; 10th of 7th month.....	—— — 21—23.
1491	1487	1648	On this day Moses appoints that this month in future should be the 1st month, according to the sacred style. Orders the passover, and sets apart the paschal lamb, which was to be sacrificed four days afterwards	—— xii.
			10. Death of the first-born of the Egyptians, in the night of the 14th or 15th of Abib	—— xi. 4—6; xii. 29—33.
			This same night, the Israelites celebrate the first passover; and Pharaoh expels them from Egypt.....	—— xii. 21—33; Heb. xi. 27, 28.
			Israel departs from Rameses to Succoth ..... [1320, Bunsen, Lepsius: 1650, Poole, Rawlinson.]	—— — 37—39. Numb. xxxiii. 1—6.
			From Succoth to Etham.....	—— xiii. 17—22; Numb. xxxiii. 6.
			From Etham they turned south, and encamped at Pi-hahiroth; between Migdol and the sea, over against Baal-zephon	—— xiv. 1—19: Numb. xxxiii. 7.
			Pharaoh pursues Israel with his army, and overtakes them at Pi-hahiroth: God gives the Hebrews a pillar of cloud to guide and protect them. The waters divided. Israel goes through on dry ground. The Egyptians are drowned; 21st of the first month	—— xiv. 19—31; Heb. xi. 29.
			Moses, having passed the sea, is now in the wilderness of Etham; after marching three days in the desert, Israel arrived at Marah, where Moses sweetens the water. From Marah they come to Elim. From Elim to the Red Sea; then into the desert of Sin, where God sends manna; from thence to Dophcah, Alush and Rephidim, where Moses obtains water from a rock; 2d month	—— xv. 22—26. —— — 27; Numb. xxxiii. 9, 10. —— xvi. 1—xvii. 7; Numb. xxxiii. 10, 11. Numb. xxxiii. 12—14.
			About this place the Amalekites slay those who could not keep up with the body of Israel. Moses sends Joshua against them, while he himself goes to a mountain, and lifts up his hands in prayer	Exod. xvii. 8—16.
		1647	On the third day of the third month, after their departure from Egypt, Israel comes to the foot of Mount Sinai, where they encamped above a year	—— xix. 1, 2; Numb. xxxiii. 15.
			Moses goes up the mountain; God offers a covenant to Israel	Exod. xix. 3—6.
1491	1487	1647	Moses comes down from the mountain, and reports to the people what the Lord had proposed. The people declare their readiness to enter into this covenant	—— xix. 7, 8.
			Moses again ascends the mountain; God orders him to bid the people prepare themselves to receive his law	—— — 9—15.
			On the third day after that notice, the glory of God appears on the mountain, accompanied by sound of trumpet and thunder. Moses stations the people at the foot of Mount Sinai; he alone goes up the mountain. God directs him to forbid the people to ascend, lest they should suffer death. Moses goes down and declares these orders to the people. He then ascends again and receives the decalogue.....	—— —16—xx. 17.
1491	1487	1647	He returns, and proposes to the people what he had received from the Lord. The people consent, and covenant on the terms proposed	—— xx. 18—21.
			Moses goes again up the mountain; God gives him several judiciary precepts of civil polity. At his return he erects twelve altars at the foot of the mountain, causes victims to be sacrificed to ratify the covenant, and sprinkles with the blood of the sacrifices the book that contained the conditions of the covenant. He also sprinkles the people, who promise obedience and fidelity to the Lord.....	—— — 21—xxiv. 8.
			Moses, Aaron, Nadab, Abihu and seventy elders of Israel, go up the mountain and see the glory of the Lord, They come down the same day; but Moses,	

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			and his servant Joshua, stay there six days longer. The seventh day the Lord calls Moses, and during forty days shows him all that concerned his tabernacle, the ceremonies of sacrifice, and other things..	—— xxiv. 9—xxxi. 18.
			After these forty days, God gives Moses the decalogue, written on two tables of stone, and bids him hasten down, because Israel had made a golden calf, and was worshipping it.....	—— xxxii. 1—14.
			Moses comes down, and finding the people dancing about their golden calf, he throws the tables of stone on the ground, and breaks them. Coming into the camp, he destroys the calf; slays by the sword of the Levites three thousand Israelites who had worshipped this idol.....	—— —— 15—30.
			The day following, Moses again goes up the mountain, and, by his entreaties, obtains from God the pardon of his people. God orders him to prepare new tables for the law, and promises not to forsake Israel.....	—— —— 31—xxxiv. 3.
			Moses comes down and prepares new tables; goes up again the day following; God shows him his glory. He continues again forty days and forty nights on the mountain, and God writes a second time his laws on the tables of stone.....	—— xxxiv. 4—28.
			After forty days Moses comes down, not knowing that his face shines with glory. He puts a veil over his face, discourses to the people, and proposes to erect a tabernacle to the Lord; to accomplish this he taxes each Israelite at half a shekel. This occasions a numbering of the people, who amount to 603,550 men. He appoints Bezaleel and Aholiab to oversee the work of the tabernacle.....	—— —— 29—xxxv. 35.
1490	1486		Construction of the tabernacle, on the first day of the first month of the second year, after the exodus.....	—— xxxvi. 1—xl. 33.
			A second numbering of the people, the first day of the second month.....	Numb. i. 1—46.
			Consecration of the tabernacles, the altars and the priests, the fifth day of the second month.....	Lev. viii. 1—ix. 24.
	1486	1647	The Levites numbered by themselves; they are consecrated to the service of the tabernacle, instead of the first-born of Israel.....	Numb. i. 47—53; iii. 5—iv. 49; viii.
			On the eighth day after the consecration of the tabernacle, the princes of the tribes, each on his day, offer their presents to the tabernacle.....	—— vii.
1490	1486	1647	Jethro comes to the camp, a few days before the departure of Israel from Sinai.....	Exod. xviii.
			On the twentieth day of the second month (May), the Israelites decamp from Sinai, and come to Taberah, or Burning; from thence to Kibroth-hattaavah, or the Graves of Lust, three days' journey from Mount Sinai.....	Numb. x. 11—xi. 34; xxxiii. 16.
			Eldad and Medad prophesy in the camp.....	—— xi. 26, 27.
			Quails sent.....	—— —— 31, 32; Ex. xvi. 13; Ps. lxxviii. 26—29; cv. 40.
			Israel arrives at Hazeroth; Aaron and Miriam murmur against Moses, because of his wife. Miriam continues seven days without the camp.....	—— —— 35—xii. 15; xxxiii. 17.
			Israel comes to Rithmah, in the wilderness of Paran; thence to Kadesh-barnea; from whence they send twelve chosen men, one out of each tribe, to examine the land of Canaan.....	—— xii. 16—xiii. 20; xxxiii. 18.
			After forty days these men return to Kadesh-barnea, and exasperate the people, saying that this country devoured its inhabitants, and that they were not able to conquer it. Caleb and Joshua withstand them; the people mutiny; God swears that none of the murmurers should enter the land, but be consumed in the desert. The people resolve on entering Canaan, but are repelled by the Amalekites and the Canaanites.....	—— xiii. 21—xiv. 45.
	1485		Continue a long while at Kadesh-barnea. From hence they journey to the Red sea.....	—— xv.—xix; Deut. i. 46; ii. 1.

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			Names of the several Stations.	
			1. Rameses. 27. Mithcah. 2. Succoth. 28. Hashmonah. 3. Etham. 29. Moseroth. 4. Baal-zephon. 30. Bene-jaakan. 5. Desert of Etham. 31. Hor-Hagidgad. 6. Marah. 32. Jotbathah. 7. Elim. 33. Ebronah. 8. Coast of Red sea. 34. Ezion-gaber. 9. Desert of Sin. 35. Moseroth. 10. Dophcah. 36. Kadesh. 11. Alush. 37. Mount Hor. 12. Rephidim. 38. Zalmonah. 13. Sinai. 39. Punon. 14. Taberah. 40. Oboth. 15. Kibroth-hattaavah. 41. Ije-abarim. 16. Hazeroth. 42. Valley of Zared. 17. Rithmah. 43. Bamoth Arnon. 18. Rimmon-Parez. 44. Beer. 19. Libnah. 45. Mattanah. 20. Rissah. 46. Nahaliel. 21. Kehelathah. 47. Dibon-gad. 22. Mount Shapher. 48. Almon-diblathaim. 23. Haradah. 49. Mount Pisgah. 24. Makheloth. 50. Kedemoth. 25. Tahath. 51. Abel-shittim. 26. Tarah. (But see under the article Exodus.)	
1471			Probably at the encampment of Kadesh-barnea, happened the sedition of Korah, Dathan and Abiram...	Gen. xv.—xix.
1451	1448	1609	After wandering in the deserts of Arabia-Petræa and Idumea thirty-seven years, they return to Moseroth, near Kadesh-barnea, in the thirty-ninth year after the exodus	—— xxxiii. 19—30.
			Moses sends ambassadors to the king of Edom, to desire passage through his territories; he refuses	—— xx. 14—21.
			The Israelites arrive at Kadesh. Miriam dies, aged 130 years	—— —1; xxxiii. 36.
1451			The Israelites murmur for want of water. Moses brings it from the rock; but he, as well as Aaron, having shown some distrust, God forbids their entrance into the Land of Promise.....	—— —2—13.
1451			From Kadesh they proceeded to Mount Hor, where Aaron dies, aged 123 years; the first day of the fifth month.....	—— —22—29; xxxiii. 37—39.
			King Arad attacks Israel, and takes several captives....	—— xxi. 1—3; xxxiii. 40.
			From Mount Hor they come to Zalmonah, where Moses raises the brazen serpent. Others think this happened at Punon	—— —4—9; xxxiii. 41.
1451	1447		Sihon, king of the Amorites, refuses the Israelites a passage through his dominions. Moses attacks him, and conquers his country	—— —23—31; Deut. ii. 26—37.
			Og, king of Bashan, attacks Israel, but is defeated.....	—— —33—35; Deut. iii. 1—11.
			Israel encamps in the plains of Moab.....	—— xxii. 1—4; xxxiii. 48.
			Balak, king of Moab, sends for Balaam	—— —5—xxiv. 25; Deut. xxiii. 4, 5.
			Israel seduced to fornication, and to the idolatry of Baal-Peor	—— xxv. 1—3; Ps. cvi. 28, 29; 1 Cor. x. 8.
			The people punished for their sin.....	—— —4—15; Deut. iv. 3.
			War against the Midianites.....	—— —16—18; xxxi.
			Distribution of the countries of Sihon and Og, to the tribes of Reuben and Gad, and the half tribe of Manasseh...	—— xxxii; Deut. iii. 12—22.
			Moses renews the covenant of Israel with the Lord.....	—— xxxiii. 50—xxxv; Deut. i.—xxxiii.
1451			Moses dies, being 120 years old, in the twelfth month of the holy year.....	Deut. xxxiv.
			Joshua succeeds him; sends spies to Jericho in the first month (March)	Josh. i. ii.

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1451		1608	The people pass the Jordan, the 10th of the first month	—— iii.
			The day following, Joshua restores circumcision	—— iv.—v. 2—9.
			The first passover, after passing the Jordan; the 15th of the first month	—— v. 10, 11.
			Manna ceases	—— — 12.
			Jericho taken	—— — vi. 20—27.
			Israel comes to mount Ebal to erect an altar, pursuant to the order of Moses	—— viii. 30—35; Deut. xxvii.
			The Gibeonites make a league with Joshua	—— ix. 6—15.
			War of the five kings against Gibeon. Joshua defeats them; the sun and moon stayed	—— x. 1—27.
1451 to 1445	1446	1607	War of Joshua against the kings of Canaan. These wars occupy six years	—— — 28—xi. 23.
1445	1441	1602	Joshua divides the conquered country among Judah, Ephraim, and the half tribe of Manasseh	—— xv. 1—13, 20; xvi. xvii.
			He gives Caleb the portion that the Lord had promised him, and assists him in conquering it	—— xv. 7—15.
1444	1440		The ark and the tabernacle fixed at Shiloh, in the tribe of Ephraim	—— xviii. 1.
		1596	Joshua distributes the country to Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali and Dan. Receives his own portion at Timnath-serah, on the mountain of Ephraim	—— — 11—xix. 49. Josh. xix. 49—51.
			Reuben, Gad, and the half tribe of Manasseh, return beyond Jordan	—— xxii. 1—9.
	1439		Joshua renews the covenant between the Lord and the Israelites	—— xxiii.—xxiv. 28.
1443	1430		Joshua dies, aged 110 years	—— xxiv. 29, 30.
			After his death, the elders govern about eighteen or twenty years; during which time happen the wars of Judah with Adoni-bezek	Judg. i.—iii. 1—5; xvii.—xxi.
			Anarchy; during which some of the tribe of Dan conquer the city of Laish.	
1419			In this interval happened the story of Micah, and the idolatry occasioned by his ephod.	
1405			Also, the war of the twelve tribes against Benjamin, to revenge the outrage committed on the wife of a Levite.	
			The Lord sends prophets, in vain, to reclaim the Hebrews. He permits, therefore, that they should fall into slavery	—— iii. 1—9.
1406	1409	1572	Servitude of the Israelites, under Cushan-Rishathaim, king of Mesopotamia, eight years.	
1405	1401	1564	Othniel delivers them; defeats Cushan-Rishathaim; judges the people forty years	—— — 10, 11.
1342	1339	1524	Second servitude, under Eglon, king of Moab, about sixty-two years after the peace of Othniel	—— — 12—14.
1325	1321	1506	Ehud delivers them, after about twenty years	—— — 15—30.
			Third servitude of the Israelites, under the Philistines. Shamgar delivers them; year uncertain	—— — 31.
1305	1281	1426	Fourth servitude, under Jabin, king of Hazor. Deborah	
1296		1406	and Barak deliver them, after twenty years	—— iv.—v.
	1248	1366	Fifth servitude, under the Midianites	—— vi. 1—6.
1245	1241	1359	Gideon delivers Israel. He governs them nine years, from 1241 to 1232	—— — 7—viii. 32.
	1232	1319	Abimelech, son of Gideon, procures himself to be made king of Shechem	—— ix. 1—52.
	1229		Abimelech killed, after three years	—— — 53, 54.
1232	1228	1316	Tola, judge of Israel, after Abimelech; governs twenty-three years	—— x. 1, 2.
1209	1205	1293	Jair judges Israel, chiefly beyond Jordan; governs twenty-two years	—— — 3—5.
	1201	1271	Sixth servitude under the Philistines and the Ammonites.	—— — 6—9.
1139	1183	1253	Jephthah delivers the Israelites beyond Jordan	—— —10—xii. 6.
	1180		The city of Troy taken, 408 years before the first Olympiad. [Wholly uncertain; perhaps fiction.]	
	1177	1247	Jephthah dies, Ibzan succeeds him	—— xii. 7—9.
	1170	1240	Ibzan dies; Elon succeeds him	—— — 10, 11.
	1160	1230	Elon dies, Abdon succeeds him	—— — 12, 13.
	1152	1182	Abdon dies. The high-priest Eli succeeds as judge of Israel	—— — 15. 1 Sam. i.—iv. 18.

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		1222	Seventh servitude under the Philistines, forty years	Judg. xiii. 1.
	1151	1202	Samuel born	1 Sam. i. 20.
			In Eli's judicature God raises Samson, born 1153 B. C.	Judg. xiii. 2, etc.
	1139	1152	God begins to manifest himself to Samuel	1 Sam. iii.
	1133		Samson marries at Timnath	Judg. xiv.
	1132		Samson burns the ripe corn of the Philistines	—— xv. 1—5.
1120	1113		Samson delivered to the Philistines by Delilah; kills himself under the ruins of the temple of Dagon, with a great multitude of Philistines. He defended Israel twenty years	—— xvi.
1141	1112	1142	War between the Philistines and Israel. The ark of the Lord taken by the Philistines. Death of the high-priest Eli. He governed Israel forty years	1 Sam. iv. 1—18.
		1122	The Philistines send back the ark with presents. It is deposited at Kirjath-jearim. Samuel acknowledged chief and judge of Israel, 39 or 40 years	—— v. — vii. 1—6, 15—17.
			Victory of the Israelites over the Philistines	—— vii. 7—14.
	1092		The Israelites ask a king of Samuel	—— viii. 5—22.
1095	1091	1110	Saul is appointed king, and consecrated in an assembly of the people at Mizpah. He reigned forty years. [1073, Duncker; 1095, Rawlinson.]	—— ix. Acts xiii. 21.
			Saul delivers Jabesh-gilead	1 Sam. xi.
	1089	1108	War of the Philistines against Saul	—— xiii. 5—8.
			Saul, not having obeyed Samuel's orders, is rejected of God	—— — 9—14.
		1106	Victory obtained by Jonathan over the Philistines	—— xiv.
	1081	1100	Birth of David, son of Jesse.	
	1070		War of Saul against the Amalekites	—— xv.
	1059		Samuel sent by God to Bethlehem to anoint David	—— xvi. 1—13.
1063	1058		War of the Philistines against the Israelites. David kills Goliath	—— xvii.
	1057		Saul, urged by jealousy, endeavors to slay David	—— xviii. 8—xix. 17.
	1056	1074	David retires to Achish, king of Gath; withdraws into the land of Moab	——xix. 18—xxii. 4.
			Saul slays Abimelech and other priests. Abiathar escapes to David	—— xxii. 9—23.
			David delivers Keilah, besieged by the Philistines	—— xxiii. 1—6.
	1055		David flies into the wilderness of Ziph. Saul pursues him, but is obliged to return suddenly, on the news of an irruption of the Philistines	—— — 14—28.
	1054		David withdraws to about En-gedi. He spares Saul, who had entered alone the cave where David and his men were concealed	—— — 29—xxiv. 1—22.
1060	1053		Samuel dies, aged 98 years. He had judged Israel twenty-one years before the reign of Saul. He lived thirty-eight years afterwards	—— xxv. 1.
1060		1071	David retires into the wilderness of Paran. The history of Nabal. David marries Abigail. Comes into the desert of Ziph; enters by night the tent of Saul, and takes away his lance and cruse of water. Withdraws to Achish, king of Gath, who assigns him Ziklag. Here he abides a year and four months	—— — 1—xxvii. 12. 1 Chron. xii. 1—22.
1056	1051		War of the Philistines against Saul. Saul consults the witch of Endor. He loses the battle and kills himself	1 Sam. xxviii. xxxi. 1 Chron. x.
	1051		The Amalekites pillage Ziklag; David recovers the plunder and captives	1 Sam. xxx.
			Ishbosheth, son of Saul, acknowledged king; reigns at Mahanaim beyond Jordan	2 Sam. ii. 8—11.
1056		1070	David acknowledged king by Judah, is consecrated a second time. Reigns at Hebron. [1058, Oppert; 1033, Duncker]	—— — 1—7.
	1049		War between Ishbosheth and David, four or five years	—— — 13—iii. 1.
1053	1044		Abner quits Ishbosheth; resorts to David; is treacherously slain by Joab	—— iii. 12—39.
			Ishbosheth assassinated	—— iv.
1048			David acknowledged king over all Israel; consecrated a third time at Hebron	—— v. 1—5; 1 Chron. xi. 1—3.
1047	1043	1063	Jerusalem taken from the Jebusites by David, who makes it the royal city	—— — 6—10; 1 Chron. xi. 4—9.
	1042	1061	War of the Philistines against David. He beats them at Baal-perazim	—— — 17—20; 1 Chron. xiv. 11.
1045	1041	1060	David brings the ark from Kirjath-jearim to Jerusalem;	

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			commits it to Abinadab. After three months, David brings it to his own palace	—— vi. 1 Chron. xiii. 5—14; xv, xvi.
	1040	1055	David designs to build a temple to the Lord; is diverted from it by the prophet Nathan	—— vii. 1 Chron. xvii.
	1040	1055	David's wars against the Philistines, against Hadadezer, against Damascus, and against Idumea; continued about six years	2 Sam. viii. 1 Chron. xviii.
	1033		David's war against the king of the Ammonites, who had insulted his ambassadors; and against the	
	1032		Syrians, who had assisted the Ammonites	—— x. 1 Chron. xix.
1035	1031	1052	Joab besieges Rabbah, the capital of the Ammonites. David commits adultery with Bathsheba, and causes Uriah to be killed. Rabbah taken	—— xi. xii. 26—31; 1 Chron xx. 1—3.
1034	1030		After the birth of the son conceived by the adultery of David with Bathsheba, Nathan reproves David; his deep repentance	—— xii. 1—25; Ps. li.
1033	1029	1050	Solomon born	—— — 24, 25.
	1028		Amnon, David's son, ravishes Tamar	—— xiii. 1—20.
	1026		Absalom kills Amnon	—— — 23—39.
	1023		Joab procures Absalom's return	—— xiv. 1—27.
	1021		Absalom received at court, and appears before David	—— — 28—33.
1021	1019	1036	Absalom's rebellion against David	—— xv. 1—xviii. 8.
			Absalom killed by Joab	—— xviii. 9—33.
			Sedition of Sheba, the son of Bichri, appeased by Joab	—— xx.
	1017		Beginning of the famine sent to avenge the death of the Gibeonites, unjustly slain by Saul; ended 1014 B. C.	—— xxi. 1—14.
1017	1013	1032	David numbers the people. God gives him the choice of three plagues, by which to be punished	—— xxiv. 1—16; 1 Chron. xxi. 1—17.
	1012		David prepares for building the temple on Mount Zion, in the threshing floor of Araunah	—— xxiv. 18—25; 1 Chron. xxi. 18—27.
1016			Rehoboam born, son of Solomon	1 Kings xiv. 21.
	1011	1030	Abishag, the Shunammite, given to David	—— i. 1—15.
			Adonijah aspires to the kingdom. David causes his son Solomon to be crowned. Solomon proclaimed king by all Israel	—— i. 5—53.
1015	1010		David dies, aged 70 years, having reigned seven years and a half over Judah at Hebron, and thirty-three years over all Israel, at Jerusalem	—— ii. 1—11; 1 Chron. xxix. 26—30.
			[Death of David, 1017, Oppert; 1015, Rawlinson; 993, Duncker.]	
1014	1010		Solomon reigns alone, having reigned about six months in the lifetime of his father David. He reigned forty years	1 Kings xi. 42.
			Adonijah slain	—— ii. 12—25.
			Abiathar deprived of the office of high-priest. Zadok in future enjoys it alone	—— — 26, 27.
			Joab slain in the temple	—— — 28—34.
	1009		Solomon marries a daughter of the king of Egypt	—— iii. 1.
			Solomon goes to Gibeon to offer sacrifices and to pray to God there. God grants him singular wisdom	—— — 3—15; 2 Chron. i. 3—12.
			Solomon gives a remarkable sentence between two women	—— — 16—28.
	1008		Hiram, king of Tyre, congratulates Solomon on his accession to the crown; Solomon requires of him timber and workmen to assist in building the temple	—— v.
1012		1027	Solomon lays the foundation of the temple, 2d day of the 2d month (May). [1015, Duncker.]	—— vi. vii. 2 Chron. ii.—iv.
	1000	1020	Temple of Solomon finished; being seven years and a half in building, and dedicated the year following,	
1003	999		probably, because of the solemnity of the year of Jubilee that then happened	—— viii. 2 Chron. v.—vii.
	988		Solomon finishes the building of his palace, and that of his queen, the daughter of Pharaoh	——ix. 1—10.
			Visit of the queen of Sheba	—— x. 1—10; 2 Chron. ix. 1—9.
	974		Jeroboam, son of Nebat, rebels against Solomon. He flies into Egypt	—— xi. 26—40.
975	971	991	Solomon dies	—— — 41—43; 2 Chron. ix. 29—31.
975		990	Rehoboam succeeds him; alienates the Israelites, and occasions the revolt of the ten tribes. Jeroboam, the son of Nebat, acknowledged king of the ten tribes	—— xii. 1—20; 2 Chron. x.

YEAR BEFORE CHRIST.			FROM THE CREATION TO THE BIRTH OF CHRIST.	
Usher.	Calmet.	Hales.		
			KINGS OF JUDAH.—388 Years.	
975	971	990	Rehoboam intends to subdue the ten tribes, but forbears; reigned seventeen years	1 Kings xii. 21—24; xiv. 21; 2 Chron. xi. 1—4.
	970		The priests and Israelites that fear the Lord withdraw in great numbers from the kingdom of Israel into that of Judah	2 Chron. xi. 12—17.
	968	987	Rehoboam becomes impious	—— xii. 1.
971	967	985	Shishak, king of Egypt, comes to Jerusalem, plunders the temple and the king	—— — 2—9. 1 Kings xiv. 25, 26.
958	954	973	Rehoboam dies. Abijam succeeds him; reigns three years. [961, Oppert.]	—— — 29—31; 2 Chron. xii. 15, 16.
957	953		Abijam's victory over Jeroboam, who loses many thousands of his troops	2 Chron. xiii. 3—20.
955	951	970	Abijam dies. Asa succeeds him. [958, Oppert.]	1 Kings xv. 7—9; 2 Chron. xiii. 22; xiv. 1.
	947		Asa suppresses idolatry in Judah	—— — 11—15; 2 Chron. xiv. 2—5; xv.
	945		Jehoshaphat born, son of Asa	—— xxii. 42.
941	937		Asa's victory over Zerah, king of Ethiopia, or Cush	2 Chron. xiv. 8—15.
	936		Asa engages Benhadad, king of Syria, to make an irruption into the territories of the kingdom of Israel, to force Baasha to quit his undertaking at Ramah	1 Kings xv. 18—20; 2 Chron. xvi. 2—4.
	920		Jehoram born, son of Jehoshaphat.	
			Hesiod, the Greek poet, flourishes. [Uncertain.]	
	913		Asa, troubled with a lameness in his feet (probably the gout), places his confidence in physicians	—— — 22; 2 Chron. xvi. 12.
914	910		Asa dies, having reigned forty-one years. [917 Oppert.]	—— — 24; 2 Chron. xvi. 13, 14.
914		929	Jehoshaphat succeeds Asa; expels superstitious worship.	—— — 24; 2 Chron. xvii. 1—19; xx. 31—33.
	903		Ahaziah born, son of Jehoram and Athaliah, and grandson of Jehoshaphat.	
	894		Jehoshaphat nominates his son Jehoram king; makes him his viceroy.	
	893		Jehoshaphat accompanies Ahab in his expedition against Ramoth-gilead, where he narrowly escapes a great danger	—— xxii. 1—33; 2 Chron. xviii. 1—32.
	892		Jehoshaphat equips a fleet for Ophir; Ahaziah, king of Israel, participating in his design, the fleet is destroyed by tempest	—— — 48; 2 Chron. xx. 35—37.
			About this time Jehoshaphat is invaded by the Ammonites and Moabites, over whom he obtains a miraculous victory	2 Chron. xx. 1—30.
			Elijah the prophet removed from this world in a fiery chariot	2 Kings ii.
892	888		Jehoshaphat invests his son Jehoram with the royal dignity	—— viii. 16, 17.
	885	904	Jehoshaphat dies, having reigned twenty-five years; Jehoram succeeds	1 Kings xxii. 50; 2 Chron. xxi. 1.
			The Idumeans revolt, and assert their liberty	2 Kings viii. 20; 2 Chron. xxi. 8—10.
888	884		Jehoram, at the importunity of his wife, Athaliah, introduces into Judah the worship of Baal	—— — 18; 2 Chron. xxi. 6, 11.
	883		Jehoram smitten of God with an incurable distemper in his bowels	2 Chron. xxi. 18, 19.
	882		Jehoram makes his son Ahaziah viceroy, or associate in his kingdom.	

YEAR BEFORE CHRIST.			FROM THE CREATION TO THE BIRTH OF CHRIST.	
Usher.	Calmet.	Hales.		
			KINGS OF ISRAEL.—254 Years.	
	971	990	Jeroboam, son of Nebat, the first king of Israel; that is, the revolted ten tribes. [953 Duncker.]	1 Kings xii. 20.
974	970		Jeroboam, son of Nebat, king of Israel, abolishes the worship of the Lord, and sets up the golden calves; reigned nineteen years	—— — 26—33; 2 Chron. xi. 14,15.
957	953	972	Jeroboam overcome by Abijah, who kills 500,000 men	2 Chron. xiii. 3—20.
954	950	968	Jeroboam dies, Nadab his son succeeds; reigns two years	1 Kings xiv. 20; xv. 25.
953	946	966	Nadab dies; Baasha succeeds him; reigns twenty years	—— xv. 27, 28.
	936		Baasha builds Ramah, to hinder Israel from going to Jerusalem	—— — 17; 2 Chron. xvi. 1.
			Ben-hadad, king of Damascus, invades the country of Baasha	—— — 20; 2 Chron. xvi. 4, 5.
	926	943	Baasha dies, Elah his son succeeds him; reigns two years	—— xvi. 1—8.
	925	942	Elah killed by Zimri, who usurps the kingdom seven days	—— — 9—15.
			Omri besieges Zimri in Tirzah; he burns himself in the palace	—— — 16—20.
	921		Omri prevails over Tibni; reigns alone in the 31st year of Asa	—— — 21—23.
924	920	938	Omri builds Samaria; makes it the seat of his kingdom.	—— — 23—27.
918	914	931	Omri dies. [920 Oppert; 875 Duncker.]	—— — 28.
			Ahab his son succeeds; reigns 22 years.	—— — 29.
			The prophet Elijah in the kingdom of Israel.	
906	904	908	He presents himself before Ahab, and slays the false prophets of Baal	—— — xvii. xviii.
	897	897	Ben-hadad, king of Syria, besieges Samaria; is forced to quit it	—— xx. 1—21.
	896		Returns next year; is beaten at Aphek	—— — 22—34.
899	895		Ahab seizes Naboth's vineyard	—— xxi.
	894		Ahab invests his son Ahaziah with royal power and dignity	—— xxii. 40; 2 Kings i. 1—18.
897	893		Ahab wars against Ramoth-gilead; is killed in disguise	—— — 1—40; 2 Chron. xviii.
			Ahaziah succeeds; reigns two years	—— — 40.
	892		Ahaziah falls from the platform of his house; is dangerously wounded	2 Kings i. 2.
		907	Ahaziah dies; Jehoram his brother succeeds him	—— — 16—18; iii. 1—3.
			He makes war against Moab	—— iii. 4—10.
	891	891	Elisha foretells victory to the army of Israel, and procures water in abundance	—— — 11—20.

YEAR BEFORE CHRIST.			FROM THE CREATION TO THE BIRTH OF CHRIST.	
Usher.	Calmet.	Hales.		
			KINGS OF JUDAH.—388 Years.	
			Jehoram dies; he reigned four years	2 Kings viii. 24—29; 2 Chron. xxii. 1, 2.
885	881	896	Ahaziah reigns but one year	
			Joash, or Jehoash born.	
			Homer, the Greek poet, flourishes. [Time uncertain; 940, Jebb.]	
	880	895	Ahaziah accompanies Jehoram, king of Israel, to the siege of Ramoth-gilead	2 Chron. xxii. 5.
			Ahaziah slain by Jehu	2 Kings ix. 16—28; 2 Chron. xxii. 8, 9.
			Athaliah kills all the royal family; she usurps the kingdom. Joash is preserved, and kept secretly in the temple six years	—— xi. 1—3; 2 Chron. xxii. 10—12.
878	874	889	Jehoiada, the high-priest, sets Joash on the throne of Judah, and slays Athaliah. Joash reigns forty years. [837, Duncker]	—— —— 4—21; 2 Chron. xxiii.
	860		Amaziah born, son of Joash	
	853		Joash repairs the temple	—— xii. 1—16; 2 Chron. xxiv. 1—14.
869			Carthage built, by Dido. [Approximate date.]	
840		849	Zechariah, the high-priest, son of Jehoiada, killed in the temple by order of Joash	2 Chron. xxiv. 17—22.
			Hazael, king of Syria, wars against Joash	2 Kings xii. 17.
	835		Hazael returns against Joash; forces large sums from him	2 Chron. xxiv. 23, 24.
839			Joash dies, Amaziah succeeds him; reigns twenty-nine years	2 Kings xii. 19—21; xiv. 1, 2.
	823		Amaziah wars against Idumea	—— xiv. 7; 2 Chron. xxv. 11, 12.
826	822	820	Amaziah wars against Joash, king of Israel; is defeated by him	—— —— 8—15; 2 Chron. xxv. 17—24.
			Uzziah, or Azariah, born, son of Amaziah.	
810	806		Amaziah dies	—— —— 17—20; 2 Chron. xxv. 27, 28.
		An interregnum of eleven years.		
810		809	Uzziah, or Azariah, succeeds him; reigns fifty-two years. [792, Duncker; 811, Oppert]	—— xv. 1, 2; 2 Chron. xxvi. 1—21.
			In Judah, the prophets Isaiah and Amos, under this reign	Isaiah i. 1; Amos i. 1.
	779		Jotham born, son of Uzziah.	
	754	757	Uzziah dies; Jotham, his son, succeeds, reigns sixteen years. [740, Duncker; 758, Oppert.]	2 Kings xv. 6,7; 2 Chron. xxvi. 22, 23.
			Isaiah sees the glory of the Lord	Is. vi; John xii. 39—41.
			Isaiah and Hosea continue to prophesy.	
	748		Hezekiah born, son of Jotham.	

YEAR BEFORE CHRIST.			FROM THE CREATION TO THE BIRTH OF CHRIST.	
Usher.	Calmet.	Hales.		
			KINGS OF ISRAEL.—254 Years.	
	881	885	Samaria besieged by Ben-hadad, king of Syria. Ben-hadad and his army, seized with a panic fear, flee in the night	2 Kings vi. 24—vii. 7.
	880		Elisha, going to Damascus, foretells the death of Ben-hadad and the reign of Hazael	—— viii. 7—13.
			Jehoram marches with Ahaziah against Ramoth-gilead; is dangerously wounded and carried to Jezreel	—— —— 28, 29.
884			Jehu rebels against Jehoram; kills him. Jehu reigns twenty-eight years	—— ix. 14—x. 36.
856	852	867	Jehu dies; his son, Jehoahaz, succeeds him; reigns seventeen years	—— x. 35, 36; xiii. 1—8.
	835	850	Jehoahaz dies; Joash, or Jehoash, succeeds him	—— xiii. 9, 10.
			Elisha dies about this time. [837, Duncker.]	—— —— 14—21.
	832	832	Hazael, king of Syria, dies; Ben-hadad succeeds him	—— —— 24.
			Joash wars against Ben-hadad	—— —— 25.
	822		Joash obtains a great victory over Amaziah, king of Judah	—— xiv. 8—14.
825	819	834	Joash dies; Jeroboam II. succeeds him; reigns forty-one years. [790, Duncker: 825, Oppert.]	—— —— 15, 16, 23, 24, 27.
			The prophets Jonah, Hosea and Amos, in Israel, under this reign	—— —— 25; Hos. i. 1; Amos. i. 1.
862			Preaching of Jonah at Nineveh.	
784	778	793	Jeroboam II. dies; Zachariah his son succeeds him; reigns six months; or perhaps ten years. [749, Duncker: 787, Oppert.]	—— —— 28, 29; xv. 8, 9.
		An interregnum of 22 years, after the death of Jeroboam II. Zachariah ascends the throne.	The chronology of this reign is perplexed. 2 Kings xv. 8, 12, places the death of Zachariah in the 38th year of Uzziah, allowing him a reign of but six months. Yet, reckoning what time remains to the end of the kingdom of Israel, we must either admit an interregnum of nine or eleven years, between Jeroboam II. and Zachariah, as Usher does; or we must suppose Jeroboam II. reigned fifty-one years; or that his reign did not begin till 809 B. C., and ended in	
		771	768 B. C., which is the year of the death of Zachariah.	2 Kings xv. 10—12.
	768		Zachariah killed by Shallum, after reigning six months	
	767	770	Shallum reigns one month; is killed by Menahem, who reigns ten years. [748, Duncker.]	—— —— 13—17.
771			Pul, king of Assyria, invades Israel; Menahem becomes tributary to him	—— —— 19—21. —— —— 22—26.
	757	760	Menahem dies; Pekaiah, his son, succeeds	
755	755	758	Pekaiah, assassinated by Pekah, son of Remaliah, who reigns twenty-eight years. The text allows 20 years only, but we must read 28 years. Syncellus says (p. 202) it was 28 years, in a copy quoted by Basil. And, indeed, his reign began in the 52d of Azariah (2 Kings xv. 27) and ended in the 12th of Ahaz (2 Kings xvii. 1), which includes 28 years	—— xv. 25—28.
		An interregnum of 10 years.	[Pul or Pulu is now regarded as the name of Tiglath-pileser II., Assyrian king, 745–727; Menahem must accordingly be placed later than 745.]	
	746	710	Arbaces, governor of Media, and Belesus, governor of Babylonia, besiege Sardanapalus, king of Assyria, in Nineveh. [Not historical.]	Diod. Sic. lib. ii. Athenæus, lib. xii. Herod. lib. i.

YEAR BEFORE CHRIST.			FROM THE CREATION TO THE BIRTH OF CHRIST.	
Usher.	Calmet.	Hales.		
			KINGS OF JUDAH.—388 Years.	
	739		Rezin, king of Syria, and Pekah, king of Israel, invade Judah	2 Kings xv. 37.
742	738	741	Jotham dies; Ahaz succeeds him; reigns sixteen years. [743, Oppert.]	—— — 38; xvi. 1, 2.
			Rezin, king of Syria, and Pekah, king of Israel, continue hostilities against Judah	—— xvi. 5; 2 Chron. xxviii.
			Isaiah foretells to Ahaz the birth of the Messiah, and a speedy deliverance from the two kings, his enemies.	
	737		Nevertheless, the year following, they return and spoil his country	Isaiah vii.—ix.
	736		The Idumeans and Philistines also invade Judah	2 Chron. xxviii. 16—18.
			Ahaz invites to his assistance Tiglath-pileser, king of Assyria, and submits to pay him tribute	2 Kings xvi. 7, 8; 2 Chron. xxviii. 16.
	723	725	Ahaz remits the royal authority to his son Hezekiah. [728, Duncker: 727, Oppert.]	
	722		Ahaz, king of Judah, dies	2 Kings xvi. 19, 20; 2 Chron. xxviii. 27.
	722	725	Hezekiah restores the worship of the Lord in Judah, which Ahaz had subverted	—— xviii. 1—6; 2 Chron. xxix.—xxxi.
	721		First-fruits and tithes again gathered into the temple, for maintenance of the priests and ministers	2 Chron. xxxi, 4, 5.
	710		Hezekiah revolts from the Assyrians; makes a league with Egypt and Cush, against Sennacherib	2 Kings xviii. 7.
713	709	711	Sennacherib invades Hezekiah; takes several cities of Judah	—— — 13; 2 Chron. xxxii, 1; Is. xxxvi.
713		710	Hezekiah's sickness. Isaiah foretells his cure; gives him as a sign the shadow's return on the dial of Ahaz	—— xx. 1—11; 2 Chron. xxxii. 24; Is. xxxviii.
			Sennacherib besieges Lachish	2 Chron. xxxii. 9.
			Hezekiah gives money to Sennacherib, who yet continues his war against him, and sends Rabshakeh to Jerusalem; marches himself against Tirhakah, king of Cush, or Arabia. Returning into Judah, the angel of the Lord destroys many thousands of his army; [698, Rawlinson]; he retires to Nineveh, where he is slain by his sons. [681, Rawlinson.]	2 Kings xviii. 14—xix. 37; Is. xxxvi. xxxxvii. Herod. lib. ii.
			[Tirhakah or Tahark is now known to have been a king of Egypt of the Ethiopian line that had conquered Egypt, 730–738; he was king 698–667, or 702–662(?); Sennacherib barely entered Egypt, losing his army at Pelusium, by the pestilence or other disaster.]	

YEAR BEFORE CHRIST.			FROM THE CREATION TO THE BIRTH OF CHRIST.	
Usher.	Calmet.	Hales.		
			KINGS OF ISRAEL.—254 Years.	
	743	707	After a siege of three years, Sardanapalus burns himself in his palace with all his riches. Arbaces is acknowledged king of Media, and Belesus king of Babylonia. [Not historical.]	Justin. lib. i. c. 3.
		747	Belesus, otherwise Baladan, or Nabonassar, founds the Babylonian empire. This famous epoch of Nabonassar falls 743 years before Christ, 747 before A. D..	Nic. Dam. in Eclog. Vales, p. 426, etc.
			Ninus junior, called in Scripture Tiglath-pileser, successor of Sardanapalus, continues the Assyrian empire, but reduced into very narrow limits. Reigned nineteen years; according to others, thirty years..... [Not historical.]	2 Kings xv. 29; xvi. 7. Euseb. Chron. p. 46.
			**On Sardanapalus, Baladan, etc., see note below, which gives results of modern knowledge through the monuments and cuneiform records.	
	736	738	Tiglath-pileser defeats and slays Rezin, king of Damascus.....	—— xvi. 5—9; Amos i. 5.
740		736	Enters the land of Israel, takes many cities and captives, chiefly from Reuben, Gad, and the half tribe of Manasseh. The first captivity of Israel.....	—— xv. 29; 1 Chron. v. 26.
730	735	728	Hoshea, son of Elah, slays Pekah, and usurps the kingdom. [734, Duncker.].....	—— — 30, 31.
	726		Reigns peaceably the 12th year of Ahaz; reigns nine years.....	—— xvii. 1.
721	724	724	Shalmaneser succeeds Tiglath-pileser, king of Nineveh. [727, Duncker.].....	Castor, ap. Euseb. Chron. p. 46.
	721	719	Hoshea makes an alliance with So [or Sabaco], king of Egypt, and endeavors to shake off the yoke of Shalmaneser.....	2 Kings xvii. 4.
721	720	721	Shalmaneser besieges Samaria; takes it after three	
	717	to	years' siege. Carries beyond the Euphrates the	
		719	tribes that Tiglath-pileser had not already carried into captivity; the ninth year of Hoshea; of Hezekiah the sixth year. [722, Duncker: 721, Oppert, Rawlinson and others].....	—— — 3—18; Hos. xiii. 16; 1 Chron. v. 26.
			Among the captives carried away by Shalmaneser to Nineveh is Tobit, of the tribe of Naphtali ..... [Tobit is regarded as romance only.]	Tobit i.
			End of the kingdom of Israel; after it had subsisted two hundred and fifty-four years.	

** Readers of this Table should bear in mind that while its dates are in relation to each other generally true, and in so misty a subject as chronology has been they are fairly approximate, they are not reliable respecting matters not derived from the Old Testament. The whole of Egyptian, Assyrian and Babylonian history has been rewritten several times since 1850, since monumental and other writings have been deciphered.

After 800 B.C. four kings reigned in Assyria before 745, when Tiglath-pileser became king and began the great era of conquest and palace-building. Then came Shalmaneser IV., 727–721; Sargon, 721–705; Sennacherib, 705–681; Esarhaddon, 681–668(?), who began the conquest of Egypt; Assur-bani-pal, about 668 to 648 or later; his name became in Greek Sardanapalus, and of his effeminacy, cowardice and wealth a fantastic fiction with tragical end was told. In fact, under him, in 660, Assyria was at the height of its power. It is uncertain whether one, two or three kings followed before the fall of this power in 625 (Rawlinson) or as late as 606 (Clinton), nor are details of the destruction of Nineveh known.

Babylon regained independence under Nabonassar, as said above, 747 B.C., an assured date, but lost it again under Merodach-Baladan, 709, who was not Nabonassar. Nor is any Arbaces known as king of Media. Sargon, not Assaradon or Esarhaddon, reconquered Babylon, which remained subject until Cyaxares of Media and Nabopolassar, father of Nebuchadnezzar, overthrew Assyria and divided its empire, 625 or 606(?) B.C.

Year before Christ.			From the Creation to the Birth of Christ.	
Usher.	Calmet.	Hales.		
			JUDAH alone.	
677	708	708	Assaradon, or Esarhaddon, succeeds Sennacherib. [681, Rawlinson.]	2 Kings xix. 37; Isaiah xxxvii. 38.
			Probably about this time Baladan, or Merodach-Baladan, king of Babylon, sends to congratulate Hezekiah on the recovery of his health, and to inquire about the prodigy on that occasion	—— xx. 12—19; Isaiah xxxix.
			The prophets Micah, the Morasthite, and Nahum, prophesy	Mic. i. 1.
	707		Tartan sent by Sargon against the Philistines, the Idumeans and the Egyptians	2 Kings xviii. 17; Isaiah xx.; Joseph. Ant. lib. x. cap. 1, 2.
	706		The King of Assyria sends an Israelitish priest to the Cushites settled at Shechem	—— xvii. 27—33.
694	694	696	Hezekiah dies; Manasseh succeeds him; reigns fifty-five years. [697, Duncker, Rawl.]	—— xx. 20, 21; xxi. 1—18; 2 Chron. xxxii. 32, 33; xxxiii. 1—10.
	677	680	Assaradon becomes master of Babylon; reunites the empires of Assyria and Chaldea	Canon. Ptolemæi.
671	661	674	Manasseh taken by the Chaldeans, and carried to Babylon	2 Chron. xxxiii. 11—19; Jos. Ant. lib. x. c. 4.
	653	640	The war of Holofernes, who is slain in Judea by Judith. [Judith is a fiction.—Rawlinson.]	Judith, Apoc.
639	639	641	Manasseh dies. He returned into Judea a good while before, but the time is not exactly known. [642, Duncker.]	2 Kings xxi. 17, 18; 2 Chron. xxxiii. 20.
			Amon succeeds him; reigns two years	—— —18—22; 2 Chron. xxxiii. 20—23.
637	637	639	Amon dies; Josiah succeeds him. [640, Duncker.]	—— —23—26; 2 Chron. xxxiii. 24, 25.
			Zephaniah prophesies at the beginning of his reign	Zeph. i. 1.
630	630		Josiah endeavors to reform abuses; he restores the worship of the Lord	2 Kings xxii. 1—7; 2 Chron. xxxiv. 1—13.
624	624	628	Jeremiah begins to prophesy, in the thirteenth year of the reign of Josiah	Jer. i. 2.
	620		The high-priest Hilkiah finds the book of the law in the treasury of the temple, in the eighteenth year of Josiah	2 Kings xxii. 8; 2 Chron. xxiv. 14.
			Money collected for repairing the temple	—— —4—7; 2 Chron. xxiv. 9—14.
			The prophetess Huldah foretells the calamities that threaten Judah	—— —14—20; 2 Chron. xxiv. 22—28.
	619		A solemn passover, by Josiah and all the people	—— xxiii. 1—24; 2 Chron. xxxiv. 29—xxxv. 19.
	606		Joel prophesies under Josiah.	
606			Josiah opposes the expedition of Necho, king of Egypt, against Carchemish; is mortally wounded, and dies at Jerusalem. [609, Dunc., Rawl.] Jeremiah composes lamentations on his death	—— —29, 30; 2 Chron. xxxv. 20—27. Herod. lib. 2; Jos. Ant. lib. x. c. 6.
		608	Jehoahaz is set on the throne by the people, but Necho, returning from Carchemish, deposes him, and installs Eliakim, or Jehoiakim, his brother, son of Josiah, who reigns eleven years	—— —30—36; 2 Chron. xxxvi. 1—5.
	605		Habakkuk prophesies under his reign.	
602	602	586	Nebuchadnezzar besieges and takes Carchemish; comes into Palestine; besieges and takes Jerusalem; leaves Jehoiakim there, on condition of paying a large tribute	2 Kings xxiv. 1; 2 Chron. xxxvi. 6, 7.
			Daniel and his companions led captive to Babylon	Jer. xx. 4; xlvi. 2; Dan. i. 1—7.
	601		Jeremiah begins to commit his prophecies to writing	—— xxxvi. 1—4.
	598		Nebuchadnezzar's dream of a great statue explained by Daniel	Dan. ii.
	596		The history of Susannah at Babylon. [Fiction.]	Susannah, Apoc.
			Jehoiakim revolts against Nebuchadnezzar	2 Kings xxiv. 1.
		605	Nebuchadnezzar sends an army from Chaldea, Syria, and Moab, which ravages Judea, and brings away 3023 Jews to Babylon, in the seventh year of Jehoiakim	2 Kings xxiv. 2—4; Jer. lii. 8.
	595	599	Cyrus born, son of Cambyses and Mandane	Diod. Sic. lib. i; Herod. lib. i.

Year before Christ.			From the Creation to the Birth of Christ.	
Usher.	Calmet.	Hales.		
			JUDAH alone.	
			Jehoiakim revolts a second time against Nebuchadnezzar; is taken, put to death, and cast to the fowls of the air; reigned eleven years	2 Kings xxiv. 5, 6; 2 Chron. xxxvi. 8; Jer. xxii. 18, 19; xxxvi. 30.
	594		Jehoiakin, or Coniah, or Jeconiah, succeeds	—— — 6; 2 Chron. xxxvi. 8, 9.
			Nebuchadnezzar besieges him in Jerusalem, and takes him after he had reigned three months and ten days. He is carried to Babylon, with part of the people. Mordecai is among the captives. [597, Duncker, Rawlinson.]	—— — 8—16; 2 Chron. xxxvi. 10.
		597	Zedekiah, his uncle, is left at Jerusalem in his place, and reigns eleven years	—— — 17, 18; 2 Chron. xxxvi. 10, 11.
			Zedekiah sends ambassadors to Babylon.	
			Jeremiah writes to the captive Jews there	Jer. xxix.
	591		Seraiah and Baruch sent by Zedekiah to Babylon.	
590	590	590	Ezekiel begins to prophesy in Chaldea	Ezek. i. 1, 2.
	589		He foretells the taking of Jerusalem, and the dispersion of the Jews	—— iv. v. viii.—xii.
			Zedekiah takes secret measures with the king of Egypt, to revolt against the Chaldeans	2 Kings xxiv. 20; 2 Chron. xxxvi. 13; Jer. lii. 3.
592	586	588	Zedekiah revolts.	
			Nebuchadnezzar marches against Jerusalem, besieges it; quits the siege to repel the king of Egypt, who comes to assist Zedekiah. Returns to the siege	—— xxv. 1, 2; Jer. xxxvii. 5.
			Jeremiah continues prophesying during the whole siege, which continued almost three years	Jer. xxxvii. 6—11; xxvii. xxi. Ezek. xxiv.
			Ezekiel in Chaldea also describes the same siege.	
	584		Jerusalem taken on the ninth day of the fourth month (July), the eleventh year of Zedekiah	2 Kings xxv. 3, 4, 8; 2 Chron. xxxiv. 17, 18; Jer. lii. 5—7.
			Zedekiah, endeavoring to fly by night, is taken, and brought to Riblah, to Nebuchadnezzar. His eyes are put out, and he is carried to Babylon	—— — 4—7; Jer. lii. 7—11.
	586	586	Jerusalem and the temple burnt; seventh day of the fourth month	—— — 9, 10; 2 Chron. xxxvi. 19; Jer. xxxix. 8; Jer. lii. 12, 13; Jos. Bel. lib. vii. c. 10.
			The Jews of Jerusalem and Judah carried captive beyond the Euphrates. The poorer classes only left in the land	—— — 11, 12; 2 Chron. xxxvi. 20; Jer. xxxix. 9, 10; lii. 15, 16.
			Thus ends the kingdom of Judah, after it had subsisted four hundred and sixty-eight years, from the beginning of the reign of David, and three hundred and eighty-eight years from the separation of Judah and the ten tribes.	
			The beginning of the seventy years' captivity, foretold by Jeremiah	Jer. xxv.
584			Gedaliah made governor of the remains of the people. He is slain	2 Kings xxv. 22—25; Jer. xl. 1—xli. 1, 2.
	583		Jeremiah carried into Egypt by the Jews, after the death of Gedaliah. He prophesies in Egypt	Jer. xliii. 5—13.
			Ezekiel in Chaldea prophesies against the captives of Judah	Ezek. xxxiii.
586	581	584	The siege of Tyre by Nebuchadnezzar; lasted thirteen years. During this interval, Nebuchadnezzar wars against the Idumeans, the Ammonites and the Moabites	Jer. xxvii—xxix. Ezek. xxv. Jos. Ant. lib. x. c. 11.
			Obadiah prophesies against Idumea.	
	568	571	Tyre taken by Nebuchadnezzar. [573, Duncker.]	Ezek. xxix. 18; Jos. Ant. lib. x. c. 11.
		570	Nebuchadnezzar wars against Egypt	—— — 19—xxxii. 32.
	567		He returns to Babylon.	
598	566		Nebuchadnezzar's dream of a great tree	Dan. iv. 1—27.
569	565		His wild insanity in the fields	—— — 28—33.
	557		His return to his former condition	—— — 34—37.

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Usher.	Calmet.	Hales.		
580	556	569	He sets up a golden statue for worship	Dan. iii. 1—7.
			Daniel's three companions cast into the fiery furnace	—— — 8—30.
			Nebuchadnezzar's death [561 B. C.], after reigning forty-three years, from the death of Nabopolassar, his father, who died in 604 B. C.	Berosus, ap. Jos. cont. Ap. lib. i.
562		561	Evil-merodach, his son, succeeds him; reigns but one year	2 Kings xxv. 27—30; Jer. lii. 31—34. Berosus, ap. Jos. cont. Ap. lib. i. et Euseb. Præp. lib. ix.
			[Real history, as now known — Evil-merodach, king 561 to 559; Neriglissar, 559 to 555; Laborosoarchod, a boy, a few months; Nabonadius, last king of Babylon, 555 to 538; city then taken by Persians, while Nabonadius was not in it; Belshazzar was viceroy or associate king. "Darius the Mede" is not known to history.]	
555	555	558	Belshazzar succeeds him.	
			Daniel's vision of the four animals	Dan. vii.
	554	551	Cyrus begins to appear; he liberates the Persians and takes the title of king. [558, Rawlinson.]	
	552	553	Belshazzar's impious feast. His death [538?]	—— v. 1—30.
	551		Darius the Mede succeeds Belshazzar	—— — 31.
			Daniel's prophecy of seventy weeks	—— ix.
	550		Darius decrees that supplication should be made to no other god but himself	—— vi. 1—9.
537			Daniel cast into the lion's den	—— — 10—24.
			Cyrus begins conquests, overthrowing the Median kingdom of Astyages. [558, Rawlinson; others say 550].	
548	545	548	Cyrus conquers Crœsus, king of Lydia	Herod. i; Cyrop. vi.
538	544	536	He takes Babylon. [538, Rawlinson.]	—— i; Cyrop. vii.
	543		He sets the Jews at liberty, and permits their return into Judea. The first year of his reign over all the East	2 Chron. xxxvi. 22, 23; Ezra i; Xen. Cyrop. lib. viii.
			The history of Bel and the Dragon [fiction]	Apocrypha.
535	542		The Jews, returning from captivity, renew the sacrifices in the temple	Ezra ii. 1—iii. 7.
530	525	529	Cyrus dies, aged seventy years [529, Rawlinson]	Cyropedia, lib. viii.
			Cambyses succeeds him. The Cushites, or Samaritans, obtain a prohibition forbidding the Jews to continue the building of their temple	Ezra iv. 6—24. Ptol. Can.
	522	525	Cambyses wars in Egypt, five years [522, Rawlinson]	Herod. ii, iii; Just. i. c. 9.
	520		Cambyses kills his brother Smerdis, or Bardya.	
521	517		He dies	Herod. lib. iii.
		463	The seven Magi usurp the empire. Artaxata, one of them, forbids the building of the temple	1 Esdras v. 73.
			Seven chiefs of the Persians slay the Magi	Herod. iii; Just. i. c. 10.
			Darius, son of Hystaspes, acknowledged king of the Persians. Marries Atossa, the daughter of Cyrus [521, Rawlinson]	
	516		Haggai begins to prophesy; reproaches the Jews for not building the house of the Lord	Haggai.
520	515		The Jews recommence building the temple	Ezra vi. 6—14.
			About this time Zechariah begins to prophesy	Zech. i. 1.
			Here, properly, end the seventy years of captivity foretold by Jeremiah, which began B.C. 585.	
462	513	463	The feast of Ahasuerus; he divorces Vashti. [Scholars say Ahasuerus was Xerxes]	Esth. i.
458	512	460	He espouses Esther	—— ii. 1—18.
516	511	516	The dedication of the temple of Jerusalem, rebuilt by Zerubbabel	Ezra vi. 15—22.
	505		The beginning of the fortune of Haman	Esth. iii. 1, 2.
			He vows the destruction of the Jews, and procures from Ahasuerus an order for their extermination	—— — 3—15.
452	504		Esther obtains a revocation of this decree. Haman hung on the gallows he had prepared for Mordecai	—— iv.—vii.
			The Jews punish their enemies at Shushan, and throughout the Persian empire	—— ix. 1—16; Jos. Ant. lib. xi. c. 6.
487	481	485	Darius dies; Xerxes suceeeds him	Ptol. in Canone; Africanus; Euseb., etc.
	469	464	Xerxes dies; Artaxerxes succeeds him [465, Rawlinson]	Diod. Sic. lib. xi; Justin. lib. iii. c. 1.
456	463	457	He sends Ezra to Jerusalem, with several priests and	

Year before Christ.			From the Creation to the Birth of Christ.	
Usher.	Calmet.	Hales.		
			Levites, the seventh year of Artaxerxes.....	Ezra vii. 1, 7, 8.
	462		Ezra reforms abuses among the Jews, especially as to their strange wives.....	—— ix. x.
448	450	444	Nehemiah obtains leave of Artaxerxes to visit Jerusalem, and to rebuild its gates and walls.....	Neh. i.—ii. 12.
444			The walls rebuilt. [445, Rawlinson].....	—— ii. 13—vi. 19.
			Dedication of the walls of Jerusalem.....	—— xii. 27—43.
			Nehemiah prevails with several families in the country to dwell in Jerusalem.....	—— xi.
	449		The Israelites put away their strange wives	—— ix. 2.
			Nehemiah renews the covenant of Israel with the Lord..	—— viii.—x.
	437	432	Nehemiah returns to king Artaxerxes.....	—— vii. 1—4; xiii. 6; Prid.
428	435	424	Nehemiah comes a second time into Judea, and reforms abuses	—— xiii. 7.
			Zechariah prophesies under his government; also Malachi, whom several have confounded with Ezra..	
	420	420	Nehemiah dies.	
		413	Eliashib, the high-priest, who lived under Nehemiah, is	
		373	succeeded by Joiada, who is succeeded by Jonathan,	
		341	who is killed in the temple by Jesus, his brother; the successor of Jonathan is Jaddus, or Jaddua. The exact years of the death of these high-priests are not known	Jos. Ant. lib. xi. c. 7; Chron. Alexand.
	346		Artaxerxes Ochus sends several Jews into Hyrcania, whom he had taken captive in Egypt.....	Diod. Sic. lib. xvi; Jos. cont. Ap. lib. 1.
	329		Alexander the Great enters Asia. [334, Rawl.].....	Plut. in Alex. Arrian, i. Diod. Sic. lib. xxii.
	328		He besieges Tyre; demands of the high-priest Jaddua the succors usually sent to the king of Persia; Jaddua refuses. [332, Rawlinson.].....	Jos. Ant. lib. xi. c. 8.
			Alexander approaches Jerusalem, shows respect to the high-priest, is favorable to the Jews; grants them an exemption from tribute every Sabbatical year. [Doubtful story.]	
			The Samaritans obtain Alexander's permission to build a temple on Mount Gerizim.	
332	327		Alexander conquers Egypt; returns into Phœnicia; chastises the Samaritans, who had killed Andromachus, his governor; gives the Jews part of their country. [332, 331, Rawlinson.]....	Q. Curt. lib. iv. c. 8; Euseb. Chron. p. 177. Cedrenus; Jos. cont. Ap. lib. ii.
	326		Darius Codomannus dies, the last king of the Persians. [330, Rawlinson.]	
323	319		Alexander the Great dies, first monarch of the Grecians in the East. [323, Rawlinson.].....	Plut. in Alexander Q. Curt. lib. x. c. 5; Diod. Sic. lib. xvii.
			Judea in the division of the kings of Syria.	
	316		Ptolemy, son of Lagus, conquers it; carries many Jews into Egypt. [320, Rawlinson.]	Jos. Ant. lib. xii. c. 7; Arist. Diod. lib. xviii.
	310		Antigonus retakes Judea from Ptolemy. [314, Rawl.]..	Plut. in Demet.
	308	341	Ptolemy, son of Lagus, conquers Demetrius, son of Antigonus, near Gaza; becomes again master of Judea. [312, Rawlinson.].....	Diod. Sic. lib. xix. App. in Syriacis.
			Judea returns to the jurisdiction of the kings of Syria; the Jews pay them tribute some time. Judea is in subjection to the kings of Egypt under the reign of Ptolemy Philadelphus, if what we read concerning the version of the Septuagint be true.	
	273		The Septuagint version supposed to be really made about this time. [Begun then; continued for a century or more.]	
	257		Antiochus Theos, king of Syria, begins to reign; grants to the Jews the privileges of free denizens throughout his dominions. [261, Blair.]	
	242		Ptolemy Euergetes makes himself master of Syria and Judea.	
321		321	The high-priest Jaddua dying in 318, Onias I. succeeds	
		300	him, whose successor is Simon the Just, in 298. He,	
		291	dying in 289, leaves his son Onias II. a child; his father's brother, Eleazar, discharges the office of high-priest about thirty years. Under the priesthood of Eleazar the version of the Septuagint is said to be made. After the death of Eleazar in 256, Manasseh, great uncle of Onias, and brother of Jaddua, is	Jos. Ant. lib. xii. c. 2;

Year before Christ.			From the Creation to the Birth of Christ.	
Usher.	Calmet.	Hales.		
		275	invested with the priesthood. [260, Blair.]	Euseb. in Chron.
250	229	250	Manasseh dying this year, Onias II. possesses the high-priesthood. Incurs the indignation of the king of Egypt, for not paying his tribute of twenty talents; his nephew Joseph gains the king's favor and farms the tributes of Cœle-Syria, Phœnicia, Samaria and Judea. [233, Blair.]	Jos. Ant. lib. xii. c. 3.
	217		Ptolemy Euergetes, king of Egypt, dies; Ptolemy Philopator succeeds him. [222, Rawl.]	Polyb. lib. ii. p. 155; Justin, lib. xxix. c. 1; Euseb. in Chron.
217	215	217	Onias, II. high-priest, dies; Simon II. succeeds him. [219, Blair.]	
	214		Antiochus the Great wars against Ptolemy Philopator. [219 Blair.]	Polyb. lib. v. Justin, lib. xxx. c. 1.
	213		Ptolemy Philopator defeats Antiochus at Raphia in Palestine. [217, Rawlinson.]	Polyb. lib. v.
217			Ptolemy attempts to enter the temple of Jerusalem; is hindered by the priests. He returns into Egypt; condemns the Jews in his dominions to be trod to death by elephants. God gives his people a miraculous deliverance	3 Mac. i. ii. Jos. Ant. lib. xii. c. 4. Euseb. in Chron. Chron. Alexand.
	212		The Egyptians rebel against their king Ptolemy Philopator; the Jews take his part	Polyb. lib. 5.
204	200		Ptolemy Philopator dies; Ptolemy Epiphanes, an infant, succeeds him. [205, Rawlinson.]	Justin, lib. xx. c. 1, 2. Ptol. in Canone; Euseb. etc.
	198		Antiochus the Great conquers Phœnicia and Judea	Polyb. lib. v.
195	195	195	Simon II. high-priest, dies; Onias III. succeeds him. [195, Blair.]	
	194		Scopas, a general of Ptolemy Epiphanes, retakes Judea from Antiochus	Jos. Ant. lib. xii. c. 3.
	193		Antiochus defeats Scopas; is received by the Jews into Jerusalem. [198, Rawlinson.]	Polyb. lib. xvi. Jos. Ant. lib. xii. c. 3.
			Arius, king of Lacedæmon, writes to Onias III. and acknowledges the kindred of the Jews and Lacedæmonians. The year uncertain. Perhaps it was rather Onias I.	
	188		Antiochus the Great gives his daughter Cleopatra in marriage to Ptolemy Epiphanes, king of Egypt; and as a dowry, Cœle-Syria, Phœnicia, Judea and Samaria.	Jos. Ant. lib. xii. c. 3.
	185		Antiochus, declaring war against the Romans, is overcome, and loses great part of his dominions. He preserves Syria and Judea. [192, Rawlinson.]	Justin, lib. xxxi. c. 6—8.
187	183	195	Antiochus dies; leaves Seleucus Philopator his successor. Antiochus, his other son, surnamed afterwards Epiphanes, at Rome as a hostage [187, Rawlinson.]	—— —— xxxii. c. 2; Strabo, lib. xvi. App. in Syriacis.
176	172		Heliodorus, by order of Seleucus, attempts to rifle the treasury of the temple at Jerusalem. Is prevented by an angel.	
			Onias III. goes to Antioch, to vindicate himself against calumnies.	
			Seleucus sends his son Demetrius to Rome, to replace his brother Antiochus, who had been a hostage there fourteen years.	
175			Antiochus journeying to return to Syria, Seleucus is put to death by the machinations of Heliodorus, who intends to usurp the kingdom.	
			Antiochus, at his arrival, is received by the Syrians as a tutelar deity, and receives the name of Epiphanes. [176, Rawlinson.]	
175	171	175	Jason, son of Simon II., high-priest, and brother of Onias III., now high-priest, buys the high-priesthood of Antiochus Epiphanes	2 Mac. iv. 7; Jos. de Mac. c. 4.
			Several Jews renounce Judaism, for the religion and ceremonies of the Greeks.	
	169		Antiochus Epiphanes intends war against Ptolemy Philometor, king of Egypt. Is received with great honor in Jerusalem.	
	166	172	Menelaus offers three hundred talents of silver for the high-priesthood more than what Jason had given for it; he obtains a grant of it from Antiochus	—— — 23—28.
			Menelaus, not paying his purchase-money, is deprived	

Year before Christ.			From the creation to the birth of Christ.	
Usher.	Calmet.	Hales.		
			of the high-priesthood; Lysimachus, his brother, is ordered to perform the functions of it.	
			Menelaus, gaining Andronicus, governor of Antioch, in the absence of Antiochus Epiphanes, causes Onias III., the high-priest, to be killed	—— — 34.
			Lysimachus, thinking to plunder the treasury of the temple at Jerusalem, is put to death in the temple. [175, Rawlinson.]	—— — 40—42.
			Antiochus preparing to make war in Egypt. Prodigies seen in the air over Jerusalem	—— v. 1—3.
			A report that Antiochus Epiphanes was dead, in Egypt; Jason attempts Jerusalem, but is repulsed	—— — 5, 6; Jos. Ant. l. xii. c. 8.
			Antiochus, being informed that some Jews had rejoiced at the false news of his death, plunders Jerusalem, and slays 80,000 men	—— — 11; Diod. Sic. lib. xxxiv.
168	164		Apollonius sent into Judea by Antiochus Epiphanes. He demolishes the walls of Jerusalem, and oppresses the people. He builds a citadel on the mountain near the temple, where formerly stood the city of David	—— — 24—26; 1 Mac. i. 30—40; Jos. Ant. l. xxii. c. 7.
			Judas Maccabæus, with nine others, retires into the wilderness	2 Mac. v. 27.
	163		Antiochus Epiphanes publishes an edict, to constrain all the people of his dominions to uniformity with the religion of the Grecians.	
168			The sacrifices of the temple interrupted; the statue of Jupiter Olympus set up on the altar of burnt-sacrifices. [168, Rawlinson.]	Jos. Ant. l. xxii. c. 7.
			The martyrdom of the old Eleazar at Antioch; of the seven brethren Maccabees, and their mother	2 Mac. vi. vii.; Jos. de Mac.
			Mattathias and his seven sons retire into the mountains; the Assideans join them	1 Mac. ii. 27—30; Jos. Ant. lib. xii. c. 8.
			About this time flourishes Jesus, son of Sirach, author of the book of Ecclesiasticus.	
167	162	163	Mattathias dies. [166, Blair.]	—— — 70.
166	162	163	Is succeeded by Judas Maccabæus. Judas defeats Apollonius, and afterwards Seron	1 Mac. iii. 1, 13, 14; 2 Mac. viii. 1; Jos. Ant. lib. xii. c. 9.
	161		Antiochus Epiphanes, wanting money to pay the Romans, goes to Persia. Nicanor and Gorgias, and Ptolemy, son of Dorymenes, enter Judea at the head of their armies	—— — 42, etc. 2 Mac. viii. 34, etc. Jos. Ant. lib. xii. c. 11.
161			Judas Maccabæus defeats Nicanor. [161, Rawlinson.]	
			Gorgias declines a battle against Judas.	
	160		Lysias, coming into Judea with an army is beaten, and forced to return to Antioch.	
			Judas purifies the temple, after three years' defilement by the Gentiles. This is called Encœnia	—— iv. 36, etc. 2 Mac. x. 1, etc. Jos. Ant. lib. xii. c. 11.
			Timotheus and Bacchides, generals of the Syrian army, are beaten by Judas.	
			Antiochus Epiphanes dies in Persia [164, Rawlinson]. His son, Antiochus Eupator, aged nine years, succeeds him under the regency of Lysias	Appian, in Syriacis; Euseb. in Chron. Jos. Ant. lib. xii. c. 14; 1 Mac. vi. 17; 2 Mac. ix. 29; x. 10, 11.
			Judas wars against the enemies of his nation in Idumea, and beyond Jordan	1 Mac. v. 1, etc. 2 Mac. x. 14, 15, etc.
			Timotheus, a second time, overcome by Judas	2 Mac. x. 24—38.
	159		The people beyond Jordan and in Galilee conspire against the Jews, who are supported by Judas and his brethren.	
			Lysias, coming into Judea, forced to make peace with Judas; returns to Antioch	—— xi. 1—15.
			A letter of king Antiochus Eupator, in favor of the Jews.	
			The Roman legates write to the Jews, and promise to support their interests with the king of Syria.	
			The treachery of Joppa and Samaria chastised by Judas.	
			Judas wars beyond Jordan. Defeats a general of the Syrian troops, called Timotheus, different from the former Timotheus	2 Mac. xii. 10, etc.
			Judas attacks Gorgias in Idumea; having defeated him,	

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Usher.	Calmet.	Hales.		
			finds Jews, killed in the fight, had concealed gold under their clothes, which they had taken from an idol's temple at Jamnia	1 Mac. v. 65, etc.
			Antiochus Eupator invades Judea in person; besieges Bethshur and takes it; besieges Jerusalem	—— vi. 48—54.
			Philip, who had been appointed regent by Antiochus Epiphanes, coming to Antioch, Lysias prevails with the king to make peace with the Jews, and to return to Antioch. But before he returns, he enters Jerusalem, and causes the wall to be demolished that Judas had built to secure the temple from the insults of the citadel	—— —— 55—62; 2 Mac. xiii. 23.
	158		Menelaus, the high-priest, dies; is succeeded by Alcimus, an intruder	2 Mac. xiv. 3; Jos. Ant. lib. xii. c. 15, lib. xx. c. 8.
			Onias IV. son of Onias III. lawful heir to the dignity of high-priest, retires into Egypt, where, some time after, he builds the temple Onion.	
			Demetrius, son of Seleucus, sent to Rome as a hostage; escapes from thence, comes into Syria, where he slays his nephew Eupator, also Lysias, regent of the kingdom, and is acknowledged king of Syria	1 Mac. vii. 1—4; 2 Mac. xiv. 1, 2; Jos. Ant. lib. xii. c. 16; Appian in Syriacis; Just. lib. xxxiv. c. 3.
	158	163	Alcimus intercedes with Demetrius for the confirmation of the dignity of high-priest, which he had received from Eupator	1 Mac. vii. 5—9.
	157		Alcimus returns into Judea with Bacchides, and enters Jerusalem	—— —— 10, etc.
			Is driven from thence, and returns to Demetrius, who appoints Nicanor, with troops, to take him back to Judea. Nicanor makes an accommodation with Judas, and lives for some time on good terms with him	—— —— 26—29.
			Alcimus accuses Nicanor of betraying the king's interests. Demetrius orders Nicanor to bring Judas to him	—— —— 27—32; 2 Mac. xiv. 26—29; Jos. Ant. l. xii. c. 17.
			Judas attacks Nicanor, and kills about 5,000 men	2 Mac. xv. 27.
			Death of Rhazis, a famous old man, who chooses rather to die by his own hand than to fall alive into the power of Nicanor	—— xiv. 37—46.
			Judas obtains a complete victory, in which Nicanor is killed	—— xv. 27, etc.
			Bacchides and Alcimus again sent into Judea	1 Mac. ix. 1, etc. Jos. Ant. lib. xii. c. 19.
161			Judas gives them battle; dies like a hero, on a heap of enemies slain by him. [160, Rawlinson.]	—— —— 5—21; Jos. Ant. lib. xii. c. 19.
		160	Jonathan Maccabæus chosen chief of his nation, and high-priest, in the place of Judas	—— —— 28, etc.; Jos. Ant. lib. xiii. c. 1.
			The envoys return, which Judas had sent to Rome, to make an alliance with the Romans.	
			Bacchides pursues Jonathan; he, after a slight combat, swims over the Jordan in sight of the enemy	—— —— 43, etc. Jos. Ant. lib. xiii. c. 1.
	156		Alcimus dies	—— —— 54.
	154		Jonathan and Simon Maccabæus are besieged in Bethbessen, or Beth-agla. Jonathan goes out of the place, raises soldiers, and defeats several bodies of the enemy	—— —— 62, etc. Jos. Ant. lib. xiii. c. 1.
			Simon, his brother, makes several sallies, and opposes Bacchides.	
			Jonathan makes proposals of peace to Bacchides, which are accepted	—— —— 70; Jos. Ant. lib. xiii. c. 2.
			Jonathan fixes his abode at Mikmash, where he judges the people	—— —— 73.
	149		Alexander Balas, natural son of Antiochus Epiphanes, comes into Syria to be acknowledged king	—— x. 1; Jos. Ant. lib. xiii. c. 3.
	148		Demetrius Soter, king of Syria, writes to Jonathan, asks soldiers against Alexander Balas. Balas also writes to Jonathan, with offers of friendship and the dignity of high-priest	—— —— 3—9, 15—20; Jos. Ant. l. xiii. c. 5.
153		153	Jonathan assists Balas, puts on the purple, and performs the functions of high-priest, for the first time at Jerusalem, which he makes his ordinary residence. In	

Year before Christ.			From the Creation to the Birth of Christ.	
Usher.	Calmet.	Hales.		
			the year of the Greeks 160	1 Mac. x. 21, etc.
			Demetrius's second letter to Jonathan	—— — 24—45.
	146		Demetrius Soter dies; Alexander Balas is acknowledged king of Syria. [151, Rawlinson.]	—— — 50; Justin, lib. xxxv. c. 1; Polyb. lib. iii. p. 161; Jos. Ant. lib. xiii. c. 5.
			Onias IV. son of Onias III. builds the temple of Onion in Egypt (pronounced O-ni′-on)	Jos. Ant. lib. xii. c. 6; lib. xx. c. 8; Bell. lib. vii. c. 30.
			A dispute between the Jews and Samaritans of Alexandria concerning their temples. The Samaritans condemned by the king of Egypt, and the temple of Jerusalem preferred to that of Gerizim	——— xiii. c. 6.
			Aristobulus, a peripatetic Jew, flourishes in Egypt, under Ptolemy Philopator.	
	146	153	Demetrius Nicanor, eldest son of Demetrius Soter, comes into Cilicia to recover the kingdom of his father	1 Mac. x. 67; Jos. Ant. l. xiii. c. 8; Justin, l. xxxv. c. 2.
			Apollonius, to whom Alexander Balas had trusted his affairs, revolts to Demetrius Nicanor	Jos. Ant. l. xiii. c. 8.
			He marches against Jonathan Maccabæus, who continues in the interest of Alexander Balas. Apollonius is put to flight	1 Mac. x. 69—87; Jos. Ant. l. xiii. c. 8.
	142		Ptolemy Philometor, king of Egypt, comes into Syria, pretending to assist Alexander Balas, but he really designs to dethrone him	—— xi. 1—5; Jos. Ant. l. xiii. c. 8.
145	141		Alexander Balas gives battle to Philometor and Demetrius Nicanor. He loses it and flees to Zabdiel, king of Arabia, who cuts off his head	—— xi. 15—17; Diod. Sic. in Excer. Phot. cod. 244.
			Ptolemy Philometor dies in Syria. Cleopatra, his queen, gives the command of her army to Onias, a Jew, son of Onias III. [146, Rawlinson.]	—— xi. 18; Polyb. in Excer. Val. p. 194. Strab. l. xvi. p. 751.
			Onias restrains Ptolemy Physcon, son of Philometor	Justin, lib. xxxviii. c. 8; Jos. cont. Ap. l. ii.
			Jonathan besieges the fortress of the Syrians at Jerusalem	1 Mac. xi. 20; Jos. Ant. l. xiii. c. 8.
			Demetrius comes into Palestine; Jonathan finds means to gain him by presents	—— — 21—29.
	140		Demetrius Nicanor attacked by the inhabitants of Antioch, who had revolted. Jonathan sends him soldiers, who deliver him	—— — 43, 44.
			Tryphon brings young Antiochus, son of Alexander Balas, out of Arabia, and has him acknowledged king of Syria. Jonathan espouses his interests against Demetrius Nicanor	—— — 54—60; Jos. Ant. l. xiii. c. 9.
			Jonathan renews the alliance with the Romans and Lacedæmonians	—— xii. 1—23; Jos. Ant. l. xiii. c. 9.
			He is treacherously taken by Tryphon in Ptolemais, who some time afterwards puts him to death. [144, Rawlinson.]	—— — 39—53.
144	139	143	Simon Maccabæus succeeds Jonathan	—— xiii. 1—9.
			Tryphon slays the young king Antiochus Theos, and usurps the kingdom of Syria	Diod. Sic. Legat. 31.
			Simon acknowledges Demetrius Nicanor, who had been dispossessed of the kingdom of Syria, and obtains from him the entire freedom of the Jews	1 Mac. xii. 34—42; xiv. 38—41; Jos. Ant. l. xiii. c. 11.
	138		The Syrian troops, that held the citadel of Jerusalem, capitulate	—— xiii. 49—52.
			Demetrius Nicator, or Nicanor, goes into Persia with an army; is taken by the king of Persia. [140, Rawlinson.]	—— xiv. 1—3; Justin, l. xxxvi. c. 1; Jos. Ant. xiii. c. 9, 12; Orosius, lib. v. c. 4.
			Simon acknowledged high-priest, and chief of the Jews, in a great assembly at Jerusalem	—— — 26—49.
140	136		Antiochus Sidetes, brother of Demetrius Nicanor, becomes king of Syria; allows Simon to coin money, and confirms all the privileges the Syrian kings had granted to the Jews. [137, Rawlinson.]	—— xv. 1, etc.
	135		Return of the ambassadors Simon had sent to Rome, to renew his alliance with the Romans	—— — 15.
	134		Antiochus Sidetes quarrels with Simon, and sends Cendebeus into Palestine, to ravage the country	—— — 26—38.

Year before Christ.			From the Creation to the Birth of Christ.	
Usher.	Calmet.	Hales.		
			Cendebeus is beaten by John and Judas, Simon's sons ..	1 Mac. xv. 38—30.
135	131		Simon killed by treachery, with two of his sons, by Ptolemy, his son-in-law, in the castle of Docus. [135, Rawlinson.]	—— xvi. 14—18; Jos. Ant. l. xiii. c. 14.
	130	136	Hyrcanus, or John Hyrcanus, succeeds his father, Simon. [135, Rawlinson.]	
			Antiochus Sidetes besieges Hyrcanus in Jerusalem	—— —— 20—24; Jos. Ant. l. xiii. c. 14.
	130	136	Hyrcanus obtains a truce of eight days to celebrate the feast of Tabernacles. Makes peace with Antiochus..	Jos. Ant. lib. xiii. c. 16; Diod. Sic. xxxiv. p. 901.
			Hyrcanus finds money in David's tomb, or rather the hidden treasures of the kings of Judah.....	Jos. Ant. lib. xiii. c. 16.
	127		Antiochus Sidetes goes to war against the Persians; Hyrcanus accompanies him. Antiochus is conquered and slain. [129, Rawlinson.]	Justin, l. xxxviii. c. 10.
	126		Hyrcanus shakes off the yoke of the kings of Syria, sets himself at perfect liberty, and takes several cities from Syria. [129, Rawlinson.].....	Jos. Ant. lib. xiii. c. 17; Strabo, lib. xvi. p. 76.
	125		He attacks the Idumeans, and obliges them to receive circumcision. [109, Rawlinson.]	—— xv. c. 11; Strabo, l. xvi. p. 760.
	123		He sends ambassadors to Rome, to renew his alliance with the Roman power	—— xiii. c. 17.
			While the two kings of Syria, both of them called Antiochus, war against each other, Hyrcanus strengthens himself in his new monarchy.....	—— —— ——

Year before Christ.			From the Creation to the Birth of Christ.	
Usher.	Calmet.	Hales.		
79		78	Alexandra, otherwise Salome, or Salina, his queen, succeeds him; gains the Pharisees to her party, by giving them great power. Reigns nine years.	
	67		Aristobulus II. son of Alexander Jannæus, heads the old soldiers of his father; is discontented with the government of his mother and the Pharisees.....	Jos. Ant. lib. xiii. c. 24.
	66		Takes possession of the chief places of Judea, during his mother's sickness.....	
	65	69	Alexandra dies. Hyrcanus, her eldest son, and brother of Aristobulus, is acknowledged king. Reigns peaceably two years. [70, Rawlinson.]	
70			Battle between Hyrcanus and Aristobulus; Hyrcanus is overcome at Jericho. Hyrcanus had been high-priest under the reign of his mother nine years; then is king and pontiff two years; is afterwards only priest nineteen years; after which he is ethnarch four years. At last, he is Herod's captive and sport eight years. So that he survived his father, Alexander Jannæus, forty-eight years.....	—— lib. xiv. c. 1; Bel. lib. i. c. 4.
	62		Peace concluded between the brothers, on condition that Hyrcanus should live private, in the enjoyment of his estate, and Aristobulus be acknowledged high-priest and king. Thus Hyrcanus, having reigned three years and three months, resigns the	
		69	kingdom to Aristobulus II., who reigns three years and three months.....	Jos. ubi sup.
	61		Hyrcanus, at the instigation of Antipater, seeks protection from Aretas, king of the Arabians.	
			Aretas, king of the Arabians, undertakes to replace Hyrcanus on the throne.....	—— c. 3; Bel. lib. i. 5.
			Aristobulus is worsted, and forced to shut himself up in the temple at Jerusalem.	
			He sends deputations, first to Gabinius, and then to Scaurus, who were sent by Pompey into Syria; offers them great sums of money to engage on his side, and to oblige Aretas to raise the siege of the temple.	—— c. 4 ———
			Scaurus writes to Aretas, and threatens to declare him an enemy to the Roman people, if he does not retire.	
			Aretas withdraws his forces; Aristobulus pursues him, gives him battle, and obtains a victory over him.	
	60		Pompey comes to Damascus, and orders Aristobulus and Hyrcanus to appear before him. Hears the cause of the two brothers, and advises them to live in good understanding with each other.....	—— c. 5. ———
63	59	63	Aristobulus withdraws into Jerusalem, and maintains the city against Pompey, who besieges it. The city and temple taken. Aristobulus taken prisoner. Hyrcanus made high-priest and prince of the Jews, but not allowed to wear the diadem. Judea reduced to its ancient limits, and obliged to pay tribute to the Romans.....	—— c. 5—7. ——— Strab. lib. xvi. p. 762.
			Alexander, son of Aristobulus, having escaped from the custody of those who were carrying him to Rome, comes into Judea, and raises soldiers.....	Jos. Ant. lib. xiii. c. 10; Bel. lib. i. c. 6.
			End of the Kingdom of Syria.	
			Augustus, afterwards emperor, is born. [63, Rawl.]	
	53		Gabinius, a Roman commander, beats Alexander [57, Rawlinson] and besieges him in the castle of Alexandrion. Alexander surrenders, with all his strong places.	
	52	63	Aristobulus, escaping from Rome, returns into Judea, and endeavors to repair the castle of Alexandrion. Is hindered by the Romans, who disperse his little army. He flees to Machæron, determining to fortify it, but is presently besieged in it. After some resistance, is taken, and sent a second time prisoner to Rome. [57, Rawlinson.].....	Jos. Ant. lib. xiv. c. 11; Bel. lib. i. c. 6.
	51		Ptolemy Auletes, king of Egypt, by money, induces Gabinius to come into Egypt, to restore him to the throne. John Hyrcanus furnishes Gabinius with provisions for his army, and writes to the Jews, in Pelusium, to favor the passage of the Romans.....	Dion. Cas. lib. xxxix.; Plutarch in Anton. Jos. Ant. l. xiv. c. 11.

Year before Christ.			From the Creation to the Birth of Christ.	
Usher.	Calmet.	Hales.		
			While Gabinius is busy in Egypt, Alexander, son of Aristobulus, wastes Judea. Gabinius defeats him at the foot of Mount Tabor	Jos. ubi sup.
			Crassus succeeds Gabinius in the government of Syria	Dion. Cas. lib. xxxix.
	50		Crassus, passing into Syria, and finding the province quiet, makes war against the Parthians.	
	49		He comes to Jerusalem, and takes great riches out of the temple	Jos. Ant. lib. xiv. c. 12.
		53	He marches against the Parthians; is beaten and killed by Orodes	Dion. Cas. lib. xi.
	48		Cassius brings the remains of the Roman army over the Euphrates, takes Tirhakah, and brings from thence above 30,000 Jewish captives.	
			He restrains Alexander, son of king Aristobulus.	
			Civil war between Cæsar and Pompey	Plut. in Cæs., etc. Dion. Cas. lib. xli. App. Bel. civ. lib. ii.
	45		Julius Cæsar, making himself master of Rome, sets Aristobulus at liberty, and sends him with two legions into Syria.	
			Those of Pompey's party poison Aristobulus.	
			Scipio slays young Alexander, son of Aristobulus.	
			The battle of Pharsalia. Antipater governor of Judea. [48, Rawlinson and all others.]	
			The library of Alexandria burnt.	
	43		Antipater, by order of Hyrcanus, joins Mithridates, who was going into Egypt with succors for Cæsar, and assists him in reducing the Egyptians.	
			Cæsar, having finished the war in Egypt, comes into Syria; confirms Hyrcanus in the high-priesthood. [57, Rawlinson.]	
			Vitruvius, the architect, flourishes.	
		47	Antigonus, son of Aristobulus, remonstrates to Cæsar; but Cæsar is prejudiced against him by Antipater	Jos. Ant. lib. xiv. c. 15; Bel. lib. i. c. 8.
			Antipater takes advantage of the indolence of Hyrcanus; makes his eldest son, Phasael, governor of Jerusalem, and Herod, another of his sons, governor of Galilee	——— c. 17.
	42		Herod is summoned to Jerusalem to give an account of his conduct, but, finding himself in danger of being condemned, retires to his government.	
			Hillel and Sameas, two famous rabbins, live about this time. Sameas was master to Hillel. Jonathan, son of Uziel, author of the Chaldee paraphrase, was a disciple of Hillel. Josephus says, that Pollio was master of Sameas. Jerome says, that Akiba succeeded Sameas and Hillel in the school of the Hebrews.	
			Cæsar passes into Africa. Cato kills himself at Utica. [46, Rawlinson.]	
			Reform of the Roman Calendar, in the year of Rome 708. This year consisted of 445 days	Censorin. c. 20.
	41		Hyrcanus sends ambassadors to Julius Cæsar, to renew alliance. The alliance renewed in a manner very advantageous to the Jews.	
44	40	47	After the death of Julius Cæsar, the ambassadors of the Jews are introduced into the senate, and obtain their whole request.	
			The Jews of Asia confirmed in their privilege of not being compelled to serve in the wars.	
	39		Cassius demands 700 talents from Judea. Malichus causes Antipater to be poisoned. [43, Rawlinson]	Jos. Ant. lib. xvi. c. 18, 19.
			Herod causes Malichus to be killed, to avenge the death of his father Antipater.	
	38		Felix, having attacked Phasael, is shut up by him in a tower, whence Phasael would not release him but on composition.	
			The era of Spain, Spain being now subdued to Augustus by Domitius Calvinus.	
			Herod and Phasael tetrarchs of Judea	——— c. 23.
	37		Antigonus II. son of Aristobulus, gathers an army, and enters Judea.	
			Herod gives him battle, and routs him.	

Year before Christ.			From the Creation to the Birth of Christ.	
Usher.	Calmet.	Hales.		
			Mark Antony coming into Bithynia, some Jews resort to him, and accuse Herod and Phasael before him; but Herod, coming thither, wins the affections of Antony	Jos. Ant. lib. xvi. c. 22.
			Mark Antony, being at Ephesus, grants the liberty of their nation to such Jews as had been brought captive by Cassius, and causes the lands to be restored that had been unjustly taken away from the Jews.	
			Mark Antony coming to Antioch, some principal Jews accuse Herod and Phasael, but instead of hearing them, he establishes the two brothers tetrarchs of the Jews	——— c. 23.
			The Jews afterwards send a deputation of a thousand of their most considerable men to Antony, then at Tyre; but in vain	———
40	36		Antigonus, son of Aristobulus, prevails with the Parthians to place him on the throne of Judea. The Parthians seize Hyrcanus and Phasael, and deliver them up to Antigonus	——— c. 24, 25
		40	Phasael beats out his own brains; the Parthians carry Hyrcanus beyond the Euphrates, after Antigonus had cut off his ears. [40, Rawlinson.]	
40		37	Herod forced to flee to Jerusalem, and thence to Rome, to implore assistance from Antony. He obtains the kingdom of Judea from the senate, and returns with letters from Antony, who orders the governors of Syria to assist in obtaining the kingdom. He reigns thirty-seven years	——— c. 26.
	35		He first takes Joppa, then goes to Massada, where his brother Joseph was besieged by Antigonus	——— c. 27.
			He raises that siege, and marches against Jerusalem; but, the season being too far advanced, he could not then besiege it	———
			He takes the robbers that hid themselves in the caves of Galilee, and slays them.	
			Machera, a Roman captain, and Joseph, Herod's brother, carry on the war against Antigonus, while Herod goes with troops to Antony, then besieging Samosata	———
	34		After the taking of Samosata, Antony sends Sosius, with Herod, into Judea, to reduce it	———
37	33		After several battles, Herod marches against Jerusalem; the city is taken; Antigonus surrenders himself to Sosius, who insults him.	
	33	37	Antigonus carried prisoner to Antony at Antioch, who orders him to be beheaded	Jos. Ant. lib. xiv. c. 27.
			End of the reign of the Asmoneans, which had lasted 126 years.	
			Ananel high-priest the first time	———xv. c. 2.
	32		Hyrcanus is treated kindly by the king of the Parthians. Obtains leave to return into Judea.	
			Because Hyrcanus could no longer exercise the functions of the high-priesthood, Herod bestows that dignity on Ananel	——— c. 2, 3.
	31		Alexandra, mother of Mariamne and Aristobulus, obtains of Herod that Aristobulus might be made high-priest.	
	30		Herod causes Aristobulus to be drowned after he had been high-priest one year.	
			Ananel high-priest the second time	Jos. ubi sup.
			Herod is sent for by Antony to justify himself concerning the murder of Aristobulus	Jos. Ant. lib. xv. c. 4.
			War between Augustus and Mark Antony. Herod sides with Antony.	
	27		Herod's wars with the Arabians.	
			A great earthquake in Judea	——— c. 7; Bel. lib. i. c. 14.
			The battle of Actium; Augustus obtains the victory over Antony. [31, Rawlinson.]	Dion. Cas. lib. li. Plut. in Ant. etc.
			Herod seizes Hyrcanus, who attempted to take shelter with the king of the Arabians, and puts him to death. [37, Rawlinson.]	

Year before Christ.			From the Creation to the Birth of Christ.	
Usher.	Calmet.	Hales.		
	26		He goes to Rome to pay his court to Augustus; obtains the confirmation of the kingdom of Judea.	
			Antony and Cleopatra kill themselves. [30, Rawlinson.]	
			End of the kings of Alexandria, 294 years from the death of Alexander the Great.	
	25		Augustus comes into Syria; passes through Palestine; is magnificently entertained by Herod.	
	24		Herod puts to death his wife Mariamne, daughter of Alexandra. [29, Rawlinson.]	
	22		Salome, Herod's sister, divorces herself from Costobarus.	
	21		Plague and famine rage in Judea.	
	18		Herod undertakes several buildings, contrary to the religion of the Jews	Jos. Ant. lib. xv. c. 11.
			He builds Cæsarea of Palestine.	
	17		Agrippa, Augustus's favorite, comes into Asia. Herod visits him. [16, Blair.]	——— c. 13.
	16		Augustus gives Trachonitis to Herod.	
17	15		Herod undertakes to rebuild the temple of Jerusalem	——— c. 14.
	12		Herod makes a journey to Rome, to recommend himself to Augustus	——— xvi. c. 1.
	11		He marries his two sons, Alexander and Aristobulus	——— c. 2.
	10		Herod comes to meet Agrippa, and engages him to visit Jerusalem.	
	9		Domestic divisions in Herod's family. Salome, Pheroras and Antipater at variance with Alexander and Aristobulus	——— c. 6—12.
	7		Herod goes to Rome, and accuses his two sons, Alexander and Aristobulus, to Augustus.	
	6		The solemn dedication of the city of Cæsarea, built by Herod, in honor of Augustus.	
	5	37	Augustus continues the Jews of Alexandria in their ancient rights and privileges.	
			Herod, it is said, causes David's tomb to be opened, to take out treasure.	
			New disturbances in Herod's family.	
	4		Archelaus, king of Cappadocia, reconciles his son-in-law, Alexander, to his father, Herod.	
			Archelaus goes to Rome with Herod.	
	3		Herod makes war in Arabia.	
	2		Herod is accused to Augustus of killing several Arabs	Jos. Ant. lib. xvi. c. 15.
			An angel appears to the priest Zacharias. The conception of John the Baptist. September 24	Luke i. 9—20.
	1		Annunciation of the Incarnation of the Son of God, to the Virgin Mary. March 25	—— — 26—38.
			Herod condemns and slays his two sons Alexander and Aristobulus. [6, Blair.]	Jos. Ant. l. xvi. c. 17.
			Antipater, son of Herod, aims at the kingdom	—— l. xvii. c. 1.
			Herod sends Antipater to Rome.	
			The artifices and tricks of Antipater are discovered.	
5		5	Birth of John the Baptist, six months before the birth of Jesus, June 24	Luke i. 57—80.
			[The precise date of the birth of Jesus the Christ is still disputable. The common reckoning or Vulgar Era as devised by Abbot Dionysius Exiguus (he died about 556 A. D.) was based upon the notion that Jesus was born on December 25, one week before the January 1 of the Julian year which we call 1 A. D., thus really upon December 25 of the year 1 B. C. But no chronologist now contends that December 25 was the natal day; the only attempt is to fix the year. As Herod died in March or April of the year 4 B. C., and Matthew puts the birth of Jesus before Herod's death, the birth would fall in the still earlier part of the year 4 B. C., or in a previous year. Suffice it to say that that very learned work, *L'Art de Verifier les Dates*, puts the birth in the year 7 B. C., to make Jesus two years old at the Christmas before the death of Herod, and other chronologists have adopted the years 6, 5, 4, 3, 2, 1, B. C., and even 1, 2 or 3 A. D., giving a range of ten years.]	

Before A.D.			Year of Christ.	FROM THE BIRTH OF CHRIST TO THE DESTRUCTION OF JERUSALEM.	
Hales.	Usher.	Calmet.			
	4	4	1	The birth of our Lord and Savior Jesus Christ, December 25	Luke ii. 7.
		3		Circumcision of Jesus, January 1	—— — 21.
				Antipater returns from Rome. Is accused and convicted of a design to poison Herod	Jos. Ant. l. xvii. c. 7, 9; Bel. lib. i. c. 20, 21.
	4			Wise men come to worship Jesus	Matt. ii. 1—12.
				Purification of the Virgin Mary; Jesus presented in the temple, forty days after his birth, February 2	Luke ii. 22—38.
	4			Flight into Egypt	Matt. ii. 13—15.
	3			Massacre of the innocents at Bethlehem	—— — 16, 17.
				Antipater put to death by order of Herod.	
	3			Herod dies, five days after Antipater	Jos. Ant. l. xvii. c. 8; Euseb. Hist. Ec. i. 8.
				Archelaus appointed king of Judea by the will of Herod	Jos. Ant. l. xvii. c. 13; Matt. ii. 22.
				Return of Jesus Christ out of Egypt. He goes to dwell at Nazareth	Matt. ii. 19—23.
				Archelaus goes to Rome, to procure from Augustus the confirmation of Herod's will in his favor.	
				The Jews revolt; Varus keeps them in their duty.	
	2			Archelaus obtains a part of his father's dominions, with the title of tetrarch, and returns to Judea.	
				An impostor assumes the character of Alexander, son of Herod and Mariamne.	
		1	2	Archelaus takes the high-priesthood from Joazar, and gives it to Eleazar.	
				The Vulgar Era, or Anno Domini; the fourth year of Jesus Christ, the first of which has but eight days.	
A.D.	A.D.	A.D.			
		6	9	Archelaus banished to Vienne in Gaul	Jos. Ant, l. xvii. c. 15.
7		7	10	Enrollment, or taxation, by Cyrenius in Syria. [The difficulties arising from the dating of this census are discussed in the article CHRONOLOGY.]	
10	8			Revolt of Judas the Gaulonite, chief of the Herodians.	
	8	9	12	Jesus Christ, at twelve years of age, visits the temple at Jerusalem; continues there three days, unknown to his parents	Luke ii. 46—48.
	10	10	13	Marcus Ambivius, governor of Judea	Jos. Ant. l. xvii. c. 15.
		14	17	Death of the emperor Augustus; reigned fifty-seven years, five months and four days	Vel. Pat. lib. ii. c. 123; Suet. in Oct. c. 100; Tacitus, l. i. c. 5, 7.
				Tiberius succeeds him; reigns twenty-two years, six months, and twenty-eight days	Jos. Ant. lib. xviii, c. 3, etc.
		20	23	Tiberius expels from Italy all who profess the Jewish religion, or practice Egyptian superstitions.	
25	26	28	31	Pilate sent as governor into Judea. [25, Rawlinson and Blair.]	
				He attempts to bring the Roman colors and ensigns into Jerusalem, but is opposed by the Jews.	
26	26	29	32	John the Baptist begins to preach	Matt. iii. 1; Luke iii. 2, 3; John i. 15.
27	27	30	33	Jesus Christ baptized by John	—— — 13—17; Mark i. 9; Luke iii. 21.
				Jesus goes into the desert	—— iv. 1—11; Mark i. 12; Luke iv. 1.
				After forty days, Jesus returns to John. He calls Andrew, Simon, Philip and Nathanael	—— — 12, etc. John i. 35, etc.
				The marriage in Cana, where Jesus changes water into wine	John ii. 1.
				Jesus comes to Capernaum; thence to Jerusalem, where he celebrates the first passover after his baptism, April 15, this year	Matt. ix—xii. John ii. 12—25.

A.D. Hales.	A.D. Usher.	A.D. Calmet.	Year of Christ.	FROM THE BIRTH OF CHRIST TO THE DESTRUCTION OF JERUSALEM.	
				Nicodemus comes to Jesus by night	John iii. 1—21.
28		30	33	Jesus goes to the banks of Jordan, where he baptizes	—— — 22.
				Herod Antipas marries Herodias, his brother Philip's wife, Philip being yet living. John the Baptist declares vehemently against this marriage; he is put in prison	Matt. xiv. 3—5; Mark vi. 17—20; Luke iii. 19.
				Jesus withdraws into Galilee; converts the Samaritan woman and several Samaritans	John iv. 1—42.
				Preaches at Nazareth, and leaves this city to dwell in Capernaum	Luke iv. 16—32.
				Calling of Simon, Andrew, James and John, by Jesus Christ	Matt. iv. 18—22; Mark i. 16—20; Luke v. 1—11.
				Jesus Christ works several miracles	Mark i. 23—27; ii. 12; Matt. viii. 14—17; Luke iv. 35; v. 25.
				Matthew called	Matt. ix. 9; Mark ii. 14; Luke v. 27.
		31	34	The second passover of our Saviour's public ministry. Our Saviour's sermon on the mount	—— v. 1—vii. 29; Luke vi. 20—49.
	27			John, the Baptist, in prison, sends a deputation to Jesus, to inquire if he were the Messiah	—— xi. 2—6; Luke vii. 18—23.
		32	35	Mission of the apostles into several parts of Judea	—— x. Mark vi. 7—13; Luke ix. 1—6.
	28			John the Baptist slain, by order of Herod, at the instigation of Herodias, in the seventeenth year of Tiberius	—— xiv. 1; Mark vi. 14; Luke ix. 7.
				Jesus Christ feeds 5,000 men, with five loaves and two fishes	—— — 15; Mark vi. 35; Luke ix. 12; John vi. 5.
	29			Jesus Christ's third passover, after his baptism. He passes through Judea and Galilee, teaching and doing miracles	—— ix. 35; Mark vi. 6.
30	29			Transfiguration of Jesus Christ	—— xvii. 1; Mark ix. 2; Luke ix. 28.
				Mission of the seventy-two disciples	Luke x. 1—16.
				Jesus goes to Jerusalem at the feast of Pentecost	John v. 1.
	29			His relations would have him go to the feast of Tabernacles; he tells them his hour is not yet come; however, he goes thither about the middle of the feast	—— vii. 1—39.
31		33	36	At the beginning of the third year of the ministry of Jesus, Lazarus falls sick, and dies; Jesus comes from beyond Jordan, and restores him to life	—— xi. 17—46.
				Jesus retires to Ephraim on Jordan, to avoid the snares and malice of the Jews of Jerusalem	—— — 54.
				He comes to Jerusalem, to be present at his last passover	Matt. xxi. 1; Mark xi. 1; Luke xix. 29; John xii. 12.
				On Sabbath, March 28, of Nisan 9, he arrives at Bethany; sups with Simon the leper	John xii. 1—8.
31		33	36	Sunday, March 29, his triumphant entry into Jerusalem	Matt. xxi. 8; Mark xi. 8; Luke xix. 36; John xii. 13.
				Tuesday, March 31, he comes again to Jerusalem; on his way curses the barren fig-tree	—— xxi. 18, 19; Mark xi. 12—14.
				Wednesday, April 1, the priests and scribes consult on means to apprehend him	Mark xi. 18; Luke xix. 47, 48.
				Thursday, April 2, he passes this day on the mount of Olives; sends Peter and John into the city to prepare for the passover	Matt. xxvi.17; Mark xiv. 12; Luke xxii. 7.
	30			Thursday evening, he goes into the city, and eats his last supper with his apostles; institutes the Eucharist. After supper, he retires with them into the garden of Gethsemane, where Judas, accompanied by the soldiers, seizes him	—— — 20; Mark xiv. 17; Luke xxii. 14; John xiii. 1; Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39; John xviii. 1, 3.

A.D. Hales.	A.D. Usher.	Year of Christ. Calmet.		FROM THE BIRTH OF CHRIST TO THE DESTRUCTION OF JERUSALEM.	
				In the night-time, Jesus is conducted to Annas, father-in-law of the high-priest Caiaphas...	Matt. xxvi. 57; Mark xiv. 53; Luke xxii. 54; John xviii. 13.
	30			Friday, April 3, Nisan 14, he is carried to Pilate, accused, condemned and crucified on Calvary [Some date the crucifixion in A.D. 29.]	—— xxvii. 2, 11—14; Mark xv. 1; Lu. xxiii. 1; John xviii. 28.
				Towards evening, before the repose of the sabbath begins, he is taken down from the cross, embalmed, and laid in a tomb.....	—— —— 57; Mark xv. 42; Luke xxxiii. 50; John xix. 38.
				The priests set guards about it, and seal up the entry of the sepulchre	—— —— 66.
				He continues in the tomb all Friday night, all Saturday (that is, the sabbath), and Saturday night, till Sunday morning.	
	30			He rises on Sunday morning	—— xxviii. 2.
				Angels declare his resurrection to the holy women who visit his tomb.....	John xx. 11.
				Jesus himself appears; 1. to Mary Magdalen, who mistakes him for the gardener; 2. to the holy women, returning from the sepulchre; 3. to Peter; 4. to the two disciples going to Emmaus; 5. to the apostles assembled in an apartment at Jerusalem, excepting Thomas, who was absent; all this on the day of his resurrection.....	—— — 14. Matt. xxviii. 9; John xx. 18. Luke xxiv. 36. John xx. 19—23.
				Eight days after, in the same place, he again visits his disciples, and convinces Thomas, now present.....	Mark xvi. 14; John xx. 26.
				The apostles return into Galilee. Jesus shows himself to them on several occasions.....	Matt. xxviii. 16—18; John xxi. 1.
				The apostles, having passed about twenty-eight days in Galilee, return to Jerusalem.	
				Jesus appears to them while at table, in Jerusalem, May 14. Having taken them out of the city, to the mount of Olives, he ascends into heaven before them all, on the fortieth day after his resurrection.....	Luke xxiv. 30, 31; Acts i. 9.
31	30			Ten days after, being the feast of Pentecost, the Holy Ghost descends upon them in the form of tongues of fire.....	Acts ii.
	35	34	37	Seven deacons chosen.....	—— vi. 1—6.
34	37			St. Stephen martyred	—— — 8—vii. 60.
35	37			Saul persecutes the church; his conversion.....	—— viii. 1—ix. 1—19.
				[Conversion of Paul, 33 A.D., Adam Clarke; 36, Conybeare and Howson; 37 or later, Farrar.]	
		34	37	Pretended date of a fictitious letter, which purports to be from Pilate to Tiberius, about the life and death of Jesus Christ.	
35				James the lesser made bishop of Jerusalem.	
	37			Philip the deacon baptizes the eunuch of queen Candace	Acts viii. 26—40.
				Dispersion of believers from Jerusalem	—— — 1.
		35	38	Agrippa the younger, being much involved in debt in Judea, resolves on going to Rome.	
		36	39	He arrives at Rome, and devotes himself to Caius, afterwards emperor.	
		37	40	He falls under the displeasure of Tiberius, and is put in prison.	
				Pilate ordered into Italy.	
	37			Tiberius dies; Caius Caligula succeeds	Sueton. in Calig.
				Agrippa set at liberty, and promoted to honor.	
				Apollonius Tyanæus becomes famous about the end of Tiberius's reign.	
				It is thought that about this time St. Peter comes to Antioch.	
	38	38	41	St. Paul escapes from Damascus, by being let down in a basket	Acts ix. 23—25.
	40			He comes to Jerusalem; Barnabas introduces him to the apostles and disciples.....	—— — 26—29.
	40			He goes to Tarsus in Cilicia, his native country .	—— — 30.
				Caligula gives Agrippa the tetrarchy of his uncle Philip; he returns into Judea; passing through	

A.D.		Year of Christ.	FROM THE BIRTH OF CHRIST TO THE DESTRUCTION OF JERUSALEM.	
Hales.	Usher.	Calmet.		
			Alexandria, he is ridiculed by the inhabitants. The citizens of Alexandria make an uproar against the Jews, at the instigation of Flaccus. Pilate kills himself. [Tradition: not known.]	
		39 42	Flaccus apprehended, and carried to Rome; is banished by order of Caligula. Herod the tetrarch goes to Rome, in hopes of obtaining some favor from the emperor. But Caligula, being prepossessed by Agrippa, banishes him to Lyons.	
		40 43	Caligula orders Petronius to place his statue in the temple of Jerusalem. The Jews obtain some delay from Petronius. Agrippa endeavors to divert the emperor from this thought, at last, as a great favor, that this statue should not be set up. Philo, the Jew, goes with a deputation from the Jews at Alexandria to Caligula.	
		41 44	Philo obtains an audience of the emperor, and runs the hazard of his life. Tumults in Chaldea; the Jews quit Babylon, and retire to Seleucia. About this time, Helena, queen of the Adiabenians, and Izates, her son, embrace Judaism.	
	41		Caius Caligula dies; Claudius succeeds him. Agrippa persuades him to accept the empire offered by the army. Claudius adds Judea and Samaria to Agrippa's dominions.....	Sueton. in Claud.
			Agrippa returns to Judea; takes the high-priesthood from Theophilus, son of Ananus; gives it to Simon Cantharus. Soon after, takes this dignity from Cantharus, and gives it to Matthias.	
35		42 45	Peter comes to Rome in the reign of Claudius. The year not certain. [Even the coming disputed.]	
		43 46	Agrippa deprives the high-priest Matthias of the priesthood; bestows it on Elioneus, son of Citheus.....	
44		44 47	Causes the apostle James the greater to be seized and beheads him.....	Acts xii. 1, 2; Jos. Ant. lib. xix. c. 8.
			Peter also put into prison by his order, but is liberated by an angel.....	—— — 3—17.
			Sometime afterwards, Agrippa, at Cæsarea, receives a sudden stroke from heaven, and dies in great misery.....	—— — 21—23.
	43		Paul and Barnabas go to Jerusalem with the contributions of the believers at Antioch.....	—— xi. 26—30; xii. 25.
			At their return to Antioch, the church sends them forth to preach to the Gentiles, wherever the Holy Ghost should lead them.....	—— xiii. 1—3.
		45 48	Caspius Fadus in Judea, governor. [44, Rawl.]	
			A great famine in Judea.....	Jos. Ant. lib. xx. c. 2.
			Paul and Barnabas go to Cyprus, thence to Pamphylia, Pisidia and Lycaonia. (But see under PAUL).....	Acts xiii. 4—xiv. 10.
			At Lystra, the people prepare sacrifice to them as gods.....	—— xiv. 11—18.
	48	46 49	They return to Antioch.....	—— — 19—28.
	48		The First Epistle of Peter.....	1 Peter.
			About this time Mark writes his Gospel.....	Gospel of Mark.
			Caspius Fadus recalled; the government of Judea given to Tiberius Alexander.....	Jos. Ant. lib. xx. c. 5.
		48 51	Herod, king of Chalcis, takes the pontificate from Joseph, son of Camides; gives it to Ananias, son of Nebedeus. Herod, king of Chalcis, dies. Ventidius Cumanus made governor of Judea in place of Tiberius Alexander. [48, Rawlinson.]	
		49 52	Troubles in Judea under the government of Cumanus.	

A.D.			Year of Christ.	FROM THE BIRTH OF CHRIST TO THE DESTRUCTION OF JERUSALEM.	
Hales.	Usher.	Calmet.			
		51	54	Judaizing Christians enforce the law on converted Gentiles	Acts xv. 1—5.
49	50			The council at Jerusalem determines that converted Gentiles should not be bound to an observance of the legal ceremonies	—— — 6—29.
				Peter comes to Antioch and is reproved by Paul.	Gal. ii. 11.
				Paul and Barnabas separate on account of John Mark	Acts xv. 36—39.
				Timothy adheres to Paul and receives circumcision	—— xvi. 1—3.
				Luke at this time, with Paul	
		52	55	Paul passes out of Asia into Macedonia	—— — 9—12.
	52			Paul comes to Athens	—— xvii. 15—34.
	52	53	56	From Athens he goes to Corinth	—— xviii. 1.
	55			The Jews expelled from Rome under the reign of Claudius	—— xviii. 2.
				Felix sent governor into Judea instead of Cumanus. [49, Rawlinson.]	
				First Epistle of Paul to the Thessalonians	1 Thessalonians.
				His Second Epistle to the Thessalonians, some months after the First	2 ——— ———
	53	54	57	Paul leaves Corinth after a stay of eighteen months; takes ship to go Jerusalem; visits	
	54				
49		54	57	Ephesus in his way	Acts xviii. 18, 19, 20.
				Apollos arrives at Ephesus; preaches Christ.	—— — 24—26.
				St. Paul, having finished his devotions at Jerusalem, goes to Antioch	—— — 22.
				Passes into Galatia and Phrygia, and returns to Ephesus, where he continues three years	—— —23; xix. 1.
				Claudius, the emperor, dies, being poisoned by Agrippina. Nero succeeds him. [54, Rawlinson.]	Sueton. in Nero.
		55	58	Epistle of Paul to the Galatians	Galatians.
	56	56	59	The First Epistle of Paul to the Corinthians	1 Corinthians.
		57	60	Paul forced to leave Ephesus on account of the uproar raised against him by Demetrius the silversmith	Acts xix. 23—41.
	57			He goes into Macedonia: writes 2 Corinthians.	—— xx. 1; 2 Cor.
	58	58	61	Epistle to the Romans	Romans.
				Paul goes into Judea to carry contributions	Acts xxi. 1—15.
				Is seized in the temple at Jerusalem	—— xxi. 27—xxiii. 10.
		59	62	Is sent prisoner to Cæsarea	—— xxiii. 31—35.
				Ishmael, son of Tabei, made high-priest instead of Ananias.	
				Disturbance between the Jews of Cæsarea and the other inhabitants.	
	60	60	63	Porcius Festus made governor of Judea in the room of Felix	—— xxiv. 27.
	60			Paul appeals to the emperor; is put on shipboard; sent to Rome; wrecked at Malta	—— xxv. 11, 12—xxvii.
	61	61	64	He arrives at Rome, and continues there a prisoner two years	—— xxviii. 16—31.
				The Jews build a wall, which hinders Agrippa from looking within the temple.	
				Ishmael, the high-priest deposed. Joseph, surnamed Cabei, is put in his place.	
	61	62	65	Epistles of Paul to the Philippians; Colossians	Philippians, Colossians.
				Martyrdom of the apostle James the lesser, bishop of Jerusalem.	
	63	63	66	Epistle of Paul to the Hebrews, written from Italy soon after he was set at liberty	Hebrews.
				[It is not certain that Paul wrote that Epistle.]	
				Albinus, successor to Festus, arrives in Judea [62, Rawlinson.]	Jos. Ant. lib. xx. c. 9.
				A division among the priests of Jerusalem on the subject of tithes.	
				The singing Levites obtain leave to wear linen garments in the temple as well as the priests.	
				Jesus, son of Ananus, begins to cry in Jerusalem, "Woe to the city," etc., and continues so to cry till the siege by the Romans	Jos. Bel. lib. vi. c. 5.
		64	67	Paul comes out of Italy into Judea; passes by	

A.D.		Year of Christ.	FROM THE BIRTH OF CHRIST TO THE DESTRUCTION OF JERUSALEM.	
Hales.	Usher.	Calmet.		
			Crete, Ephesus and Macedonia. [No authority for such reputed journey.]	
	56		He writes his First Epistle to Timothy and that to Titus.....	1 Timothy.
			Agrippa takes the high-priesthood from Jesus, son of Gamaliel; gives it to Matthias, son of Theophilus	Jos. Ant. lib. xx. c. 9.
			Gessius Florus made governor of Judea in place of Albinus. [65, Rawlinson.]	
	64		Nero sets fire to the city of Rome; throws the blame on the Christians, several of whom are	
65		64 67	cruelly put to death.....	Tacit. Hist. lib. v.
	65	65 68	Peter writes his Second Epistle, probably from Rome: many deny that he visited Rome.....	2 Peter.
			Several prodigies at Jerusalem this year, during the passover.	
			Paul goes to Rome the last time; is there put into prison; also Peter.	
	61		Epistle of Paul to the Ephesians.....	Ephesians.
	61		Second Epistle of Paul to Timothy	2 Timothy.
			Apollonius Tyanæus comes to Rome.	
	67	66 69	The martyrdom of Peter and Paul at Rome	Euseb. Hist. l. iii. c. 1.
			[The presence of Peter in Rome is not proved. The date of the martyrdom of Paul is given at 65 A.D. by Blair and others; at 68 A.D. by Conybeare and Howson; Farrar seems to agree with them.]	
			Clement succeeds St. Peter, but does not take upon him the government of the church till after the death of Linus.	
	62		Mark comes again to Alexandria, and there suffers martyrdom.	
			Cestius, governor of Syria, comes to Jerusalem; enumerates the Jews at the passover	Jos. Bel. lib. ii. c. 13.
			Disturbances at Cæsarea, and at Jerusalem.	
			Florus puts several Jews to death; the Jews revolt, and kill the Roman garrison at Jerusalem; a massacre of the Jews of Cæsarea.	
			All the Jews of Scythopolis slain in one night.	
			Cestius, governor of Syria, comes into Judea.	
			He besieges the temple at Jerusalem; retires; is defeated by the Jews.	
			The Christians of Jerusalem, seeing a war about to break out, retire to Pella, in the kingdom of Agrippa, beyond Jordan	———— c. 25.
			Vespasian appointed by Nero for the Jewish war.	
			Josephus made governor of Galilee.	
			Vespasian sends his son Titus to Alexandria; comes himself to Antioch, and forms a numerous army.	
	67	67 70	Vespasian enters Judea; subdues Galilee; Josephus besieged in Jotapata; Jotapata taken;	———— lib. iii. c. 1.
			Josephus surrenders to Vespasian.....	———— — c. 8.
			Tiberias and Tarichea, which had revolted against Agrippa, reduced by Vespasian.	
			Divisions in Jerusalem; the Zealots seize the temple, and commit violence in Jerusalem ..	———— lib. iv. c. 5, 6.
			They depose Theophilus from being high-priest, and put Phannias in his place.	
			The Zealots send for the Idumeans to succor Jerusalem; they slay Ananus, Jesus, son of Gamala, and Zacharias, son of Baruch.	
			The Idumeans retire from Jerusalem.	
	68	68 71	Nero, the emperor, dies. Galba succeeds him...	Plut. et Suet. in Galb.
			Vespasian takes all the places of strength in Judea, about Jerusalem.	
			Simon, son of Gioras, ravages Judea, and the south of Idumea.	
		69 72	Galba dies; Otho declared emperor.....	Tacit. lib. ii. c. 50.
			Otho dies; Vitellius proclaimed emperor.	
		69 72	Vespasian declared emperor by the army; is acknowledged all over the East.....	Jos. Bel. lib. iv. c. 10.

A.D.		Year of Christ.		FROM THE BIRTH OF CHRIST TO THE DESTRUCTION OF JERUSALEM.	
Hales.	Usher.	Calmet.			
				Josephus set at liberty.	
				John of Gischala heads the Zealots.	
				Eleazer, son of Simon, forms a third party; makes himself master of the inner temple, or the court of the priests.	Jos. Bel. lib. v. c. 1.
		70	73	Titus marches against Jerusalem, to besiege it...	——— c. 2
				Comes down before Jerusalem, some days before the passover.	
				The factions unite at first against the Romans, but afterwards divide again.....	——— c. 7
				The Romans take the first enclosure of Jerusalem, then the second; they make a wall all round the city, which is reduced to distress by famine.	
				July 17, the perpetual sacrifice ceases.	
				The Romans become masters of the court of the people, in the temple; they set fire to the galleries.	
				A Roman soldier sets the temple on fire, notwithstanding Titus commands the contrary.....	——— lib. vi. c. 4.
				The Romans, being now masters of the city and temple, offer sacrifices to their gods.	
				The last enclosure of the city taken.....	——— c. 8.
				John of Gischala, and Simon, son of Gioras, conceal themselves in the common sewers.	
70	74	71	74	Titus demolishes the temple to its foundations.	
				He also demolishes the city, reserving the towers of Hippicus, Phasael and Mariamne.....	——— lib. vii. c. 1.
				Titus returns to Rome, to his father Vespasian; they triumph over Judea.	
				Bassus sent into Judea as lieutenant.	
		72	75	After the death of Bassus, Fulvius Sylva succeeds; takes some fortresses that still held out in Judea.	
				The temple Onion, in Egypt, shut up by the Romans.	
				An assassin of Judea seduces the Jews of Cyrene, and causes their destruction.....	——— c. 11.
				Vespasian causes a strict search to be made for all who are of the race of David.	
	95			John exiled to Patmos; he dies there about A.D. 100. In this latter year Pliny, proconsul of Bithynia, writes to Trajan about Christians.	

NOTE.—It is important to an understanding of Calmet's dates that the reader shall notice that Calmet does not take the beginning of the Christian Era as the point from which to reckon. In other words, his "before Christ" is not the same as the "B. C." of other writers. He dates the birth of Jesus in the close of the year 4 B. C., which he calls the year of Christ, or the year 1 of a new scale. Then he numbers the years as they occur before that year. Thus his year 1 "before Christ" is the same as the year 5 B. C. of other writers. So when Calmet places the death of Solomon in 971 "before Christ," as in the table above, and Usher makes it 975 B. C. (see page 11), they ascribe the event to the same real year. To Calmet's dates add 4 to bring them to the common computation. But at the beginning of the Christian Era this rule must be abandoned: from that point his dates are regularly 3 years more than the dates A. D.

THE CALENDAR OF THE JEWS.

The year of the Hebrews is composed of twelve lunar months, of which the first has thirty days, and the second twenty-nine; and so the rest successively and alternately. The year begins in autumn, as to the civil year; and in the spring, as to the sacred year. The Jews had calendars, anciently, wherein were noted all the feasts—all the fasts—and all the days on which they celebrated the memory of any great event that had happened to the nation. Zech. viii: 19; Esth. viii: 6, *in Græco*. These ancient calendars are sometimes quoted in *Talmud* (*Misna Tract*, *Taanith*, n. 8), but the rabbins acknowledge that they are not now in being (*vide* Maimonides *et* Bartenora, *in eum locum*). Those that we have now, whether printed or in manuscript, are not very ancient (*vide* Genebrar, *Bibliot*, *Rabbinic*, p. 319; Buxtorf, *Levit. Talmud*, p. 1046; Bartolocci. *Bibl. Rabbinic*, tom. ii. p. 550; Lamy's Introduction to the Scripture; and Plantav. *Isagog. Rabbin. ad finem*). That which passes for the oldest is *Megillath Taanith*, "the volume of affliction;" which contains the days of feasting and fasting heretofore in use among the Jews, which are not now observed, nor are they in the common calendars. We shall insert the chief historical events, taken as well from this volume, *Taanith*, as from other calendars.

THE JEWISH YEAR.

(This table commences at the first month of the sacred year.)

Month of Sacred Year.	Month of Civil Year.	Name.	No. of Days.	English Months.	Products Maturing.	Jewish Festivals.
I.	VII.	Abib, or Nisan (Exod. xii:2; xiii:4).	30	March, April.	Barley ripe. Fig in blossom.	Passover Unleavened Bread.
II.	VIII.	Iyar, or Zif.	29	April, May.	Barley harvest.	
III.	IX.	Sivan.	30	May, June.	Wheat harvest.	Pentecost.
IV.	X.	Thammuz.	29	June, July.	Early vintage.	
V.	XI.	Ab (Ezra vii: 9).	30	July, August.	Ripe figs.	
VI.	XII.	Elul (Neh. vi: 15).	29	August, Sept.	General vintage.	
VII.	I.	Tisri (1 Kings viii: 2) or Ethanim.	30	Sept., Oct.	Ploughing and Sowing.	Feast of Trumpets. Atonement. Feast of Tabernacles.
VIII.	II.	Bul (1 Kings vi: 38).	29	Oct., Nov.	Latter grapes.	
IX.	III.	Chisleu (Zech. vii: 1).	30	Nov., Dec.	Snow.	Dedication.
X.	IV.	Tebeth (Esth. ii: 16).	29	Dec., Jan.	Grass after rain.	
XI.	V.	Shebat (Zech. i: 7).	30	Jan., Feb.	Winter fig.	
XII.	VI.	Adar (Ezra vi: 15).	29	Feb., March.	Almond blossom.	Purim.
XIII.		Ve-Adar, *Intercalary*.				

(The Calendar given below commences at the first month of the civil year.)

TISRI.

The first month of the civil year; the seventh month of the sacred year. It has thirty days, and answers to the moon of September.

Day 1. New moon. Beginning of the civil year.

The feast of trumpets, Lev. xxiii: 24; Numb. xxix: 1, 2.

3. Fast for the death of Gedaliah, 2 Kings xxv: 25; Jer. xli: 2.

The same day, the abolition of written contracts. Wicked kings having forbidden the Israelites to pronounce the name of God, when they were restored to liberty, the Asmoneans, or Maccabees, ordained that the name of God should be written in contracts after this manner: "In such a year of the high-priest N., who is minister of the most high God," etc. The judges to whom these writings were presented, decreed they should be satisfied; saying, for example, "On such a day, such a debtor shall pay such a sum, according to his promise, after which the schedule shall be torn." But it was found that the name of God was taken away out of the writing; and thus the whole became useless and ineffectual. For which reason they abolished all these written contracts, and appointed a festival day in memory of it. (*Megill. Taanith*, ch. 7.)

5. The death of twenty Israelites. Rabbi Akiba, son of Joseph, dies in prison.

7. A fast, on account of the worshipping the golden calf, and of the sentence God pronounced against Israel, in consequence of that crime. Exod. xxxii: 6-8, 34.

10. A feast of expiation. Lev. xxiii: 19, etc.

15. The feast of tabernacles, with its octave. Lev. xxiii: 34.

21. Hosanna Rabba. The seventh day of the feast of tabernacles, or the feast of branches.

22. The octave of the feast of tabernacles.

23. The rejoicing for the law, a solemnity in memory of the covenant that the Lord made with the Hebrews, in giving them the laws by the mediation of Moses.

On this same day, the dedication of Solomon's temple, 1 Kings viii: 65, 66.

30. The first new moon of the month of Marchesvan.

MARCHESVAN, OR BUL.

The second month of the civil year; the eighth month of the sacred year. It has but twenty-nine days, and answers to the moon of October.

Day 1. The second new moon, or first day of the month.

6, 7. A fast, because Nebuchadnezzar put out the eyes of Zedekiah, after he had slain his children before his face. 2 Kings xxv: 7; Jer. lii: 10.

19. A fast on Monday and Tuesday (Thursday?), and the Monday following, to expiate faults committed on occasion of the feast of tabernacles (*vide* Calendar, *a Bartoloccio editum*.

23. A feast, or memorial of the stones of the altar, profaned by the Greeks; which were laid aside, in expectation of a prophet, who could declare to what use they might be applied. 1 Mac. iv: 46. (*Megillath*, ch. 8.)

26. A feast in memory of some places possessed by the Cuthites, which the Israelites recovered at their return from the captivity.

A dispute of Rabbin Jochanan, son of Zachai, against the Sadducees, who pretended that the loaves of the first-fruits (Lev. xxiii: 17, 18) were not to be offered on the altar, but to be eaten hot. (*Megill.* ch. 9.)

CHISLEU.

The third month of the civil year; the ninth month of the sacred year. It has thirty days and answers to our moon of November.

Day 1. New moon, or the first day of the month.

3. A feast in memory of the idols which the Asmoneans threw out of the courts, where the Gentiles had placed them. (*Megill. Taanith.*)

6. A fast in memory of the book of Jeremiah, torn and burnt by Jehoiakim, Jer. xxxvi: 23.

7. A feast in memory of the death of Herod the Great, son of Antipater, who was always an enemy to the sages. (*Megillath*, ch. 11.)

21. The feast of Mount Gerizim. The Jews relate that when their high priest Simon, with his priests, went out to meet Alexander the Great, the Cutheans or Samaritans went also, and desired this prince to give them the temple of Jerusalem, and to sell them a part of Mount Moriah, which request Alexander granted. But the high priest of the Jews afterwards presenting himself, and Alexander asking him what he desired, Simon entreated him not to suffer the Samaritans to destroy the temple. The king replied to him, that he delivered that people into his hands, and he might do what he pleased with them. Then the high priest and inhabitants of Jerusalem took the Samaritans, bored a hole through their heels, and tying them to their horses' tails, dragged them along to Mount Gerizim, which they ploughed and sowed with tares, just as the Samaritans had intended to do to the temple of Jerusalem. In memory of this event they instituted this festival. (Comp. Sivan 25.)

24. Prayers for rain. (Calendar Bartolocci.)

25. The dedication, or renewing of the temple, profaned by order of Antiochus Epiphanes, and purified by Judas Maccabæus, 1 Mac. iv: 52; 2 Mac. ii: 16; John x: 22. This feast is kept with its octave. Josephus says, that in his time it was called the feast of lights; perhaps, he says, because this good fortune, of restoring the temple to its ancient use, appeared to the Jews as a new day. (Antiq. lib. xii: cap. 11.) But the Jewish authors give another reason for the name of lights. They report, that when they were employed in cleansing the temple, after it had been profaned by the Greeks, they found there only one small phial of oil, sealed up by the high priest, which would hardly suffice to keep in the lamps so much as one night; but God permitted that it should last several days, till they had time to make more; in memory of which, the Jews lighted up several lamps in their synagogues, and at the doors of their houses (*vide* Selden, *de Syned.* lib. iii: cap. 13). Others affirm (as the Scholastical History, Thomas Aquinas, Cardinal Hughgo, on 1 Mac. iv: 52), that the appellation of the feast of lights was a memorial of that fire from heaven which inflamed the wood on the altar of burnt offerings, as related 2 Mac. i: 22.

Some think this feast of the dedication was instituted in memory of Judith (*vide* Sigon, lib. iii. cap. 18, *de Republ. Hebr.*). But it is doubted whether this ought to be understood of Judith, daughter of Merari, who killed Holofernes; or of another Judith, daughter of Mattathias, and sister of Judas Maccabæus, who slew Nicanor, as they tell us (*vide* Ganz. *Zemach David;* Millenar 4. an. 622, *et apud* Selden, *de Synedriis*, lib. iii. cap. 13, n. 11). This last Judith is known only in the writings of the rabbins, and is not mentioned either in the Maccabees, or in Josephus. But there is great likelihood that the Jews have altered the Greek history of Judith, to place it in the times of Judas Maccabæus.

A prayer for rain. Time of sowing begins in Judea.

30. First new moon of the month Tebeth.

TEBETH.

The fourth month of the civil year; the tenth month of the ecclesiastical year. It has twenty-nine days, and answers to the moon of December.

Day 1. New moon.

8. A fast, because of the translation of the law out of Hebrew into Greek. This day, and the three following days, were overcast by thick darkness.

The fast of the tenth month. (Calend. Bartolocci.)

9. A fast for which the rabbins assign no reason.

10. A fast in memory of the siege of Jerusalem by Nebuchadnezzar, 2 Kings xxv: 1.

28. A feast in memory of the exclusion of the Sadducees out of the Sanhedrim, where they had all the power in the time of king Alexander Jannæus. Rabbi Simeon, son of Shatach, found means of excluding them one after another, and of substituting Pharisees. (*Megillat. Taanith;* Comp. Jiar 23.)

SHEBAT.

The fifth month of the civil year; the eleventh month of the sacred year. It has thirty days and answers to the moon of January.

Day 1. New moon, or the first day of the month.

2. A rejoicing for the death of king Alexander Jannæus, a great enemy to the Pharisees. (*Megill.*)

4 or 5. A fast in memory of the death of the elders who succeeded Joshua, Judg. ii: 10.

15. The beginning of the year of trees, that is, from hence they begin to count the three years, during which trees were judged unclean, from the time of their being planted, Lev. xix: 23-25. Some place the beginning of these four years on the first day of the month.

22. A feast in memory of the death of one called Niskalenus, who had ordered the placing images or figures in the temple, which was forbidden by the law; but he died, and his orders were not executed. The Jews place this under the high priest Simon the Just. It is not known who this Niskalenus was. (*Megill.* ch. 11.)

23. A fast for the war of the ten tribes against that of Benjamin, Judg. xx.

They also call to remembrance the idol of Micah, Judg. xviii.

29. A memorial of the death of Antiochus Epiphanes; an enemy of the Jews, 1 Mac. vi: 1. (*Megillath.*)

30. First new moon of the month Adar.

ADAR.

The sixth month of the civil year; the twelfth month of the sacred year. It has but twenty-nine days, and answers to the moon of February.

Day 1. New moon.

7. A fast because of the death of Moses. Deut. xxxiv: 5.

8, 9. The trumpet sounded, by way of thanksgiving for the rain that fell in this month, and to pray for it in future. (*Megillath Taanith.*)

9. A fast in memory of the schism between the schools of Shammai and Hillel (called Taanith Tzadehim).

12. A feast in memory of the death of two proselytes, Hollianus and Pipus his brother, whom one Tyrinus or Turianus would have compelled to break the law, in the city of Laodicea; but they chose rather to die than act contrary to the law. (Selden *de Synedr.* lib. iii: cap. 13. ex. *Megill. Taanith.*)

13. Esther's fast; probably in memory of that, Esth. iv: 16. (Geneb. *Bartolocci.*)

A feast in memory of the death of Nicanor, an enemy of the Jews, 1 Mac. vii: 44; 2 Mac. xv: 30, &c. Some of the Hebrews insist that Nicanor was killed by Judith, sister of Judas Maccabæus.

14. The first purim, or lesser feast of lots, Esth. ix: 21. The Jews in the provinces ceased from the slaughter of their enemies on Nisan 14, and on that day made great rejoicing. But the Jews of Shushan continued the slaughter till the 15th. Therefore Mordecai settled the feasts of lots on the 14th and 15th of this month.

15. The great feast of purim, or lots; the second purim. These three days, the 13th, 14th and 15th, are commonly called the days of Mordecai; though the feast for the death of Nicanor has no relation either to Esther or Mordecai.

The collectors of the half-shekel, paid by every Israelite, (Exod. xxx: 13) received it on Adar 15, in the cities, and on the 25th in the temple. (*Talmud. Tract. Shekalim.*)

17. The deliverance of the sages of Israel, who flying from the persecution of Alexander Jannæus, king of the Jews, retired into the city of Koslick in Arabia; but finding themselves in danger of being sacrificed by the Gentiles, the inhabitants of the place, they escaped by night. (*Megill. Taanith.*)

20. A feast in memory of the rain obtained from God, by one called Onias Hammagel, during a great drought in the time of Alexander Jannæus. (*Megill. Taanith.*)

23. The dedication of the temple of Zerubbabel, Ezra vi: 16. The day is not known. Some put it on the 16th, the calendar of Sigonius puts it on the 23d.

28. A feast in commemoration of the repeal of the decree by which the kings of Greece had forbidden the Jews to circumcise their children, to observe the sabbath and to decline foreign worship. (*Megill. Taanith.* et Gemar. ut *Tit. Thainith.* ch. 2.)

When the year consists of thirteen lunar months, they place here, by way of intercalation, the second month Adar, or Ve-adar.

NISAN, or ABIB. Exod. xiii: 4.

The seventh month of the civil year; the first month of the sacred year. It has thirty days, and answers to the moon of March.

Day 1. New moon. A fast, because of the death of the children of Aaron, Lev. x: 1, 2.

10. A fast for the death of Miriam, the sister of Moses, Numb. xx: 1. Also in memory of the scarcity of water that happened after her death, to the children of Israel in the desert of Kadesh, Numb. xx: 2.

On this day every one provided himself a lamb or kid, preparatory to the following passover.

14. On the evening of the 14th they killed the paschal lamb; they began to use unleavened bread, and ceased from all servile labor.

15. The solemnity of the passover, with its octave. The first day of unleavened bread, a day of rest. They ate none but unleavened bread during eight days.

After sunset they gathered a sheaf of barley which they brought into the temple (*Cod. Menachot.* vi: 3.)

Supplication for the reign of the spring. (Geneb.)

16. On the second day of the feast they offered the barley which they had provided the evening before, as the first fruits of the harvest. After that time it was allowed to put the sickle to the grain.

The beginning of harvest.

From this day they begin to count fifty days to pentecost.

21. The octave of the feast of passover. The end of unleavened bread. This day is held more solemn than the other days of the octave; yet they did not refrain from manual labor on it.

26. A fast for the death of Joshua, Josh. xxiv: 29.

30. The first new moon of the month Jiar.

The book called *Megillath Taanith* does not notice any particular festival for the month Nisan.

JIAR, or IYAR.

The eighth month of the civil year; the second month of the ecclesiastical year. It has but twenty-nine days and answers to the moon of April.

Day 1. New moon.

6. A fast of three days for excesses committed during the feast of the passover, that is, on the Monday, Thursday and the Monday following. (Calendar Bartolocci.)

7. The dedication of the temple, when the Asmoneans consecrated it anew, after the persecutions of the Greeks. (*Megill. Taanith*, ch. 2.)

10. A fast for the death of the high priest Eli, and the capture of the ark by the Philistines.

14. The second passover, in favor of those who could not celebrate the first, on Nisan 15.

23. A feast for taking of the city of Gaza, by Simon Maccabæus. (*Calend. Scalig.* 1 Mac. xiii: 43, 44.)

Or for the taking and purification of the citadel of Jerusalem, by the Maccabees; (according to the calendar of Sigonius, 1 Mac. xiii: 49, 53; xvi: 7, 36.)

A feast for the expulsion of the Caraites out of Jerusalem, by the Asmoneans or Maccabees. (*Megill. Taanith;* Comp. Tebeth 28.)

27. A feast for the expulsion of the Galileans, or those who attempted to set up crowns over the gates of their temples, and of their houses; and even on the heads of their oxen and asses; and to sing

hymns in honor of false gods. The Maccabees drove them out of Judea and Jerusalem, and appointed this feast to perpetuate the memory of their expulsion. (*Megill. Taanith.*)

28. A fast for the death of the prophet Samuel, 1 Sam. xxv: 1.

SIVAN.

The ninth month of the civil year; the third month of the ecclesiastical year. It has thirty days, and answers to the moon of May.

Day 1. New moon.

6. Pentecost, the fiftieth day after the passover. Called also the Feast of Weeks, because it happened seven weeks after the passover. We do not find that it had any octave.

15, 16. A feast to celebrate the victory of the Maccabees over the people of Bethsan, 1 Mac. v: 52; xii: 40, 41. (*Megill. Taanith.*)

17. A feast for the taking of Cæsarea by the Asmoneans; who drove the pagans from thence, and settled the Jews there. (*Megill. Taanith.*)

22. A fast in memory of the prohibition by Jeroboam, son of Nebat, to his subjects, forbidding them to carry their first-fruits to Jerusalem, 1 Kings xii: 27.

25. A fast in commemoration of the death of the rabbins, Simeon, son of Gamaliel, Ishmael, son of Elisha, and Chanina, the high priest's deputy.

A feast in memory of the solemn judgment pronounced in favor of the Jews by Alexander the Great, against the Ishmaelites, who, by virtue of their birthright, maintain a possession of the land of Canaan, against the Canaanites, who claimed the same as being the original possessors, and against the Egyptians, who demanded restitution of the vessels and other things, borrowed by the Hebrews, when they left Egypt (*vide* Megillath Taanith.) But the Gemara of Babylon (Tit. Sanhedrim ch. 11.) puts the day of this sentence on Nisan 14. (Comp. Chisleu 21.)

27. A fast, because rabbi Chanina, the son of Thardion, was burnt with the book of the law.

30. The first new moon of the month Thammuz.

THAMMUZ, or TAMUZ.

The tenth month of the civil year; the fourth month of the holy year. It has but twenty-nine days, and answers to the moon of June.

Day 1. New moon.

14. A feast for the abolition of a pernicious book of the Sadducees and Bethusians, by which they endeavored to subvert the oral law and all the traditions. (*Megill. Taanith.*)

17. A fast in memory of the tables of the law, broken by Moses, Exod. xxxii: 19.

On this day the city of Jerusalem was taken. The perpetual evening and morning sacrifice was suspended during the siege of Jerusalem by Titus. Epistemon tore the book of the law and set up an idol in the temple. It is not said whether this happened under Nebuchadnezzar, Antiochus Epiphanes, or the Romans.

AB.

The eleventh month of the civil year; the fifth month of the sacred year. It has thirty days and answers to the moon of July.

1. New moon. A fast for the death of Aaron, the high priest.

5. A commemoration of the children of Jethuel, of the race of Judah, who, after the return from the captivity, furnished wood to the temple. (*Megill. Taanith.*)

9. A fast of the fifth month, in memory of God's declaration to Moses on this day, that none of the murmuring Israelites should enter the land of promise, Numb. xiv: 29, 31.

On the same day the temple was taken and burned; Solomon's temple first by the Chaldeans; Herod's temple afterwards by the Romans.

18. A fast, because in the time of Ahaz the evening lamp went out.

21. Xylophoria; a feast on which they stored up the necessary wood in the temple. (Selden, *vide* Josephus, *de Bello*, lib. ii: cap. 17.) Scaliger places this festival on the 22d of the next month.

24. A feast in memory of the abolition by the Asmoneans, or Maccabees, of a law which had been introduced by the Sadducees, enacting that both sons and daughters should alike inherit the estates of their parents. (*Megill. Taanith.*)

30. The first new moon of the month Elul.

ELUL.

The twelfth month of the civil year, and the seventh month of the ecclesiastical year. It has but twenty-nine days and answers to the moon of August.

Day 1. New moon.

7. Dedication of the walls of Jerusalem by Nehemiah, Neh. xii: 27. We read in Neh. vi: 15, that these walls were finished Elul 25. But as there still remained many things to be done, to complete this work, the dedication might have been deferred to the 7th of Elul of the year following. (*Megill. Seld.*)

17. A fast for the death of the spies, who brought an ill report of the land of promise, Numb. xiv: 36.

A feast in remembrance of the expulsion of the Romans (rather the Greeks) who would have prevented the Hebrews from marrying, and who dishonored the daughters of Israel. When they intended to use violence towards Judith, the only daughter of Mattathias, he, with the assistance of sons, overcame them, and delivered his country from their yoke. In commemoration of which deliverance this festival was appointed.

21. Xylophoria; a feast in which they brought to the temple the necessary provision of wood for keeping up the fire of the altar of burnt-sacrifices. The calendar of Scaliger places this feast on the 22d (*vide* the 21st of the foregoing month).

22. A feast in memory of the punishment inflicted on the wicked Israelites, whose insolence could not be otherwise restrained than by putting them to death; for then Judea was in the possession of the Gentiles. They allowed these wicked Israelites three days to reform, but as they showed no signs of repentance, they were condemned to death. (*Megill. Taanith.*)

[From the beginning to the end of this month, the cornet is sounded to warn of the approaching new year.]

TABLES OF

Weights, Measures and Money Mentioned in the Bible.

WEIGHTS.

	AVOIRDUPOIS.			TROY.			
	lbs.	oz.	gr.	lbs.	oz.	dwt.	gr.
The gerah, one-twentieth of a shekel	...	...	0.439	...	...	...	12
10 gerahs, 1 bekah	...	...	4.39	...	...	5	0
2 bekahs, 1 shekel	...	...	8.78	...	...	10	0
60 shekels, 1 maneh	2	0	14.628	2	6	0	0
50 manehs, 1 talent	102	13	11.428	125	0	0	0

MEASURES.

MEASURES OF LENGTH.

		feet.	inches.
A digit or finger	(Jer. lii. 21)	...	0.912
4 digits, 1 palm	(Ex. xxv. 25)	...	3.648
3 palms, 1 span	(Ex. xxviii. 16)	...	10.944
2 spans, 1 cubit	(Gen. vi. 15)	1	9.888
4 cubits, 1 fathom	(Acts xxvii. 28)	7	3.552
1.5 fathoms, 1 Ezekiel's reed	(Ezek. xl. 3, 5)	10	11.328
13.3 reeds, a *schœnus* or measuring line	(Ezek. xl. 3)	145	11.04

LAND MEASURE.

		Eng. miles.	paces.	feet.
A cubit		...	...	1.824
400 cubits, a stadium or furlong	(Luke xxiv. 13)	...	145	4.6
5 furlongs, a Sabbath day's journey	(John xi. 18; Acts i. 12)	...	729	3.
10 furlongs, an Eastern mile	(Matt. v. 41)	1	399	1.
24 miles, a day's journey		33	76	4.

LIQUID MEASURE.

		gals.	pts.
A caph		...	0.625
1.3 caphs, 1 log	(Lev. xiv. 10)	...	0.833
4 logs, 1 cab		...	3.333
3 cabs, 1 hin	(Ex. xxx. 24)	1	2.
2 hins, 1 seah		2	4.
3 seahs, 1 bath or ephah	(1 Kings vii. 26; John ii. 6)	7	4.5
10 ephahs, 1 cor or homer	(Isa. v. 10; Ezek. xlv. 14)	75	5.25

DRY MEASURE.

		pecks.	gals.	pts.
A gachal		...	...	0.1416
20 gachals, 1 cab	(2 Kings vi. 25; Rev. vi. 6)	...	...	2.8333
1.8 cabs, 1 omer	(Ex. xvi. 36)	...	...	5.1
3.3 omers, 1 seah	(Matt. xiii. 33)	1	0	1.
3 seahs, 1 ephah	(Ezek. xlv. 11)	3	0	3.
5 ephahs, 1 letech	(Hos. iii. 2)	16	0	0
2 letechs, 1 cor or homer	(Num. xi. 32; Hos. iii. 2)	32	0	0

NOTE.—Many passages in the Bible may be explained by consulting these tables; that is especially true of those which are enclosed in parentheses. Notice, for instance, Isa. v. 10, "Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah." This was a curse upon avarice, that the vineyard of the covetous man containing ten acres should produce but seven gallons of wine, that is, less than three quarts to each acre; and that four bushels, or thirty-two pecks, of seed should yield only three pecks, so that the harvest should amount to but one-tenth of the quantity of seed sown.

TIME.

NIGHT (Ancient).

First Watch, till midnight (Lam, ii. 19).
Middle Watch, till 3 A. M. (Judg. vii. 19).
Morning Watch, till 6 A. M. (Ex. xiv. 24).

DAY (Ancient).

The Morning was till about 10 A. M.
The Heat of Day was till about 2 P. M.
The Cool of Day was till about 6 P. M.

NIGHT (New Testament).

First Watch, evening, from 6 to 9 P. M.
Second Watch, midnight, from 9 to 12 P. M.
Third Watch, cock-crowing, from 12 to 3 A. M.
Fourth Watch, morning, from 3 to 6 A. M.

DAY (New Testament).

The Third Hour was from 6 to 9 A. M.
The Sixth Hour was from 9 to 12 M.
The Ninth Hour was from 12 to 3 P. M.
The Twelfth Hour was from 3 to 6 P. M.

From sunrise to sunset was the *Natural Day*.
From sunset to sunrise was the *Natural Night*.
From sunset one evening to sunset of the next was the *Civil Day*; see Gen. i. 5, "And the evening and the morning were the first day."

JEWISH MONEY.

	American. $	cents.	Sterling. £	s.	d.
A gerah (Ex. xxx. 13)	...	2.73	...	...	1.36
10 gerahs, 1 bekah (Ex. xxxviii. 26)	...	27.37	...	1	1.68
2 bekahs, 1 shekel (Ex. xxx. 13; Isa. vii. 23)	...	54.74	...	2	3.37
50 shekels, 1 maneh	27	37.50	5	14	0.75
60 manehs, 1 talent of silver	1,642	50	342	3	9
A gold shekel	8	76	1	16	6
A talent of gold	26,280	0	5,475	0	0

NOTE.—The purchasing power of money in Bible times was probably about ten times as great as at the present time. To illustrate: One Roman penny, amounting to about 17 cents, was fair compensation for a day's labor. In the New Testament period Jewish money seems to have been but little in use. The coins mentioned in the New Testament are, for the most part, Roman money, values of which are given in the following table:

ROMAN MONEY.

	American. cents.	Sterling. d.
The "farthing," *quadrans* (Matt. v. 26), nearly equals	.25	0.125
A "farthing," 4 *quadrantes* (Matt. x. 29), nearly equals	1.	0.45
A "penny," *denarius* (Matt. xxii. 19) nearly equals	17.	8.5

(The widow's mite, mentioned in Mark xii. 42, was less than a farthing, only a fractional part of a penny.)

It may be observed that:

The Queen of Sheba's gift to King Solomon amounted to over $1,000,000, equal to £200,000.

The debtor whom Jesus mentions, Matt. xviii. 24, had been forgiven 10,000 talents, that is, $14,400,000, equal to £3,000,000.

He refused to forgive his fellow servant 100 pence, that is, $17.00, equal to £3, 10s, 10d.

Judas received for the betrayal of his Master, "thirty pieces of silver," that is, $16.96, equal to £3, 10s, 8d.

Plan for Reading the Bible through in one Year.

The following plan is worthy of a place here where it can be easily referred to:

Read three chapters daily and five on the Sabbath; that is, two chapters in the Old Testament, and one daily in Psalms, Proverbs, Ecclesiastes, Solomon's Song and the New Testament—three on the Sabbath.

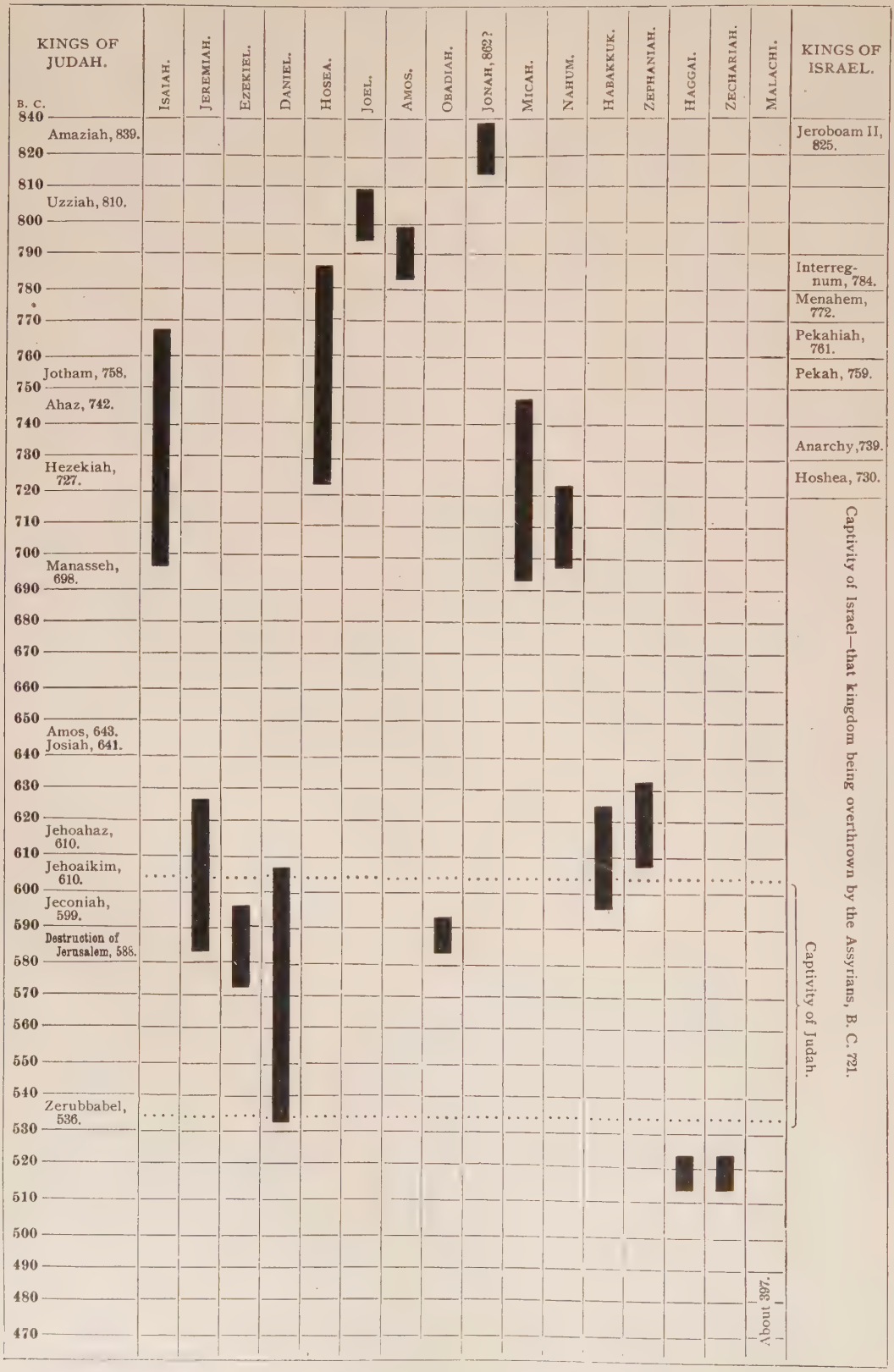
The Old Testament, without these four books, contains two chapters a day for the year; and the New Testament, with the four books, has one chapter a day, and three for Sabbath days, *less* eight chapters.

Read Psalm 119 as eleven chapters, of two divisions each, and connect the short Psalms, 117 and 131, with the next, and 133 and 134 together—thus adding eight chapters to complete the year.

January,	1,	Genesis,	1,	Psalms,	1	July,	2,	1 Chron.,	27,	Matt.,	27
	8,	"	15,	"	10		9,	2 Chron.,	12,	Mark,	8
	15,	"	29,	"	19		16,	"	26,	Luke,	1
	22,	"	43,	"	28		23,	Ezra,	4,	"	10
	29,	Exodus,	7,	"	37		30,	Neh.,	8,	"	19
February,	5,	"	21,	"	46	August,	6,	Esther,	9,	John,	4
	12,	"	35,	"	55		13,	Job,	13,	"	13
	19,	Leviticus,	9,	"	64		20,	"	27,	Acts,	1
	26,	"	23,	"	73		27,	"	41,	"	10
March,	5,	Numbers,	10,	"	82	September,	3,	Isaiah,	13,	"	19
	12,	"	24,	"	91		10,	"	27,	"	28
	19,	Deut.,	2,	"	100		17,	"	41,	Romans,	9
	26,	"	16,	"	109		24,	"	55,	1 Cor.,	2
April,	2,	"	30,	"	118	October,	1,	Jer.,	3,	"	11
	9,	Joshua,	10,	"	119		8,	"	17,	2 Cor.	4
				v.	145		15,	"	31,	"	13
	16,	"	24,	"	127		22,	"	45,	Ephes.,	3
	23,	Judges,	14,	"	138		29,	Ezekiel,	2,	Coloss.,	2
	30,	1 Sam.,	3,	"	147	November,	5,	"	16,	2 Thess.,	2
May,	7,	"	17,	Prov.,	6		12,	"	30,	2 Tim.,	2
	14,	"	31,	"	15		19,	"	44,	Hebrews,	3
	21,	2 Sam.,	14,	"	24		26,	Daniel,	10,	"	11
	28,	1 Kings,	4,	Eccles.,	2	December,	3,	Hosea,	11,	1 Peter,	3
June,	4,	"	18,	"	11		10,	Amos,	9,	1 John,	4
	11,	2 Kings,	10,	S. Song,	8		17,	Neh.,	1,	Rev.,	5
	18,	"	24,	Matt.,	9		24,	Zech.,	5,	"	14
	25,	1 Chron.,	13,	"	18		31,	Mal.,	4,	"	22

TABULAR VIEW OF THE PROPHETS,

SHOWING THE PERIODS DURING WHICH IT IS SUPPOSED THEIR PROPHECIES WERE DELIVERED.



CHRONOLOGICAL TABLE OF THE PATRIARCHS, FROM ADAM TO MOSES, 2,500 YEARS.

YEARS FROM THE CREATION.	100	200	300	400	500	600	700	800	900	1000	1100	1200	1300	1400	1500	1600	1700	1800	1900	2000	2100	2200	2300	2400	2500
Adam	1—								-930							DELUGE A. M. 1656.									
Seth	130–									1042															
Enos		235–									1140														
Cainan			325–									1235													
Mahalaleel			395–									1290													
Jared				460–										1422											
Enoch						622–			-987																
Methuselah						687–										1656									
Lamech								874–								1651									
Noah										1056										2006					
Shem															1558					—	2158				
Arphaxad																1658				2096					
Salah																1693				—	2126				
Eber																	1723			—	2187				
Peleg																	1757		1996						
Reu																	1787			2026					
Serug																		1819		2049					
Nahor																		1849	1997						
Terah																		1878		2083					
Abraham																DELUGE B.C. 2348.				2008	2183				
Isaac																					2108	2289			
Jacob																					2168	—	2315		
Levi																						2255	2371		
Kohath																						2288	—	2421	
Amram																							2367	—	2504
Moses																								2433	2553
YEARS BEFORE CHRIST.	4000	3900	3800	3700	3600	3500	3400	3300	3200	3100	3000	2900	2800	2700	2600	2500	2400	2300	2200	2100	2000	1900	1800	1700	1600	1500

NOTE.—The above table is prepared on the basis of Calmet's Chronology, which places the creation of Adam four thousand years before Christ. Modern chronologers differ widely as to the probable date of the creation of man. It should be remembered that all dates previous to about 1000 B. C. are more or less speculative. It is not the purpose of this book to confirm any opinion. The results of the theories of various authorities are stated. Since these differ radically, the student of the Bible is left to form his own conclusions. The integrity of the Holy Scriptures will not be preserved or impaired by the adoption of any system of chronology. It will, therefore, be observed that the value of the above table is only relative; yet it is thought to be worthy of a place here, and will, doubtless, prove in some cases to be very suggestive and helpful.

PARABLES IN THE OLD TESTAMENT.

PARABLES.	BY WHOM SPOKEN.	REFERENCES.
The Ewe Lamb	Nathan to David	2 Sam. xii. 1-4.
The Two Brethren, and Avengers of Blood	Widow of Tekoah	— —— xiv. 1-11.
Escaped Captive	Man of the Sons of the Prophets to Ahab	1 Kings xx. 35-40.
Vineyard and Grapes	Isaiah to Judah and Jerusalem	Isaiah v. 1-7.
Eagles and Vine	Ezekiel to Israel	Ezek. xvii. 3-10.
Lions' Whelps	Ezekiel to Israel	Ezek. xix. 2-9.
The Boiling Pot	Ezekiel to Israel	—— xxiv. 3-5.
PARABOLIC FABLES.		
Trees Choosing a King	Jotham to Shechemites	Judg. ix. 7-15.
Micaiah's Vision		1 Kings xxii. 19-23.
Thistle and Cedar	Jehoash to Amaziah	2 Kings xiv. 9.

TEXTS.	SYMBOLS.	MEANINGS.
Jer. iii: 8, 9; v: 7.	Adultery.	Idolatry.
Rev. i: 20; ii: 1, etc.	Angel.	Messenger, hence minister.
Psalms x: 15. Ezek. xxx: 21, etc.	Arm.	Power.
Job vi: 4.	Arrows.	Judgments.
Rev. xvii: 5, 9.	Babylon.	Rome.
Daniel vii: 17.	Beast.	A tyrannical heathen monarch.
Job xxx: 30. Joel ii: 6.	Black.	Affliction — anguish.
Isaiah xxix: 18. Romans xi: 25.	Blindness.	Ignorance.
Isaiah xxxiv: 3. Ezek. xxxii: 6.	Blood.	Slaughter — depth.
Job xviii: 15. Rev. xiv: 10.	Brimstone.	Desolation — torments.
Rev. xxi: 9.	Bride.	The church of God.
John iii: 29.	Bridegroom.	Christ, wedded to his church.
Psalms xxii: 12, etc.	Bulls.	Violent enemies.
Rev. ii: 10.	Candlesticks.	Church.
Psalms lxviii: 17, etc.	Chariots.	Heavenly hosts.
James i: 12. Rev. ii: 10.	Crown.	Victory — reward.
Psalms xxiii: 5. Isaiah li: 17.	Cup.	Divine blessings. Divine judgments.
Isaiah lx: 2 Amos iv: 13. Romans xiii: 12.	Darkness.	Misery — adversity — ignorance.
Isaiah xxxiv: 8, etc. Rev. ii: 10, etc. 1 Thess. v: 5, etc.	Day.	An indefinite time — a prophetic year — gospel period.
Matt. xv: 26. Rev. xxii: 15. Psalms xxii: 16.	Dogs.	Gentiles — impure persons — persecutors.
1 Cor. xvi: 9.	Door.	An opening.
Rev. xii: 9.	Dragon.	Satan.
Isaiah xxix: 9.	Drunkenness.	Effects of Divine judgments.
Rev. vi: 12, etc.	Earthquakes.	Revolutions.
Prov. xv: 3, etc.	Eyes.	Knowledge.
Psalms xiii: 1, etc.	Face.	The Divine favor.
Jer. v: 28.	Fat.	Abundance.
Isaiah xlii: 25, etc.	Fire.	Judgments.
Rev. vii: 3, etc.	Forehead.	A public profession.
Jer. xi: 4.	Furnace.	Affliction.
Rev. iii: 4, etc.	Garments.	Outward appearance.
Psalms cxlvii: 13.	Gates.	Power — security.
Job xii: 18:	Girdles.	Strength.
Matt. xxv: 33.	Goats.	Wicked persons.
Ezek. xxxviii: 2. — xxxix: 11. Rev. xx: 8.	Gog and Magog.	God's enemies.
Rev. viii: 7.	Grass.	The lower orders, opposed to trees, the higher orders.
— xi: 19.	Hail.	Divine vengeance.
Psalms xviii: 35. — lxxiii: 23.	Hand, right.	Protection — support.
Ezek. viii: 1.	Hand of the Lord.	Divine influence.
Joel iii: 13, etc.	Harvest.	A time of destruction.
Ephes. i: 22, etc.	Head.	Rule or ruler.
Isaiah xiii: 13. Hag. ii: 6, 21.	Heavens.	Political or ecclesiastical governments.
Zech. ix: 10.	Horse.	War and conquest.
Matt. v: 6.	Hunger and thirst.	Spiritual desires.
Rev. v: 8.	Incense.	Prayer.
Psalms cxxii: 6. Heb. xii: 22, etc.	Jerusalem.	Church of God. The heavenly state.
Rev. i: 18.	Keys.	Power and authority.
1 Kings xv: 4. Psalms cxxxii: 17.	Lamp.	A successor or offspring.
Esther viii: 16. Isaiah viii: 20.	Light.	Joy — prosperity. Knowledge — bitterness.
Ephes. v: 8, etc.	Moon.	Reflected light.
Zech. iv: 7. Isaiah ii: 2.	Mountains.	A state — Christ's church.
Romans xvi: 25, etc.	Mystery.	Not a thing unintelligible, but never before made plain.

(Continued.)

TEXTS.	SYMBOLS.	MEANINGS.
Rev. iii: 17.	Naked.	In the sinful state of nature.
Isaiah xxi: 12. Rev. xxi: 25.	Night.	Adversity — affliction — ignorance.
Isaiah ii: 13.	Oaks.	Men of rank and power.
Psalms xxiii: 5. — xcii: 10, etc.	Oil.	Abundance — fertility — joy.
Rev. vii: 9.	Palms.	Victory.
Luke xxiii: 43. Rev. ii: 7.	Paradise.	Heaven.
Psalms xviii: 2.	Rock.	A secure refuge.
— ii: 9, etc. Job ix: 34, etc.	Rod.	Authority — correction.
Coloss. iv: 6, etc. Deut. xxix: 23.	Salt.	Purity — barrenness.
Ezek. xxvi: 3.	Sea in commotion.	An army.
Sol. Songs iv: 12. Isaiah xxix: 11.	Seal.	Security — secrecy.
Gen. iii: 1, etc. 2 Cor. xi: 3. Rev. xii: 9.	Serpent.	The devil.
John x: 11, 16, etc.	Sheep.	Christ's disciples.
Nahum iii: 18. Ezek, xxxiv: 2, etc.	Shepherds.	Rulers, civil or ecclesiastical.
Psalms lxxxiv: 9. Ephes. vi: 16.	Shield.	Defence — protection.
1 Thess. iv: 14.	Sleep.	Death.
Isaiah i: 6, etc.	Sores.	Spiritual maladies.
Num. xxiv: 17, etc.	Star.	A prince or ruler.
Joel ii: 31, etc.	Sun, moon and stars.	The various governors in a state.
Isaiah xxxiv: 5. Ezek. xxi: 3, etc.	Sword.	War and slaughter.
Deut. xxviii: 13.	Tail.	Subjection — degradation.
Prov. xxx: 14.	Teeth.	Cruelty.
Psalms cxxii: 5, etc.	Throne.	Kingdom or government.
Jer. iv: 31. Gal. iv: 19.	Travail.	Anguish — anxiety.
Rev. vii: 3.	Trees.	The great and noble.
Psalms lxxx: 8, etc.	Vine.	The church of God.
Isaiah v: 1, etc.	Vineyard.	" " " "
Ezek. iii: 17.	Watchman.	The prophets.
Psalms lxix: 1. Isaiah viii: 7, etc. — lv: 1.	Waters.	Afflictions — multitudes — ordinances.
Daniel ix: 24.	Week.	Seven years.
Rev. xii: 6.	Wilderness.	Afflicted state.
Isaiah xxvii: 8. Jer. li: 1.	Wind.	Judgments — destructive war.
Isaiah xxv: 6. — lv: 1, etc. Psalms lx: 3, etc.	Wine.	Spiritual blessings — Divine judgments.
Isaiah lxiii: 3. Rev. xiv: 19.	Winepress.	Slaughter.
Psalms xvii: 8, etc.	Wings.	Protection.
Isaiah xi: 6. — lxv: 25.	Wolves.	Furious, ungodly persons.
Ezek. xxvi: 2, 3. Rev. xii: 1.	Woman.	City, or body politic. The Church of Christ.
Deut. xxviii: 48. Matt. xi: 29, 30. Lam. iii: 27.	Yoke.	Labor — restraint.

COMMON VERSION.	MODERN MEANING.	WHERE FOUND.
Kine.	Heifers.	Gen. xli: 2.
Shoes.	Sandals.	Exod. iii: 5.
Borrow.	Ask.	—— 22.
Inn.	Lodging place.	— iv: 24.
Let.	Hinder.	— v: 4.
Tale.	Number.	— v: 8.
Harnessed.	In ranks.	— xiii: 18.
Bonnets.	Turbans.	— xxviii: 40.
Whoring.	Astray.	— xxxiv: 15.
Seethe.	Boil.	—— 26.
Wist.	Knew.	—— 29.
Taches.	Clasps.	— xxxv: 11.
Apothecary.	Perfumer.	— xxxvii: 29.
Habergeon.	Coat of mail.	— xxxix: 23.
Meat offerings.	Wheat offerings.	Lev. ii: 1.
Polls.	One by one.	Numb. i: 2.
Champaign.	Plain.	Deut. xi: 30.
Coast.	Districts.	— xvi: 4.
Rereward.	Rear.	Josh. vi: 9.
Children of Ammon.	Ammonites.	— xiii: 25.
Unwittingly.	Unintentionally.	— xx: 3.
Stricken in age.	Advanced in years.	— xxiii: 1.
Covereth his feet.	Reposeth.	Judg. iii: 24.
Host.	Camp, army.	— vii: 10.
Fellow.	Comrade.	—— 13.
Sheets.	Shirts.	— xiv: 13.
Foxes.	Jackals.	— xv: 4.
Children of Dan.	Danites.	— xviii: 2.
Daughter of Belial.	Worthless woman.	1 Sam. i: 16.
Seven.	Many.	— ii: 5.
Sons of Belial.	Worthless men.	— ii: 12.
Kick.	Spurn.	—— 29.
Every whit.	Every thing.	— iii: 18.
Secret parts.	Inwardly.	— v: 9.
Ear.	Till.	— viii: 12.
Spoilers.	Foragers.	— xiii: 17.
Coulter.	Spade.	—— 20.
Carriage.	Baggage.	— xvii: 22.
Sore.	Exceedingly, greatly.	—— 24.
Assayed.	Attempted.	—— 39.
Footman.	Guard.	— xxii: 17.
Pitched.	Encamped.	— xxvi: 5.
Cruse.	Jug.	— xxvi: 11.
Agone.	Ago.	— xxx: 13.
League.	Covenant.	2 Sam. iii: 12.
Utterly melt.	Be utterly dismayed.	— xvii: 10.
Prevented.	Surrounded.	— xxii: 6.
Cursed.	Reviled.	1 Kings ii: 8.
Go out or come in.	Conduct affairs.	— iii: 7.
Princes.	Chief officers.	— iv: 2.
Knops.	Knobs.	— vi: 18.
Chapiters.	Capitals.	— vii: 16.
Quick.	Living.	Acts x: 42.
Let.	Hindered.	Romans i: 13.
Concupiscence.	Evil desires.	— vii: 8.
Mortify.	To kill.	— viii: 13.
Laud.	Celebrate.	— xv: 11.
Ensamples.	Examples.	1 Cor. x: 11.
Unworthy.	Irreverently.	— xi: 29.
Damnation.	Condemnation.	——
Charity.	Love.	— xiii: 1.
Conversation.	Behavior.	2 Cor. i: 12.
Sin.	Sin offering.	— v: 21.
Do you to wit.	Make known to you.	— viii: 1.
Prevent.	Go up before.	1 Thess. iv: 15.
Divers.	Various.	Heb. i: 1.
Person.	Substance.	— i: 3.
Sanctifieth.	Expiateth.	Heb. ii: 11.
Rulers of Chariots.	Charioteers.	1 Kings ix: 22.
Bestowed.	Stationed.	— x: 26.
Howbeit.	Notwithstanding.	— xi: 22.
Charge.	Imposts.	— xi: 28.
Cracknels.	Cakes.	— xiv: 3.
Pavilions.	Booths.	— xx: 12, 16.
Servitor.	Servant.	2 Kings iv: 43.
Tower.	Secret place.	— v: 24.
Craftsmen.	Carpenters.	— xxiv: 16.
Provoked.	Proved.	1 Chron. xxi: 1.
Magnifical.	Magnificent.	— xxii: 5.
Habergeons.	Breast plates.	2 Chron. xxvi: 14.
Perfect.	Sincere.	Job i: 1.
Eschewed.	Avoided.	——
Prevent.	Receive.	— iii: 12.
Daysman.	Umpire.	— ix: 33.
Habergeon.	Javelin.	— xii: 26.
Leasing.	Falsehood, lying.	Psalms iv: 2.
Pate.	Crown.	— vii: 16.
Soul in Hell.	Body in the grave.	— xvi: 10.
Dragons.	Serpents.	—xliv: 19.
Prevent.	Come before, or give timely aid.	— lix: 10.
Prevent.	Succor.	— lxxix: 8.
Minished.	Diminished.	— cvii: 39.
Prevent.	Anticipate.	— cxix: 148.
Travail.	Labor.	Eccles. iv: 4.
Wimples.	Shawls.	Isaiah iii: 22.
Crisping pins.	Purses.	——
Silverlings.	Pieces of silver.	— vii: 23.
Ear.	Till.	— xxx: 24.
Holpen.	Helped.	— xxxi: 3.
Delectable.	Delightful.	— xliv: 9.
Rentest thy face.	Distend thine eyes.	Jer. iv: 30.
Fray.	Scare.	— vii: 33.
Bruit.	Rumor.	— x: 22.
Sew pillows.	Apply cushions.	Ezek. xiii: 18.
Hosen.	Upper garments.	Dan. iii: 21.
My fellows.	United to me.	Zech. xiii: 7.
Fan.	Winnowing shovel.	Matt. iii: 12.
Publicans.	Tax gatherers.	— v: 46.
Mammon.	Riches.	— vi: 24.
Garnished.	Set in order.	— xii: 44.
Anon	Immediately.	— xiii: 20.
Listed.	Chose.	John iii: 8.
Haply.	Perhaps.	Mark xi: 13.
Wist	Knew.	Luke ii: 49.
Audience.	Hearing.	— vii: 1.
Hale.	Drag.	— xii: 58.
Trow.	Think.	— xvii: 9.
Passion.	Suffering.	Acts i: 3.
Jesus.	Joshua.	— vii: 45.
Pricks.	Goads.	— ix: 5.
Assayed.	Attempted.	— ix: 26.
Jesus.	Joshua.	Heb. iv: 8.
Governor listeth.	Pilot chooseth.	James iii: 4.
Good conversation.	Consistent conduct.	—— 13.
Sincere.	Unadulterated.	1 Peter ii: 2.
Eschew.	Avoid.	— iii: 11.
Ensue.	Pursue.	——
Slack.	Slow.	2 Peter iii: 9.
Hasting unto.	Earnestly desiring.	— iii: 12.
Lust.	Desire.	1 John ii: 17.
Unction.	Anointing.	—— 20.
Witness.	Testimony.	— v: 6, 8, 9.
Candlestick.	Lamps.	Rev. i: 13.
Garnished.	Adorned.	— xxi: 19.

BY WHOM OFFERED.	WHERE RECORDED.	FOR WHAT PURPOSE OFFERED.	HOW ANSWERED.
Abraham.	Gen. xviii: 23-33.	To avert God's wrath from the cities of the plain.	The offer to save Sodom, if ten righteous men could be found in it.
Abraham.	Gen. xx: 17, 18.	That God would remove the barrenness of Abimelech's wives.	Abimelech's household healed.
Abraham's Servant.	Gen. xxiv: 12-14.	For the success of his mission.	Rebekah makes herself known.
Isaac.	Gen. xxv: 21.	For children.	Jacob and Esau are born.
Jacob.	Gen. xxxii: 9-12.	Protection against Esau.	The brothers are reconciled.
Moses.	Exod. xxxii: 31-35.	Forgiveness for idolatrous Israel.	The anger of God is restrained.
Moses.	Exod. xxxiii: 12-18	That God would continue with His people.	God's presence is not withdrawn.
Moses.	Numb. xii: 13.	For Miriam when stricken with leprosy.	Miriam is healed after seven days.
Moses.	Numb. xiv: 13-19.	For pardon for the unbelief of the spies' report.	The nation is pardoned.
Moses.	Deut. iii: 23-25.	That he may see the Promised Land.	God shows the land to Moses before his death.
Samson.	Judges xvi: 28.	For vengeance on his enemies.	He triumphs over the Philistines at his death.
Hannah.	1 Samuel i: 11.	For a son.	Samuel is born.
David.	2 Samuel vii: 18-29	Thanksgiving after Nathan's message.	David's house continues to hold the scepter.
Solomon.	1 Kings viii: 23-62.	Dedication of the Temple.	The glory of God descends upon the house.
Elijah.	1 Kings xviii: 36,37	That God would triumph over Baal.	Fire from Heaven kindles Elijah's sacrifice.
Hezekiah.	2 Kings xix: 15-20.	Protection against Sennacherib.	The angel of God destroys the Assyrian army.
Asa.	2 Chron. xiv: 11.	For aid in the battle with the Ethiopians.	God destroys the Ethiopian army.
Jehoshaphat.	2 Chron. xx: 6-12.	For protection against his enemies.	The Ammonite and Moabite armies are overthrown.
Hezekiah.	2 Chron. xxx: 18,19	For pardon for those who had eaten the Passover unsanctified.	God heals the people.
Nehemiah.	Nehemiah i: 5-11.	For the remnant in captivity.	Permission given to rebuild the wall of Jerusalem.
Daniel.	Daniel ix: 4-19.	For the restoration of Jerusalem.	Daniel is informed of the Seventy Weeks.
Jonah.	Jonah ii: 2-9.	For deliverance from the whale.	The whale vomits Jonah forth upon land.

SPECIAL PRAYERS MENTIONED IN THE NEW TESTAMENT.

BY WHOM OFFERED.	WHERE RECORDED.	FOR WHAT PURPOSE OFFERED.
Jesus.	Matt. xi: 25-27.	Thanksgiving.
Jesus.	Matt. xxvi: 39, 42.	For strength to bear affliction.
Jesus.	Matt. xxvii: 46.	Under suspension of Divine consolation.
Pharisee.	Luke xviii: 11, 12.	To set forth his own righteousness.
The Publican.	Luke xviii: 13.	For forgiveness.
The dying thief.	Luke xxiii: 42.	To be remembered by Jesus.
Jesus.	Luke xxiii: 34.	For forgiveness of his slayers.
Jesus.	John xi: 41, 42.	Thanksgiving for Father's acceptance of prayer.
Jesus.	John xii: 27, 28.	Imploring his Father's aid.
Jesus.	John xvii.	For unity of Himself, his Apostles and all believers.
The Apostles.	Acts i: 24, 25.	For Divine aid in choosing an Apostle.
The Early Church.	Acts iv: 24-30.	For protection under persecution.
Stephen.	Acts vii: 60.	Commendation of his soul to God; forgiveness of his murderers.

THE PRINCIPAL MIRACULOUS EVENTS MENTIONED IN THE OLD TESTAMENT.

	EVENTS.	WHERE RECORDED.
1.	The deluge	Gen. vii.
2.	The confusion of tongues	— xi.
3.	Destruction of the cities of the plain	— xix.
4.	The burning bush	Ex. iii: 2.
5.	Aaron's rod changed to a serpent	— vii: 10, 12.
6.	The River Nile changed to a stream of blood	— vii: 20, 25.
7.	The plague of frogs	— viii: 5, 14.
8.	The plague of lice	— viii: 16, 18.
9.	The plague of flies	— viii: 20, 24.
10.	The plague of murrain	— ix: 3, 6.
11.	The plague of boils	— ix: 8, 11.
12.	The plague of thunder and hail	— ix: 22, 26.
13.	The plague of locusts	— x: 13, 19.
14.	The plague of darkness	— x: 21, 23.
15.	Death of the first-born	— xii: 29, 30.
16.	Passage of the Red Sea	— xiv: 21, 31.
17.	The waters of Marah made sweet	— xv: 23, 25.
18.	Manna sent from heaven	— xvi: 14, 35.
19.	Water drawn from the rock	— xvii: 5, 7.
20.	Destruction of Nadab and Abihu	Lev. x: 1, 2.
21.	The brazen serpent	Num. xxi: 8, 9.
22.	The ass speaks	— xxii: 21, 35.
23.	Passage of the Jordan by the Israelites	Josh. iii: 14, 16.
24.	Destruction of the walls of Jericho	— vi: 6, 20.
25.	Sun and moon obey Joshua	— x: 12, 14.
26.	Philistines slain before the ark	1 Sam. v: 1, 12.
27.	Uzzah killed	2 Sam. vi: 7.
28.	Jeroboam's hand is withered	1 Kings xiii: 4, 6.
29.	The widow's meal increased	— xvii: 14, 16.
30.	The widow's son raised from the dead	— xvii: 17, 24.
31.	Elijah's sacrifice consumed by fire from heaven	— xviii: 30, 38.
32.	Elijah obtains rain	— xviii: 41, 45.
33.	The Jordan divided before Elijah	2 Kings ii: 7, 8, 14.
34.	Water provided for Jehoshaphat's army	— iii: 16, 20.
35.	The cruse of oil does not fail	— iv: 2, 7.
36.	Shunammite's son restored to life	— iv: 32, 37.
37.	One hundred men fed with twenty loaves	— iv. 42, 44.
38.	Naaman healed in the Jordan	— v: 10, 14.
39.	Gehazi stricken with leprosy	— v: 20, 27.
40.	Iron does not sink in water	— vi: 5, 7.
41.	The Assyrian army overthrown	— vi: 18, 20.
42.	A dead body revived by Elisha's bones	— xiii: 21.
43.	Destruction of Sennacherib's army	— xix: 35.
44.	The sun goes back on the dial	— xx: 9, 11.
45.	Uzziah's leprosy	2 Chron. xxvi: 16, 21.
46.	The fiery furnace harmless	Dan. iii: 19, 27.
47.	Daniel is not hurt by the lions	— vi: 16, 23.
48.	Jonah lives three days in the belly of the whale	Jonah ii: 1, 10.

NAMES AND TITLES OF THE HOLY SPIRIT.

John iii: 6, The Spirit.
1 Tim. iv: 1.
Gen. i: 2, The Spirit of God.
Gen. xli: 38.
Ephes. iv: 30, The Holy Spirit of God.
Rev. iv: 5, The seven Spirits of God.
Isaiah xi: 2, The Spirit of the Lord.
Acts v: 9.
2 Cor. iii: 17.
Heb. ix: 14, The Eternal Spirit.
Matt. x: 20, The Spirit of the Father.
Isaiah vi: 8, The Voice of the Lord.
Job xxxiii: 4, The Breath of the Almighty.
Luke i: 35, The Power of the Highest.

Psalms li: 12, Free Spirit.
Neh. ix: 20, Good Spirit.
Psalms cxliii: 10.

Romans viii: 9, Spirit of Christ.
1 Peter i: 11.
Gal. iv: 6, Spirit of the Son.
John xiv: 16, 26, The Comforter.
John xv: 26.
Romans viii: 15, Spirit of Adoption.
1 Peter iv: 14, Spirit of Glory.
Heb. x: 29, Spirit of Grace.
Romans i: 4, Spirit of Holiness.
Romans viii: 2, Spirit of Life.
Rev. xi: 11.
Romans xv: 30, Spirit of Love.
Ephes. i: 13, Spirit of Promise.
John xiv: 17, Spirit of Truth.
John xv: 26, etc.
Matt. xxviii: 19, Holy Ghost.
1 Thess. iv: 8 ; Luke xi: 13, Holy Spirit.

Adam, the Last, 1 Cor. xv: 45.
Advocate, 1 John. ii: 1.
Alpha and Omega, Rev. i:8; xxii:13.
Amen, Rev. iii: 14.
Angel, Isaiah lxiii: 9.
Ancient of Days, Dan. vii: 22.
Anointed, Psalms ii: 2.
Apostle, Heb. iii: 1.
Author and Finisher of our Faith, Heb. xii: 2.
Author of Eternal Salvation, Heb. v: 9.

Babe, Luke ii: 16.
Beginning of the Creation of God, Rev. iii: 14.
Begotten of the Father, John i: 14.
Beloved, Cant. i: 13; i: 14.
Ephes. i: 6.
Bishop, 1 Peter ii: 25.
Branch, Zech. iii: 8.
" The, Zech. vi: 12.
Bread of Life, John vi: 48-51.
Bread of God, John vi: 33.
Bridegroom, Matt. ix: 15.
Bright and Morning Star, Rev. xxii: 16.
Brightness of the Father's glory, Heb. i: 3.

Captain, Josh. v: 14.
Captain of our Salvation, Heb. ii: 10.
Child, Isaiah ix: 6.
Chosen, Matt. xii: 18.
Chosen of God, Luke xxiii: 35.
Christ, Matt. i: 16; ii: 4.
Consolation of Israel, Luke ii: 25.
Corner, Head of the, 1 Peter ii: 7.
Corner Stone, the Chief, Ephes. ii: 20.
Covenant, Isaiah xlii: 6.
Counsellor, Isaiah ix: 6.
Covert, Isaiah xxxii: 2.
Creator of Israel, Isaiah xliii: 15.

David, Jer. xxx: 9.
David, Hosea iii: 5.
David, Son of, Luke xviii: 38.
Daysman, Job ix: 33.
Day star, 2 Peter i: 19.
Dayspring, Luke i: 78.
Deliverer, Romans xi: 26.
Desire of all nations, Hag. ii: 7.
Diadem, Isaiah lxii: 3.
Door of sheep, John x: 7.

Elect, Isaiah xlii: 1.
Emmanuel, Matt. i: 23.
Ensign, Isaiah xi: 10.
Eternal life, 1 John v: 20.
Everlasting Father, Isaiah ix: 6.
Express image, etc., Heb. i: 3.

Faithful witness, Rev. i: 5.
Rev. iii: 14.
Faithful and true, Rev. xix: 11.
Father, the everlasting, Isaiah ix: 6.
Feeder, Isaiah xl: 11.
First begotten of the Dead, Rev. i: 5.
First fruits, 1 Cor. xv: 23.
First and last, Rev. ii: 8.
Flesh, John i: 14.
Foundation, Isaiah xxviii: 16.
Fountain, Zech. xiii: 1.
Forerunner, Heb. vi: 20.
Friend of sinners, Matt. xi: 19.

Gift of God, 2 Cor. ix: 15.
Glory of God, Isaiah xl: 5.
God, John i: 1.
1 Tim. iv: 10.
God blessed forever, Rom. ix: 5.
Governor, Matt. ii: 6.
Guide, Psalms xlviii: 14.

Head of the Church, Coloss. i: 18.
Heir of all things, Heb. i: 2.
Highest, Psalms xviii: 13.
Luke i: 32.
High Priest, Heb. iii: 1.
High, Most, Luke viii: 28.
Holy one of God, Mark i: 24.
Holy one of Israel, Isaiah xli: 14.
Holy child, Acts iv: 30.
Holy thing, Luke i: 35.
Hope, Acts xxviii: 20.
1 Tim. i: 1.
Horn of salvation, Psalms xviii: 2.

Image of God, Heb. i: 3.
Immanuel, Isaiah vii: 14.
Immortal, 1 Tim. i: 17.
Invisible, 1 Tim. i: 17.
Israel, Isaiah xlix: 3.

Jah, Psalms lxviii: 4.
Jehovah, Isaiah xxvi: 4.
Jesus, Matt. i: 21.
1 Thess. i: 10.
Judah, Rev. v: 5.
Judge, Acts x: 42.
Just One, Acts iii, 14; vii: 52; Acts xxii: 14.

King, Matt. xxi: 5; xxv: 34.
King of the Jews, Matt. ii: 2.
King of Kings, 1 Tim. vi: 15.
Rev. xvii: 14.
Rev. xix: 16.

Ladder, Gen. xxviii: 12.
Lamb of God, John i: 29.
Lamb, Rev. v: 6.
Lawgiver, James iv: 12.
Leader, Isaiah lv: 4.
Light, True, John i: 9.
Light of the World, John viii: 12.
John ix: 5.
Life, John xiv: 6.
Lion of the tribe of Judah, Rev. v: 5.
Living Stone, 1 Peter ii: 4.
Lord, Romans i: 3.
Lord God Almighty, Rev. xv: 3.
Lord of all, Acts x: 36.
Lord of Glory, 1 Cor. ii: 8.
Lord of lords, 1 Tim. vi: 15.
Lord, our Righteousness, Jer. xxiii: 6.

Maker and Preserver of all things, John i: 3, 10.
Man, Acts xvii: 34; 1 Tim. ii: 5.
Master, Matt. xxiii: 8.
Mediator, 1 Tim. ii: 5.
Melchisedec, Heb. vii: 17.
Messenger of the Covenant, Mal. iii: 1.
Messiah, Daniel ix: 25; John i: 41.
Michael, Rev. xii: 7.
Mighty God, Isaiah ix: 6.
Minister, Heb. viii: 2.
Morning star, Rev. xxii: 16.

Nazarene, Matt. ii: 23.

Offspring of David, Rev. xxii: 16.
Only begotten, John i: 14.

Passover, 1 Cor. v: 7.
Plant of renown, Ezek. xxxiv: 29.
Potentate, 1 Tim. vi: 15.
Priest, Heb. iv: 14; vii: 26.
Priest forever, Heb. v: 6.
Prince of Life, Acts iii: 15.
Prince, Acts v: 31.
Prince of Peace, Isaiah ix: 6.
Prophet, Acts iii: 22.
Propitiation, 1 John ii: 2; iv: 10.
Power of God, 1 Cor. i: 24.
Purifier, Mal. iii: 3.
Physician, Matt. ix: 12.

Ransom, 1 Tim. ii: 6.
Redeemer, Isaiah lix: 20; lx: 16.
Resurrection, John xi: 25.
Refiner, Mal. iii: 3.
Refuge, Isaiah xxv: 4.
Righteousness, 1 Cor. i: 30.
Rock, Deut. xxxii: 15; 1 Cor. x: 4.
Rod and branch, Isaiah xi: 1.
Root of David, Rev. xxii: 16.
Rose of Sharon, Cant. ii: 1.
Ruler in Israel, Micah v: 2.

Sacrifice, Ephes. v: 2.
Salvation, Luke ii: 30.
Same yesterday, to-day and forever, Heb. xiii: 8.
Sanctification, 1 Cor. i: 30.
Sanctuary, Isaiah viii: 14.
Saviour, Luke ii: 11.
Seed of Abraham, Gal. iii: 29.
Seed of David, 2 Tim. ii: 8.
Seed of the woman, Gen. iii: 15.
Second man, 1 Cor. xv: 47.
Servant, Isaiah xlii: 1, 19.
Shepherd, John x: 11.
Shepherd of the Sheep, Heb. xiii: 20.
Shield, Gen. xv: 1.
Shiloh, Gen. xlix: 10.
Son of God, Matt. viii: 29.
Son of man, Matt. viii: 20.
Son of David, Matt. ix: 27.
Son of the Highest, Luke i: 32.
Son, only begotten, John i: 14, 18.
Spirit, 1 Cor. xv: 45.
Star, bright and morning, Rev. xxii: 16.
Star and Scepter, Num. xxiv: 17.
Stone refused, Matt. xxi: 42.
Strength of Israel, 1 Sam. xv: 29.
Son of Righteousness, Mal. iv: 2.
Surety, Heb. vii: 22.

Tabernacle, Heb. viii: 2; ix: 11.
Teacher, John iii: 2.
Temple, Mark xiv: 58.
Testator, Heb. ix: 16, 17.
Tree of Life, Rev. ii: 7.
Truth, John xiv: 6.

Vine, The, John xv: 5.
Vine, True, John xv: 1.

Wall of fire, Zech. ii: 5.
Way, John xiv: 6.
Well of living waters, John iv: 14.
Wisdom of God, 1 Cor. i: 24.
Witness, Rev. iii: 14.
Wonderful, Isaiah ix: 6.
Isaiah xxviii: 29.
Word of God, Rev. xix: 13.

EVENTS.	PLACE.	DATE.	MATT.	MARK.	LUKE.	JOHN.
PERIOD OF CHILDHOOD AND PREPARATION—FROM B.C. 5 TO A.D. 27.						
The "Logos"						1: 1-14
The Annunciation	Nazareth	March B.C. 5			1: 26-38	
Birth of John	Judea	June B.C. 5			1: 56-80	
Christ Born	Bethlehem	December B.C. 5	1: 18-25		2: 1-20	
Presentation in the Temple	Jerusalem	January B.C. 4			2: 21-40	
Visit of Wise Men	Nazareth	B.C. 4	2: 1-12			
The flight into Egypt	(or Bethlehem)	B.C. 4	2: 13-15			
The Child Jesus in the Temple	Jerusalem	April A.D. 8			2: 41-50	
John Preaching in the Wilderness	Near Jordan	A.D. 26	3: 1-12	1: 1-8	3: 1-18	1: 15-34
Baptism of Jesus	River Jordan	A.D. 27	3: 13-17	1: 9-11	3: 21, 22	1: 32-34
Temptation in the Wilderness	Judea	A.D. 27	4: 1-11	1: 12,13	4: 1-13	
FIRST YEAR OF PUBLIC MINISTRY—A.D. 27 AND 28.						
The First Disciples Chosen	Near Jordan	February				1: 35-51
The First Miracle	Cana of Galilee	February				2: 1-11
First Cleansing of the Temple	Jerusalem	April				2: 13-17
Jesus and Nicodemus	Jerusalem	April				3: 1-21
Jesus and John Baptizing	Jordan Valley	Summer				3: 22-24
The Woman at the Well	Samaria	December				4: 1-42
The Return to Galilee		"				4: 43-45
Healing the Nobleman's Son	Cana and Capernaum	"				4: 46-54
Rejected at Home	Nazareth	A.D. 28			4: 16-32	
The Draught of Fishes	Near Capernaum	"			5: 1-11	
The Unclean Spirit	Capernaum	"		1: 21-28	4: 33-36	
Peter's Wife's Mother Restored	Capernaum	"	8: 14, 15	1: 29-31	4: 38, 39	
The Sermon on the Mount	Horns of Hattin	"	Chaps. 5,6,7		6: 20-49	
Cleansing the Leper	Galilee	"	8: 1-4	1: 40-45	5: 12-16	
Healing the Palsied Man	Capernaum	"	9: 1-8	2: 1-12	5: 17-26	
The Call of Matthew	"	"	9: 9	2: 13-14	5: 27, 28	
The Woman Healed and Jairus' Daughter Raised	"	"	9: 18-26	5: 22-43	8: 41-56	
Two Blind Men Restored	"	"	9: 27-31			
SECOND YEAR OF PUBLIC MINISTRY—A.D. 28 AND 29.						
At the Pool of Bethesda	Jerusalem	A.D. 28				5: 1-18
The Lord of the Sabbath	Near Capernaum	"	12: 1-8	2: 23-28	6: 1-5	
The Withered Hand Restored	Near Capernaum	"	12: 9-14	3: 1-6	6: 6-11	
The Chosen Twelve	Horns of Hattin	"	10: 2-4	3: 13-19	6: 13-16	
The Sermon on the Plain	Beach Near Capernaum	"			6: 20-49	
The Centurion's Great Faith	Capernaum	"	8: 5-13		7: 1-10	
The Widow's Son Raised	Nain	"			7: 11-17	
Christ's Reply to John the Baptist	Galilee	"	11: 2-19		7: 18-35	
Mary Magdalene	Near Nain	"			7: 36-50	
Discourse on the Unpardonable Sin	Capernaum (?)	"	12: 24-37	3: 22-30		
"*My Mother and My Brethren*"	Capernaum	"	12: 46-50	3: 31-35	8: 19-21	
Parables of the Kingdom of Heaven	Seaside near Capernaum	"	13: 1-53	4: 1-34	8: 4-18	
The Tempest Stilled	Sea of Galilee	A.D. 29	8: 23-27	4: 35-41	8: 22-25	
Devils Cast out of Demoniac	Gadara	"	8: 28-34	5: 1-15	8: 27-35	
Second Visit to Nazareth	Nazareth	"	13: 54-58	6: 1-6		
The Commission of the Twelve	Galilee	"	10: 1-42	6: 7-13	9: 1-6	
John the Baptist Beheaded	Perea	"	14: 1-12	6: 14-29	9: 7-9	
Five Thousand Fed	Near Bethsaida	"	14: 13-21	6: 30-44	9: 12-17	6: 1-13
Jesus Walking on the Sea	Sea of Galilee	"	14: 22-36	6: 45-56		6: 15-21
The Bread of Life	Capernaum	"				6: 22-71
THIRD YEAR OF PUBLIC MINISTRY—A.D. 29 AND 30.						
Discourse on Jewish Traditions	Capernaum	A.D. 29	15: 1-20	7: 1-23		
The Importunate Woman	Near Tyre	"	15: 21-28	7: 24-30		
The Deaf and Dumb Man Cured	Decapolis	"		7: 31-37		
Feeding the Four Thousand	Decapolis	"	15: 32-39	8: 1-9		
The Blind Man of Bethsaida	Bethsaida	"		8: 22-26		
The Great Confession	Cæsarea Philippi	"	16: 13-20	8: 27-30		
The Transfiguration	Mt. Hermon	"	17: 1-13	9: 2-13	9: 28-36	
The Lunatic Child	Cæsarea Philippi	"	17: 14-21	9: 14-29	9: 37-43	
"*Who is the Greatest in the Kingdom of Heaven?*"	Capernaum	"	18: 1-14	9: 33-37	9: 46-48	
Fifth Visit to Jerusalem	Jerusalem	"			9: 51-62	7: 2-10
Christ Teaches in the Temple	Temple	"				7: 11-46
The Woman Taken in Adultery	Temple	"				8: 1-11
The Seventy Sent Forth	Jerusalem	A.D. 29 Autumn			10: 1-24	
The Good Samaritan	Jerusalem	A.D. 29			10: 25-37	
Christ Denounces Pharisaism	Judea	"	12: 34-45		11: 37-54	
The Rich Fool	Judea	"			12: 13-21	
Parable of the Barren Fig Tree	Jerusalem	"			13: 6-9	
Man Blind from Birth Healed	"	"				9: 1-41
The Good Shepherd	"	"				10: 1-22
The Woman with an Infirmity	Perea	A.D. 30			13: 10-17	
Parables of Lost Sheep, the Lost Coin, the Prodigal Son, the Unjust Steward, the Rich Man and Lazarus	Perea	"			15–16: 31	
The Raising of Lazarus	Bethany	"				11: 1-46
The Ten Lepers Cleansed	Samaria	"			17: 11-19	
Parables of the Unrighteous Judge and of the Pharisee and Publican	Galilee	"			18: 1-14	
The Rich Young Ruler	Perea	"	19: 16-22	10: 17-22	18: 18-23	
A Mother's Ambition	Perea	"	20: 20-28	10: 35-45		
Blind Bartimeus	Jericho	"	20: 29-34	10: 46-52	18: 35-43	
Zaccheus	"	"			19: 1-10	
Parable of the Pounds	"	"			19: 11-28	

	EVENTS.	PLACE.	DATE.	MATT.	MARK.	LUKE.	JOHN.
	PASSION WEEK—A.D. 30, APRIL 1 TO 7.						
Sat.	The Anointing at Bethany	Bethany	Sat., Apr. 1	26: 6-13	14: 3-9		12: 1-8
Sun.	The Triumphal Entry	Jerusalem	Sun., Apr. 2	21: 1-11	11: 1-11	19: 29-40	12: 12-19
	Christ Weeping over Jerusalem.	"	Sun., Apr. 2			19: 41-44	
Mon.	Second Cleansing of the Temple	"	Mon., Apr. 3	21: 12-17	11: 15-19	19: 45-48	
Tues.	The Fig Tree Withered	Mount of Olives	Tues., Apr. 4	21: 18-22	11: 20-24		
	Greeks Would See Jesus	Temple	"				12: 20-36
	Parables of the Two Sons, the Heir, and the Great Supper	"	"	21: 23–22: 14	11: 27–12: 12	20: 1-19	
	Scribes and Pharisees Denounced	"	"	23: 1-33			
	The Widow's Mite	"	"		12: 41-44	21: 1-4	
	Destruction of Temple and Second Coming Foretold	Mount of Olives	"	24: 1-51	13: 1-37	21: 5-36	
	Parables of the Virgins and Talents		"	25: 1-30			
*Thu.	The Passover Prepared	Jerusalem	Thu., Apr. 6	26: 17-19	14: 12-16	22: 7-13	
	Washing the Disciples' Feet	"	"				13: 1-17
	The Traitor Revealed	"	"	26: 21-25	14: 18-21	22: 21-23	13: 21-30
	The Lord's Supper Instituted	"	Thu., Apr. 6, Eve.	26: 26-29	14: 22-25	22: 15-30	13: 1-38
	The Last Discourse of Jesus	"	"				14-16
	Last Prayer for Disciples	"	"				17.
Fri.	The Agony in Gethsemane	Mount of Olives	Fri., Apr. 7, Early	26: 31-46	14: 32-42	22: 39-46	18: 1
	The Betrayal	Mount of Olives	"	26: 47-56	14: 43-52	22: 47-53	18: 2-12
	Peter's Denial	Jerusalem	"	26: 69-75	14: 66-72	22: 54-62	18: 15-27
	Before Annas	"	Fri. Morning				18: 12, 13
	Trial Before Caiaphas	"	"	26: 57-68	14: 53-65	22: 54, 63-65	18: 19-24
	Before Pilate	"	" 6-9	27: 1, 2	15: 1	23: 1	18: 28
	Remorse of Judas	"	"	27: 3-10			
	Pilate Inquires Concerning their Accusation	"	"				18: 29-32
	Pilate Questions Jesus	"	"				18: 33-38
	Jesus Scourged	"	"	27: 26	15: 15		19: 1
	Jesus Crowned with Thorns	"	"	27: 29	15: 17		19: 2
	Pilate Presents Him to the People. "Behold the Man"	"	"				19: 4, 5
	People Formally Accuse Him	"	"	27: 12	15: 13, 14	23: 2	
	Jesus Before Herod, Mocked, Arrayed in Purple	"	"			23: 6-11	
	Pilate Seeks to Release Him	"	"	27: 15-18	15: 6-15	23: 13–17: 20	19: 12
	The Dream of Pilate's Wife	"	"	27: 19			
	Pilate Washes his Hands	"	"	27: 24			
	Barabbas Released	"	"	27: 26	15: 15	23: 25	
	Jesus Delivered Up to be Crucified	"	"	27: 26	15: 15	23: 25	19: 16
	Simon of Cyrene Compelled to Carry the Cross	"	"	27: 32	15: 21	23: 26	
	Jesus Speaks to the Lamenting Women	"	" 9-3			23: 27-31	
	They Give Him Vinegar and Gall	Golgotha	"	27: 34	15: 23	23: 36	
	The Crucifixion	"	"	27: 35	15: 24, 25	23: 33	19: 18
	The Superscription	"	"	27:37	15: 26	23: 38	19: 19
	THE SEVEN WORDS ON THE CROSS.						
1.	*"Father, forgive them"*	"	"			23: 34	
	Casting Lots for His Raiment	"	"	27: 35	15: 24	23: 34	19: 23, 24
	The Crowd and the Two Thieves Mock Him	"	"	27: 39-44	15: 29-32	23: 35	
	The Penitent Thief	"	"			23: 40-42	
2.	*"To-day shalt thou be with me in Paradise"*	"	"			23: 43	
3.	*"Woman, behold thy son"*	"	"				19: 26, 27
	Darkness from the Sixth to Ninth Hours	"	Fri., Apr. 7, 9-3	27: 45	15: 33	23: 44,45	
4.	*"My God, my God, why hast thou forsaken me?"*	"	"	27: 46	15: 34		
5.	*"I thirst"*	"	"				19: 28
	Receives Vinegar	"	"	27: 48	15: 36		19: 29
6.	*"It is finished"*	"	"				19: 30
7.	*"Father, into thy hands I commend my spirit"*	"	"			23: 46	
	The Veil Rent	Jerusalem	"	27: 51	15: 38	23: 45	
	The Graves Opened	Jerusalem	"	27: 52			
	Testimony of Centurion	Golgotha	"	27: 54	15: 39	23: 47	
	Women Look on from a Distance	"	"	27: 55	15: 40	23: 49	
	A Soldier Pierces his Side	"	"				19: 34
	The Burial of Christ	Garden near Calvary	" 3-6 P.M.	27: 57-66	15: 42-47	23: 50-56	19: 31-42
	Stone Sealed and Guard set	"	" "	27: 65,66			

*The above arrangement of time is according to the generally accepted opinion, but many students believe that, agreeable to the prophecy that Christ should be "three days and three nights" in the grave, the crucifixion occurred on Thursday instead of Friday.

	AFTER THE RESURRECTION—A.D. 30, APRIL 9 TO MAY 18.						
	THE RESURRECTION	Garden near Calvary	Sun. Apr. 9	28: 2-4			
	Women Visit the Sepulchre	At Sepulchre	Sun. Apr. 9, Early	28: 1	16: 1,2	24: 1	
	They Find the Stone Rolled Away	At Sepulchre	"	28: 2			
	Women Report the Resurrection	Jerusalem	"	28: 8		24: 9-11	20: 1,2
	Peter and John at the Tomb	At Sepulchre	"			24: 12	20: 3-10
	The Guards Report to the Chief Priests	Jerusalem	"	28: 11-15			
	APPEARANCES OF CHRIST AFTER THE RESURRECTION.						
1.	To Mary Magdalene	At Sepulchre	"		16: 9		20: 14-17
	"All hail!" "Fear not." "Touch me not"			28: 9			20: 17

	EVENTS.	PLACE.	DATE.	MATT.	MARK.	LUKE.	JOHN.
	AFTER THE RESURRECTION — A.D. 30, APRIL 9 TO MAY 18 — *Continued.*						
2.	To the Other Women	At Sepulchre	Sun. Apr. 9, Early	28: 9			
	"Go tell my brethren that they go into Galilee: there shall they see me"			28:10			
3.	To Peter (1 Cor. 15: 5)					24: 34	
4.	To Two Disciples	Way to Emmaus	Sun. afternoon		16: 12	24: 13-32	
5.	To Ten Apostles	Jerusalem	Sun. evening			24: 36-49	20: 19,20
	"Peace be unto you." "As my Father hath sent me, even so send I you"						20: 21
	"Receive ye the Holy Ghost"						20: 22,23
6.	To the Eleven Apostles (Thomas Present)	Jerusalem	Sun. Apr. 16		16: 14		20: 26
	"Peace be unto you"						20: 26
	To Thomas: — *"Reach hither thy finger"*						20: 27
	"Blessed are they that have not seen, and yet have believed"						20: 29
7.	To Seven Apostles at the Sea of Tiberias	Tiberias	April or May				21: 1-23
	To Peter: — *"Feed my sheep"*						21: 15-17
8.	To Eleven Apostles on a Mountain in Galilee (1 Cor. 15: 5)	Galilee	April or May	28: 16			
	"All power is given unto me in heaven and in earth"			28: 18			
	"Go ye and teach all nations"			28: 19			
	"Lo, I am with you alway"			28: 20			
9.	To 500 Disciples on a Mountain in Galilee (1 Cor. 15: 6)	Galilee	April or May				
10.	To James (1 Cor. 15: 7)	Jerusalem	"				
11.	THE ASCENSION	Mt. of Olives	May 18		16: 19	24: 50,51	
12.	To Paul (1 Cor. 15: 8)	Way to Damascus					

MIRACLES OF JESUS CHRIST.

MIRACLES.	MATT.	MARK.	LUKE.	JOHN.
FOUND IN ONE GOSPEL ONLY.				
Two Blind Men Restored	9: 27-31			
Healing of the Dumb Demoniac	9: 32,33			
Tribute Money in the Mouth of a Fish	17: 24-27			
The Deaf and Dumb Man Cured		7: 31-37		
A Blind Man Healed		8: 22-26		
Jesus Escapes Unseen from His Pursuers			4: 30	
The Miraculous Draught of Fishes			5: 1-11	
The Widow of Nain's Son			7: 11-17	
The Woman with an Infirmity Healed			13: 10-17	
Man with Dropsy Cured			14: 1-6	
Ten Lepers Cleansed			17: 11-19	
The Ear of the High Priest's Servant Restored			22: 50,51	
Water Turned into Wine				2: 1-11
The Nobleman's Son Healed of Fever				4: 46-54
Impotent Man at the Pool of Bethesda				5: 1-16
The Man Blind from Birth Healed				9: 1-41
The Raising of Lazarus				11: 1-46
Second Draught of Fishes				21: 1-11
FOUND IN TWO GOSPELS.				
The Unclean Spirit Cast Out		1: 23-26	4: 33-37	
Centurion's Servant Healed	8: 5-13		7: 1-10	
The Blind and Dumb Demoniac	12: 22		11: 14	
Daughter of Syrophenician Woman Cured	15: 21-28	7: 24-30		
Four Thousand Fed	15: 32-39	8: 1-9		
The Fig Tree Cursed	21: 18-22	11: 12-14		
FOUND IN THREE GOSPELS.				
Cleansing a Leper	8: 1-4	1: 40-45	5: 12-15	
Peter's Wife's Mother Cured	8: 14,15	1: 30,31	4: 38,39	
The Tempest Stilled	8: 23-27	4: 36-41	8: 22-25	
Devils Cast into Swine	8: 28-34	5: 1-20	8: 26-40	
Palsied Man Cured	9: 1-8	2: 3-12	5: 18-26	
Healing Woman with the Issue of Blood	9: 20-22	5: 25-34	8: 43-48	
Jairus' Daughter Brought to Life	9: 23-25	5: 22-24	8: 41,42	
		35-43	49-56	
The Withered Hand Restored on the Sabbath	12: 10-13	3: 1-5	6: 6-10	
Jesus Walks on the Sea	14: 22-32	6: 47-51		6: 16-21
The Lunatic Child	17: 14-18	9: 17-29	9: 37-42	
Blind Bartimeus (Two Blind Men, Matt.)	20: 30-34	10: 46-52	18: 35-43	
FOUND IN ALL FOUR GOSPELS.				
Feeding the Five Thousand	14: 15-21	6: 34-44	9: 12-17	6: 5-13

PARABLES.	MATT.	MARK.	LUKE.	SPIRITUAL LESSONS TAUGHT.
FOUND IN ONE GOSPEL ONLY.				
The Good Seed and the Tares	13: 24-30			The good and evil at the Judgment.
Treasure Hid in the Field	13: 44			The Gospel, the great treasure.
The Pearl of Great Price	13: 45, 46			Sacrificing all for Christ.
The Draw-net	13: 47, 48			Separation of the wicked from the righteous at the Judgment.
The Wicked Servant	18: 23-34			Forgive and ye shall be forgiven.
The Laborers in the Vineyard	20: 1-16			God is debtor to no man.
The Two Sons	21: 28-30			Will of God performed in deed, not in word.
The Man Without a Wedding Garment	22: 2-14			Necessity of preparation.
The Wise and Foolish Virgins	25: 1-13			Be ye therefore ready.
The Talents	25: 14-30			Faithfulness required even in small things.
The Judgment	25: 31-46			A service to "the least" is a service to Christ.
The Imperceptible Growth of Seed		4: 26-29		Gradual growth of Christ's kingdom.
The Porter Commanded to Watch		13: 34		Watchfulness.
The Two Debtors			7: 41, 42	Gratitude proportionate to extent of forgiveness.
The Good Samaritan			10: 30-35	A helper in time of need is *a neighbor*.
The Persistent Friend			11: 5-8	Perseverance in prayer.
The Foolish Rich Man			12: 16-21	Heaven a safe treasure house.
Servants Watching			12: 35-40	Reward to those found watching.
The Faithful and Wise Steward			12: 42-48	Increased knowledge, increased responsibility.
The Barren Fig Tree			13: 6-9	The unfruitful life rejected.
The Great Supper, and Excuses			14: 16-24	No excuse for unfulfilled duty.
To Illustrate Counting the Cost			14: 28-33	Count the cost.
The Lost Coin			15: 8-10	Joy in heaven over repentance of sinners.
The Prodigal Son			15: 11-32	Fatherly love toward repentant children.
The Unjust Steward			16: 1-8	Wisdom of preparing for the future.
The Rich Man and Lazarus			16: 19-31	Righteous judgment in the future.
Unprofitable Servants			17: 7-10	All our service belongs to God.
The Persevering Woman and the Unjust Judge			18: 2-5	Power of persistent prayer.
The Pharisee and the Publican			18: 10-14	Humility commended.
The Ten Pounds			19: 12-27	Rewarded according to diligence.
FOUND IN TWO GOSPELS ONLY.				
Houses Built upon a Rock and upon the Sand	7: 24-27		6: 47-49	Necessity of a good foundation.
Leaven in the Meal	13: 33		13: 20, 21	Pervading influence of the kingdom of God.
The Lost Sheep	18: 12-14		15: 4-6	The Father's anxiety over the lost.
FOUND IN THREE GOSPELS.				
The Light Under a Bushel	5: 15	4: 21	8: 16 11: 33	Let your light shine.
New Cloth on an Old Garment	9: 16	2: 21	5: 36	Inability of old prejudices to contain Christ's new doctrine.
New Wine in Old Bottles	9: 17	2: 22	5: 37, 38	
The Sower	13: 3-8	4: 3-8	8: 5-8	Take heed how ye hear.
The Mustard Seed	13: 31, 32	4: 30-32	13: 18, 19	The growth of the kingdom.
The Wicked Husbandmen	21: 33-41	12: 1-9	20: 9-16	Sin of rejecting Christ.
Fig Tree the Sign of Spring	24: 32, 33	13: 28, 29	21: 29-32	Watch for his coming.

A PRONOUNCING DICTIONARY

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SCRIPTURE PROPER NAMES

EVERY NAME IN THE BIBLE AND APOCRYPHA PRONOUNCED PHONETICALLY

A

Aalar	*A'a-lar*
Aaron	*Ar'on*
Aaronites	*Ar'on-ites*
Abacuc	*Ab'a-kuk*
Abaddon	*A-bad'don*
Abadias	*Ab'a-di'as*
Abagtha	*A-bag'thah*
Abal	*A'bal*
Abana	*Ab'a-nah*
Abarim	*Ab'a-rim*
Abaron	*Ab'a-ron*
Abba	*Ab'bah*
Abda	*Ab'dah*
Abdeel	*Ab'de-el*
Abdi	*Ab'di*
Abdias	*Ab-dy'uz*
Abdiel	*Ab'de-el*
Abdon	*Ab'don*
Abednego	*A-bed'ne-go*
Abel	*A'bel*
Abelbethmaachah	*A'bel-beth-ma'-a-kah*
Abelmaim	*A'bel-ma'im*
Abelmeholah	*A'bel-me-ho'lah*
Abelmizraim	*A'bel-miz'ra-im*
Abelshittim	*A'bel-shit'tim*
Abesan	*Ab'be-san*
Abez	*A'bez*
Abi	*A'by*
Abia	*A-by'a*
Abiah	*A-by'ah*
Abialbon	*A-be-al'bon*
Abiasaph	*A-bi'a-saf*
Abiathar	*A-bi'a-thar*
Abib	*A'bib*
Abida	*A-by'da*
Abidah	*A-bi'dah*
Abidan	*Ab'i-dan*
Abiel	*A'be-el*
Abiezer	*A'be-e'zer*
Abiezrite	*A'be-ez'rite*
Abigail	*Ab'e-gale*
Abihail	*Ab'e-hale*
Abihu	*A-by'hu*
Abihud	*A-by'hud*
Abijah	*A-by'jah*
Abijam	*A-by'jam*
Abilene	*Ab'e-le'ne*
Abimael	*A-bim'a-el*
Abimelech	*A-bim'e-lek*
Abinadab	*A-bin'a-dab*
Abiner	*Ab'i-ner*
Abinoam	*A-bin'o-am*
Abiram	*A-bi'ram*
Abiron	*A-by'ron*
Abisei	*Ab'i-se'i*
Abishag	*Ab'be-shag*
Abishai	*A-bish'a-i*
Abishahar	*Ab-be-shay'har*
Abishalom	*A-bish'a-lom*
Abishua	*A-bish'u-a*
Abishur	*A-by'shur*
Abisum	*Ab'y-sum*
Abital	*Ab'e-tal*
Abitub	*Ab'y-tub*
Abiud	*A-bi'ud*
Abner	*Ab'ner*
Abraham	*A'bra-ham*
Abram	*A'bram*
Abrech	*Ab'rek*
Absalom	*Ab'sa-lom*
Absalon	*Ab'sa-lon*
Abubus	*A-bu'bus*
Acaron	*Ak'a-ron*
Acatan	*Ak'a-tan*
Accad	*Ak'kad*
Accaron	*Ak'ka-ron*
Accho	*Ak'koh*
Accos	*Ak'kos*
Accoz	*Ak'koz*
Aceldama	*A-sel'da-mah*
Achaia (ya)	*A-kay'yah*
Achaicus	*A-kay'e-kus*
Achan	*A'kan*
Achar	*A'kar*
Achaz	*A'kaz*
Achbor	*Ak'bor*
Achiacharus	*A'ke-ak'a-rus*
Achias	*A-ky'as*
Achim	*A'kim*
Achimelech	*A-kim'e-lek*
Achior	*A'ke-or*
Achish	*A'kish*
Achitob	*Ak'i-tob*
Achitophel	*A-kit'o-fel*
Achmetha	*Ak'me-thah*
Achor	*A'kor*
Achsa	*Ak'sa*
Achsah	*Ak'sah*
Achshaph	*Ak'shaf*
Achzib	*Ak'zib*
Acipha	*As'e-fah*
Acitho	*As'e-tho*
Acua	*Ak'u-a*
Acub	*Ak'ub*
Adadah	*Ad'a-dah*
Adadezer	*Ad-ad-e'zer*
Adadrimmon	*Ad-ad-rim'mon*
Adah	*A'dah*
Adaiah	*Ad'a-i'ah*
Adalia	*Ad'a-li'a*
Adam	*Ad'am*
Adamah	*Ad'a-mah*
Adami	*Ad'a-mi*
Adar	*A'dar*
Adasa	*Ad'a-sa*
Adbeel	*Ad'be-el*
Addan	*Ad'dan*
Addar	*Ad'dar*
Addi	*Ad'dy*
Addo	*Ad'do*
Addon	*Ad'don*
Addus	*Ad'dus*
Ader	*A'der*
Adida	*Ad'i-da*
Adiel	*A'de-el*
Adin	*A'din*
Adina	*Ad'i-nah*
Adino	*Ad'i-no or A-di'no*
Adinus	*Ad'i-nus*
Adithaim	*Ad'e-tha'im*
Adlai	*Ad'la-i*
Admah	*Ad'mah*
Admatha	*Ad'ma-tha*
Adna	*Ad'nay*
Adnah	*Ad'nah*
Adonibezek	*A-do'ni-be'zek*
Adonican	*A-don'i-kan*
Adonijah	*Ad'o-ni'jah*
Adonikam	*A-don'i kam*
Adoniram	*Ad-o-ny'ram*
Adonis	*A-do'nis*
Adonizedek	*A-don'i-ze'dek*
Adora	*A-do'ra*
Adoraim	*Ad-o-ray'im*
Adoram	*A-do'ram*
Adramelech	*A-dram'e-lek*
Adrammelech	*A-dram'me-lech*
Adramyttium	*Ad-ra-mit'te-um*
Adria	*A'dre-ah*
Adriel	*A'dre-el*
Aduel	*A-du'el*
Adullam	*A-dul'lam*
Adullamite	*A-dul'lam-ite*
Adummim	*A-dum'mim*
Aedias	*A'e-di'as*
Æneas (Gr. Αινέας)	*A'ne-as*
Ænon	*A'non*
Æon	*A'on*
Æthiopia	*E-the-o'pe-a*
Agaba	*Ag'a-ba*
Agabus	*Ag'a-bus*
Agag	*A'gag*
Agagite	*A'gag-ite*
Agar	*A'gar*
Agarenes	*Ag'a-renez*
Agate	*Ag'ate*
Agee	*Ag'e-e*
Aggeus	*Ag-ge'us*
Agrippa	*A-grip'pah*
Agur	*A'gur*
Ahab	*A'hab*
Aharah	*A-har'ah*
Aharhel	*A-har'el*
Ahasai	*A-has'a-i*
Ahasbai	*A-has'ba-i*
Ahasuerus	*A-has-u-e'rus*
Ahava	*A-hay'vah*
Ahaz	*A'haz*
Ahaziah	*A'ha-zi'ah*
Ahban	*Ah'ban*
Aher	*A'her*
Ahi	*A'hy*
Ahiah	*A-hy'ah*
Ahiam	*A-hy'am*

Ahian	*A-hy'an*
Ahiezer	*A-hy-e'zer*
Ahihud	*A-hy'ud*
Ahijah	*A-hy'jah*
Ahikam	*A-hy'kam*
Ahilud	*A-hy'lud*
Ahimaaz	*A-him'a-az*
Ahiman	*A-hy'man*
Ahimelech	*A-him'me-lek*
Ahimoth	*A-he'moth*
Ahinadab	*A-hin'na-dab*
Ahinoam	*A-hin'no-am*
Ahio	*A-hy'o*
Ahira	*A-hy'rah*
Ahiram	*A-hy'ram*
Ahiramites	*A-hy'ram-ites*
Ahisamach	*A-his'a-mak*
Ahishahar	*A-hish'a-har*
Ahishar	*A-hy'shar*
Ahisham	*A-hy-sham*
Ahithophel	*A-hit'o-fel*
Ahitub	*A-hy'tub*
Ahlab	*Ah'lab*
Ahlai	*Ah'lay*
Ahoah	*A-ho'ah*
Ahohite	*A-ho'hite*
Aholah	*A-ho'lah*
Aholiab	*A-ho'le-ab*
Aholibah	*A-ho'le-bah*
Aholibamah	*A-ho-lib'a-mah*
Ahumai	*A-hu'ma-i*
Ahuzam	*A-hew'zam*
Ahuzzath	*A-huz'zath*
Ai	*A'i*
Aiah or Ajah	*A-i'ah*
Aiath	*A-i'ath*
Aija	*A-i'jah*
Aijalon	*A'jal-on*
Aijeleth Shahar	*Aj'e-leth sha'-har*
Ain	*A'in*
Airus	*A-i'rus*
Ajah	*A'jah*
Ajalon	*Aj'a-lon*
Akan	*A'kan*
Akkub	*Ak'kub*
Akrabattine	*Ak'ra-bat-ti'ne*
Akrabbim	*A-krab'bim*
Alameth	*Al'e-meth*
Alammelech	*A-lam'me-lek*
Alamoth	*Al'a-moth*
Alcimus	*Al'si-mus*
Alema	*Al'e-ma*
Alemeth	*Al'e-meth*
Alexander	*Al-egz'an-der*
Alexandria	*Al-ex-an'dre-a*
Alexandrians	*Al-ex-an'dre-ans*
Aliah	*A-li'ah*
Alian	*A-li'an*
Allom	*Al'lom*
Allon	*Al'lon*
Allonbachuth	*Al'lon-bak'uth*
Almodad	*Al-mo'dad*
Almon	*Al'mon*
Almondiblathaim	*Al'mon-dib'la-tha'im*
Alnathan	*Al'na-than*
Aloth	*A'loth*
Alpha	*Al'fa*
Alphæus, *or* Alpheus	*Al-fe'us*
Altaneus	*Al'ta-ne'us*
Altaschith	*Al-tas'kith*
Alush	*A'lush*
Alvah	*Al'vah*
Alvan	*Al'van*
Amad	*A'mad*
Amadatha	*A-mad'a-thah*
Amadathus	*A-mad'a-thus*
Amal	*A'mal*
Amalek	*Am'a-lek*
Amalekite	*Am'a-lek-ite*
Amam	*A'mam*
Aman	*A'man*
Amana	*Am-a'nah*
Amariah	*Am-a-ry'ah*
Amarias	*Am'a-ry'as*
Amasa	*Am'a-sa*
Amasai	*A-mas'a-i*
Amashai	*A-mash'a-i*
Amasiah	*Am'a-si'ah*
Amathas	*Am'a-thas*
Amatheis	*Am'a-the'is*
Amathis	*Am'a-this*
Amaziah	*Am'a-zy'ah*
Amedatha	*A-med'a-thah*
Amen	*A'men*
Ami	*A'my*
Amidoi	*Am'i-doi*
Aminadab	*A-min'a-dab*
Amittai	*A-mit'tay*
Amizabad	*A-miz'a-bad*
Ammah	*Am'mah*
Ammedatha	*Am-med'a-thay*
Ammi	*Am'my*
Ammiel	*Am'me-el*
Ammihud	*Am-my'hud*
Amminadab	*Am-min'a-dab*
Amminadib	*Am-min'a-dib*
Ammishaddai	*Am'mi-shad'da-y*
Ammizabad	*Am-miz'a-bad*
Ammon	*Am'mon*
Ammonite	*Am'mon-ite*
Ammonitess	*Am'mon-ite'es*
Amnon	*Am'non*
Amok	*A'mok*
Amon	*A'mon*
Amorite	*Am'o-rite*
Amos	*A'mos*
Amoz	*A'moz*
Amphipolis	*Am-fip'o-lis*
Amplias	*Am'ple-as*
Amram	*Am'ram*
Amramites	*Am'ram-ites*
Amraphel	*Am'ra-fel*
Amzi	*Am'zy*
Anab	*A'nab*
Anael	*An'a-el*
Anah	*A'nah*
Anaharath	*An-a-hay'rath*
Anaiah	*An'a-i'ah*
Anak	*A'nak*
Anakim	*An'a-kim*
Anamim	*An'a-mim*
Anammelech	*A-nam'me-lek*
Anan	*A'nan*
Anani	*A-na'ny*
Ananiah	*An-a-ny'ah*
Ananias	*An-a-ny'as*
Ananiel	*A-nan'i-el*
Anath	*A'nath*
Anathoth	*An'a-thoth*
Andrew (andru)	*An'dru*
Andronicus	*An-dro-ny'kus*
Anem	*A'nem*
Anen	*A'nen*
Aner	*A'ner*
Anethothite	*An'e-thoth'ite*
Anetothite	*An'e-toth'ite*
Aniam	*A'ny-am*
Anim	*A'nim*
Anna	*An'nah*
Annaas	*An'na-as*
Annas	*An'nas*
Annuus	*An-nu'uz*
Anos	*A'nos*
Antichrist	*An'ty-christ*
Antilibanus	*An'ty-lib'a-nus*
Antioch	*An'ty-ok*
Antiochia	*An'ti-o-ki'a*
Antiochians	*An'ty-o'ki-ans*
Antiochis	*An-ty'o-kis*
Antiochus	*An-ty'o-kus*
Antipas	*An'ty-pas*
Antipater	*An-tip'a-ter*
Antipatris	*An-tip'a-tris*
Antonia	*An-to'ny-a*
Antothijah	*An'to-thi'jah*
Antothite	*An'toth-ite*
Anub	*A'nub*
Anus	*A'nus*
Apame	*A-pa'me*
Apelles	*A-pel'les*
Apharsachites	*A-far'sak-ites*
Apharsathchites	*A-far'sath-kites*
Apharsites	*A-far'sites*
Aphek	*A'fek*
Aphekah	*A-fe'kah*
Apherema	*A-fer'e-mah*
Apherra	*A-fer'rah*
Aphiah	*A-fi'ah*
Aphik	*A'fik*
Aphrah	*Af'rah*
Aphses	*Af'sces*
Apollonia	*Ap'pol-lo'ne-a*
Apollonius	*Ap'pol-lo'ne-us*
Apollophanes	*Ap'pol-lof'a-nees*
Apollos	*A-pol'las*
Apollyon (or apolyon)	*A-pol-ly'on*
Appaim	*Ap'pay-im*
Apphia	*Af'e-ah*
Apphus	*Af'fus*
Appii Forum	*Ap'pey fo'rum*
Aquila	*Ak'quil-ah*
Ar	*Ar*
Ara	*A'rah*
Arab (a city)	*A'rab*
Arabah	*Ar'a-bah*
Arabatthane (arabaththane)	*Ar'a-bath-tha'ne*
Arabattine	*Ar'a-bat-ty'ne*
Arabia	*A-ray'be-a*
Arabian	*A-ray'be-an*
Arad	*A'rad*
Aradus	*Ar'a-dus*
Arah	*A'rah*
Aram	*A'ram*
Aramitess	*A'ram-i'tes*
Aramnaharaim	*A'ram-na'hay-ra'im*
Aramzobah	*A'ram-zo'bah*
Aran	*A'ran*
Ararat	*Ar'a-rat*
Ararath	*Ar'a-rath*
Arathes	*A-ra'thes*
Araunah	*A-raw'nah*
Arba	*Ar'bah*
Arbah	*Ar'bah*
Arbathite	*Ar'bath-ite*
Arbattis	*Ar-bat'tis*
Arbela (in Palestine)	*Ar-bee'lah*
Arbite	*Ar'bite*
Arbonai	*Ar-bo'na-i*
Archelaus	*Ar-ke-lay'us*
Archevites	*Ar'ke-vites*
Archi	*Ar'ki*
Archippus	*Ar-kip'pus*
Architе	*Ar'kite*
Arcturus	*Ark-too'rus*
Ard	*Ard*
Ardath	*Ar'dath*

Ardites	*Ard'ites*
Ardon	*Ar'don*
Areli	*A-re'li*
Arelites	*A-re'lites*
Areopagite	*Ar-e-op'a-gite*
Areopagus	*Ar-e-op'a-gus*
Ares	*A'rez*
Aretas	*Ar'-e-tas*
Areus	*A-re'us*
Argob	*Ar'gob*
Ariarathes	*A'ry-a-ra'thez*
Aridai	*A-rid'a-i*
Aridatha	*A-rid'a-thah*
Arieh	*A-ry'eh*
Ariel	*A'ry-el*
Arimathæa	*Ar-e-ma-the'ah*
Arimathea	*Ar-e-ma-the'ah*
Arioch	*A're-ok*
Arisai	*A-ris'a-i*
Aristarchus	*Ar-is-tar'kus*
Aristobulus	*Ar-is-to-bew'lus*
Arkite	*Ark'ite*
Armageddon	*Ar'ma-ged'don*
Armenia	*Ar-me'ne-a*
Armoni	*Ar-mo'ni*
Arna	*Ar'nah*
Arnan	*Ar'nan*
Arnon	*Ar'non*
Arod	*A'rod*
Arodi	*Ar'o-dy*
Arodites	*A'rod-ites*
Aroer	*Ar'o-er*
Aroerite	*Ar'o-er-ite*
Arom	*A'rom*
Arpad	*Ar'pad*
Arphad	*Ar'fad*
Arphaxad	*Ar-fax'ad*
Arsaces	*Ar'sa-sez*
Arsareth	*Ar'sa-reth*
Artaxerxes	*Ar-tag-zerk'zez*
Artemas	*Ar'te-mas*
Aruboth	*Ar'u-both*
Arumah	*A-ru'mah*
Arvad	*Ar'vad*
Arvadite	*Ar'vad-ite*
Arza	*Ar'zah*
Asa	*A'sah*
Asadias	*As-a-dy'as*
Asael	*As'a-el*
Asahel	*As'a-hel*
Asahiah	*As'a-hy'ah*
Asaiah	*As'a-y'ah*
Asana	*As'a-nah*
Asaph	*A'saf*
Asarael	*A-sar'a-el*
Asareel	*A-sar'e-el*
Asarelah	*As-a-re'lah*
Asbazareth	*As-baz'a-reth*
Ascalon	*As'ka-lon*
Aseas	*A-se'as*
Asebebia	*A-seb'e-by'ah*
Asebia	*As'e-by'ah*
Asenath	*As'e-nath*
Aser	*A'ser*
Aserer	*A-se'rer*
Ashan	*A'shan*
Ashbea	*Ash'be-ah*
Ashbel	*Ash'bel*
Ashbelites	*Ash'bel-ites*
Ashchenaz	*Ash'ke-naz*
Ashdod	*Ash'dod*
Ashdodites	*Ash'dod-ites*
Ashdothites	*Ash'doth-ites*
Ashdothpisgah	*Ash'doth-pis'gah*
Asher	*Ash'er*
Asherites	*Ash'er-ites*
Ashima	*Ash'e-mah*
Ashkelon	*Ash'ke-lon*
Ashkenaz	*Ash'ke-naz*
Ashnah	*Ash'nah*
Ashpenaz	*Ash'pe-naz*
Ashriel	*Ash're-el*
Ashtaroth	*Ash'ta-roth*
Ashtemoh	*Ash'te-mo*
Ashterathite	*Ash'te-rath-ite*
Ashteroth Karnaim	*Ash'te-roth-kar'na-im*
Ashtoreth	*Ash'to-reth*
Ashur	*Ash'ur*
Ashurites	*Ash'ur-ites*
Ashvath	*Ash'vath*
Asia	*A'shi-ah*
Asibias	*As'i-by'as*
Asiel	*A'sy-el*
Asipha	*As'i-fah*
Askelon	*As'ke-lon*
Asmadai	*As'ma-da*
Asmaveth	*As'ma-veth*
Asmodeus	*As'mo-de'us*
Asmoneans (*Josephus*)	*As'mo-ne'anz*
Asnah	*As'nah*
Asnapper	*As-nap'per*
Asochis (*Josephus*)	*A-so'kis*
Asom	*A'som*
Aspatha	*As'pa-thah*
Asphar	*As'phar*
Aspharasus	*As-phar'a-sus*
Asriel	*As're-el*
Asrielites	*As'ri-el-ites*
Assabias	*As'sa-by'as*
Assalimoth	*As-sal'i-moth*
Assanias	*As'sa-ny'as*
Assaremoth	*As'sa-re'moth*
Asshur	*Ash'ur*
Asshurim	*Ash-shu'rim*
Assideans	*As'si-de'ans*
Assir	*As'sir*
Assos	*As'sos*
Assuerus	*As'su-e'rus*
Assur	*As'sur*
Assyria	*As-sir'e-a*
Assyrian	*As-sir'e-an*
Astaroth	*As'ta-roth*
Astath	*As'tath*
Astyages	*As-ty'a-ges*
Asuppim	*A-sup'pim*
Asyncritus	*A-sin'kre-tus*
Atad	*A'tad*
Atarah	*At'a-rah*
Atargatis	*A-tar'ga-tis*
Ataroth	*At'a-roth*
Atarothadar	*At'a-roth-a'dar*
Atarothaddar	*At'a-roth-ad'dar*
Ater	*A'ter*
Aterezias	*At'e-re-zi'as*
Athach	*A'thak*
Athaiah	*Ath'a-i'ah*
Athaliah	*Ath'a-ly'ah*
Atharias	*Ath'a-ry'as*
Athenians	*A-the'ny-ans*
Athenobius	*Ath'e-no'by-us*
Athens	*Ath'ens*
Athlai	*Ath'lay*
Atipha	*At'i-fa*
Atroth	*At'roth*
Attai	*At'tay*
Attalia	*At'ta-ly'ah*
Attalus	*At'ta-lus*
Attharates (atharateez)	*At-thar'a-tez*
Augia	*Aw'gy-ah*
Augustus	*Aw-gus'tus*
Auranus	*Aw-ray'nus*
Auteas	*Aw-te'as*
Ava	*A'vah*
Avaran	*Av'a-ran*
Avaron	*Av'a-ron*
Aven	*A'ven*
Avim	*A'vim*
Avims	*A'vinz*
Avites	*A'vites*
Avith	*A'vith*
Azael	*Az'a-el*
Azaelus	*Az'a-e'lus*
Azah	*A'zah*
Azal	*A'zal*
Azaliah	*Az-a-ly'ah*
Azaniah	*Az-a-ny'ah*
Azaphion	*A-za'fi-un*
Azara	*Az'a-ra*
Azarael	*A-za'ra-el*
Azareel	*A-za're-el*
Azariah	*Az-a-ry'ah*
Azarias	*Az-a-ry'as*
Azaz	*A'zaz*
Azazel	*A-za'zel*
Azaziah	*Az-a-zy'ah*
Azbazareth	*Az-baz'a-reth*
Azbuk	*Az'buk*
Azekah	*A-ze'kah*
Azel	*A'zel*
Azem	*A'zem*
Azephurith	*Az-ze-few'rith*
Azetas	*A-ze'tas*
Azgad	*Az'gad*
Azia	*A-zy'ah*
Aziei	*A-zy'e-i*
Aziel	*A'zy-el*
Aziza	*A-zy'za*
Azmaveth	*Az-may'veth*
Azmon	*Az'mon*
Aznoththabor	*Az'noth-tay'bor*
Azor	*A'zor*
Azotus	*A-zo'tus*
Azriel	*Az'ry-el*
Azrikam	*Az-ry'kam*
Azubah	*A-zu'bah*
Azur	*A'zur*
Azuran	*A-zu'ran*
Azzah	*Az'zah*
Azzan	*Az'zan*
Azzur	*Az'zur*

B

Baal	*Bay'al*
Baalah	*Bay'al-ah*
Baalath	*Bay'al-ath*
Baalathbeer	*Bay'al-ath-be'er*
Baalberith	*Bay'al-be'rith*
Baale	*Bay'a-lee*
Baalgad	*Bay'al-gad*
Baalhamon	*Bay'al-hah'mon*
Baalhanan	*Bay'al-hah'nan*
Baalhazor	*Bay'al-hah'zor*
Baalhermon	*Bay'al-her-mon*
Baali	*Bay'al-i*
Baalim	*Bay'al-im*
Baalis	*Bay'a-lis*
Baalmeon	*Bay'al-me'on*
Baalpeor	*Bay'al-pe'or*
Baalperazim	*Bay'al-per'a-zim*
Baalshalisha	*Bay'al-shal'i-shah*
Baaltamar	*Bay'al-ta'mar*
Baalzebub	*Bay'al-ze'boob*
Baalzephon	*Bay'al-ze'fon*
Baana	*Ba'a-nah*
Baanah	*Ba'a-nah*
Baanias	*Ba'a-ny'as*
Baara	*Ba'a-rah*
Baaseiah (-ya)	*Ba'a-se'yah*

Baasha	*Ba'a-shah*
Baasiah	*Ba'a-sy'ah*
Babel	*Ba'bel*
Babi	*Ba'bi*
Babylon	*Bab'e-lon*
Babylonians	*Bab'e-lo'ne-ans*
Babylonish	*Bab'e-lo'nish*
Baca	*Ba'kah*
Bacchides	*Bak'ki-dez*
Bacchus	*Bak'kus*
Bacenor	*Ba-se'nor*
Bacchurus	*Bak-ku'rus*
Bachrites	*Bak'rites*
Bago	*Ba'go*
Bagoas	*Ba-go'as*
Bagoi	*Bag'o-i*
Baharumite	*Ba-ha'rum-ite*
Bahumus	*Ba-hu'mus*
Bahurim	*Ba-hu'rim*
Bajith	*Ba'jith*
Bakbakkar	*Bak-bak'ker*
Bakbuk	*Bak'buk*
Bakbukiah	*Bak'buk-i'ah*
Balaam	*Bay'lam*
Balac	*Bay'lak*
Baladan	*Bal'a-dan*
Balah	*Bay'lah*
Balak	*Bay'lak*
Balamo	*Bal'a-mo*
Balasamus	*Ba-las'a-mus*
Balnuus	*Bal-nu'us*
Balthasar	*Bal-tha'sar*
Bamah	*Ba'mah*
Bamoth	*Ba'moth*
Bamothbaal	*Ba'moth-bay'al*
Ban	*Ban*
Bananias	*Ban'an-i'as*
Banaias	*Ban'a-i'as*
Bani	*Ba'ny*
Banid	*Ba'nid*
Bannaia	*Ban-na'ya*
Bannus	*Ban'nus*
Banuas	*Ban'u-as*
Barabbas	*Ba-rab'bas*
Barachel	*Bar'a-kel*
Barachiah	*Bar'a-ky'ah*
Barachias	*Bar'a-ky'as*
Barak	*Ba'rak*
Barhumite	*Bar-hu'mite*
Bariah	*Ba-ry'ah*
Barjesus	*Bar-je'sus*
Barjona	*Bar-jo'nah*
Barkos	*Bar'kos*
Barnabas	*Bar'na-bas*
Barodis	*Ba-ro'dis*
Barsabas	*Bar'sa-bas*
Bartacus	*Bar'ta-kus*
Bartholomew	*Bar-thol'o-mew*
Bartimæus	*Bar'te-ma'us*
Bartimeus	*Bar'te-me'us*
Baruch	*Bay'ruk*
Barzelai	*Bar-zel'a-i*
Barzillai	*Bar-zil'la-i*
Basaloth	*Bas'a-loth*
Bascama	*Bas'ka-ma*
Bashan	*Ba'shan*
Bashan havoth-jair	*Ba'shan-hay'voth-jay'ir*
Bashemath	*Bash'e-math*
Basilis	*Bas'i-lis*
Baslith	*Bas'lith*
Basmath	*Bas'math*
Bassa	*Bas'sah*
Bastai	*Bas'ta-i*
Bathrabbim	*Bath'rab'bim*
Bathsheba	*Bath'she'bah*
Bathshua	*Bath'shu'ah*
Bathzacharias	*Bath'zak-a-ry'as*
Bavai	*Bav'a-i*
Bazlith	*Baz'lith*
Bazluth	*Baz'luth*
Bealiah	*Be'a-li'ah*
Bealoth	*Be'a-loth*
Bean	*Be'an*
Bebai	*Beb'a-i*
Becher	*Be'ker*
Bechorath	*Be-ko'rath*
Bectileth	*Bek'ti-leth*
Bedad	*Be'dad*
Bedaiah	*Bed'a-i'ah*
Bedan	*Be'dan*
Bedeiah	*Be-de'ya*
Beeliada	*Be'el-i'a-dah*
Beelsarus	*Be-el'sa-rus*
Beeltethmus	*Be'el-teth'mus*
Beelzebub	*Be-el'ze-bub*
Beer	*Be'er*
Beera	*Be-e'rah*
Beerah	*Be-e'rah*
Beerelim	*Be'er-e'lim*
Beeri	*Be-e'ry*
Beerlahairoi	*Be'er-la-hay'roy*
Beeroth	*Be-e'roth*
Beerothites	*Be-e'roth-ites*
Beersheba	*Be'er-she'bah*
Beeshterah	*Be-esh'te-rah*
Behemoth	*Be'he-moth*
Bekah	*Be'kah*
Bel	*Bel*
Bela	*Be'la*
Belah	*Be'lah*
Belaites	*Be'la-ites*
Belemus	*Bel'e-mus*
Belial	*Be'li-al*
Belmaim	*Bel'ma-im*
Belmen	*Bel'men*
Belshazzar	*Bel-shaz'ar*
Belteshazzar	*Bel-te-shaz'ar*
Ben	*Ben*
Benaiah	*Be-na'yah*
Benammi	*Ben-am'mi*
Beneberak	*Ben'e-be'rak*
Benejaakan	*Ben'e-jay'a-kan*
Benhadad	*Ben'ha'dad*
Benhail	*Ben-ha'il*
Benhanan	*Ben'ha'nan*
Beninu	*Ben'e-nu*
Benjamin	*Ben'jay-min*
Benjamite	*Ben'jay-mite*
Beno	*Be'no*
Benoni	*Ben'o'ni*
Bennui	*Ben'nu-i*
Benzoheth	*Ben'zo'heth*
Beon	*Be'on*
Beor	*Be'or*
Bera	*Be'rah*
Berachah	*Ber'a-kah*
Berachiah	*Ber'a-ky'ah*
Berah	*Be'rah*
Beraiah	*Ber'a-i'ah*
Berea (Gr. Βερέα) 1 *Macc.* ix. 4.	*Be're-a*
Berea (Gr. Βεροῖα) 2 *Macc.* xiii. 4; *Acts* xvii. 10, 13, and xx. 4.	*Be-re'ah*
Berechiah	*Ber'e-ki'ah*
Bered	*Be'red*
Beri	*Be'ry*
Beriah	*Be-ry'ah*
Beriites	*Be-ry'ites*
Berites	*Be'rites*
Berith	*Be'rith*
Bernice	*Ber-ny'se*
Berodachbaladan	*Be-ro'dack-bal'-a-dan*
Berœa	*Be-re'a*
Beroth	*Be'roth*
Berothah	*Be-ro'thah*
Berothai	*Ber'o-thay*
Berothite	*Be'ro-thite*
Berretho	*Be-re'tho*
Berzelus	*Ber-ze'lus*
Besai	*Be'say*
Besodeiah	*Bes'o-de'ya*
Besor	*Be'sor*
Betah	*Be'tah*
Betane	*Bet'a-ne*
Beten	*Be'ten*
Bethabara	*Beth-ab'a-rah*
Bethanath	*Beth'a'nath*
Bethanoth	*Beth'a'noth*
Bethany	*Beth'a-ny*
Betharabah	*Beth'ar'a-bah*
Betharam	*Beth'a'ram*
Betharbel	*Beth'ar'bel*
Bethaven	*Beth'a'ven*
Bethazmaveth	*Beth'az'ma-veth*
Bethbaalmeon	*Beth'ba'al-me'on*
Bethbarah	*Beth'ba'rah*
Bethbasi	*Beth'ba'si*
Bethbirei	*Beth'bir'e-i*
Bethcar	*Beth'car*
Bethdagon	*Beth'da'gon*
Bethdiblathaim	*Beth'dib'la-tha'im*
Betheden	*Beth'e'den*
Bethel	*Beth'el*
Bethelite	*Beth'el-ite*
Bethemek	*Beth'e'mek*
Bether	*Be'ther*
Bethesda	*Be-thes'dah*
Bethezel	*Beth'e'zel*
Bethgader	*Beth'gay'der*
Bethgamul	*Beth'gay'mul*
Bethhaccerem	*Beth'hak'se-rem*
Bethharan	*Beth'ha'ran*
Bethhogla	*Beth'hog'la*
Bethhoglah	*Beth'hog'lah*
Bethhoron	*Beth'ho'ron*
Bethjeshimoth	*Beth'jesh'i-moth*
Bethjesimoth	*Beth'jes'i-moth*
Bethlebaoth	*Beth'leb'a-oth*
Bethlehem	*Beth'le-hem*
Bethlehem Ephratah	*Beth'le'hem-ef'-ra-tah*
Bethlehemite	*Beth'le-hem-ite*
Bethlehemjudah	*Beth'le-hem-ju'-dah*
Bethlomon	*Beth-lo'mon*
Bethmaachah	*Beth'may'a-kah*
Bethmarcaboth	*Beth'mar'ka-both*
Bethmeon	*Beth'me'on*
Bethnimrah	*Beth'nim'rah*
Bethoron	*Beth-o'ron*
Bethpalet	*Beth'pa'let*
Bethpazzez	*Beth'paz'zez*
Bethpeor	*Beth'pe'or*
Bethphage	*Beth'fay-je*
Bethphelet	*Beth'fe'let*
Bethrapha	*Beth'ra'fah*
Bethrehob	*Beth're'hob*
Bethsaida	*Beth'say'dah*
Bethsamos	*Beth'sa'mos*
Bethsan	*Beth'san*
Bethshan	*Beth'shan*
Bethshean	*Beth'she'an*
Bethshemesh	*Beth'she'mesh*
Bethshemite	*Beth'she'mite*
Bethshittah	*Beth'shit'tah*

Bethsura	*Beth'su'rah*
Bethtappuah	*Beth'tap'pew-ah*
Bethuel	*Be-thew'el*
Bethul	*Be'thul*
Bethulia	*Beth'u-li'a*
Bethzur	*Beth'zur*
Betolius	*Be-to'ly-us*
Betomasthem	*Bet'o-mas'them*
Betomestham	*Bet'o-mes'tham*
Betonim	*Bet'o-nim*
Beulah	*Bu'lah*
Bezai	*Be'zay*
Bezaleel	*Be-zal'e-el*
Bezek	*Be'zek*
Bezer	*Be'zer*
Bezeth	*Be'zeth*
Biatas	*By'a-tas*
Bichri	*Bik'ry*
Bidkar	*Bid'kar*
Bigtha	*Big'thah*
Bigthan	*Big'than*
Bigthana	*Big'tha-nah*
Bigvai	*Big'va-i*
Bildad	*Bil'dad*
Bileam	*Bil'e-am*
Bilgah	*Bil'gah*
Bilgai	*Bil'gay-i*
Bilha	*Bil'hah*
Bilhah	*Bil'hah*
Bilhan	*Bil'han*
Bilshan	*Bil'shan*
Bimhal	*Bim'hal*
Binea	*Bin'e-ah*
Binnui	*Bin'u-i*
Birsha	*Bir'shah*
Birzavith	*Bir'zay-vith*
Bishlam	*Bish'lam*
Bithiah	*Bi-thy'ah*
Bithron	*Bith'ron*
Bithynia	*Bi-thin'e-a*
Bizjothjah	*Biz-joth'yah*
Biztha	*Biz'tha*
Blastus	*Blas'tus*
Boanerges	*Bo'a-ner'jeez*
Boaz	*Bo'az*
Boccas	*Bok'kas*
Bocheru	*Bok'e-ru*
Bochim	*Bo'kim*
Bohan	*Bo'han*
Borith	*Bo'rith*
Boscath	*Bos'cath*
Booz	*Bo'oz*
Bosor	*Bo'sor*
Bosora	*Bos'o-rah*
Bosrah	*Bos'rah*
Bozez	*Bo'zez*
Bozkath	*Boz'kath*
Bozrah	*Boz'rah*
Bukki	*Buk'ki*
Bukkiah	*Buk-ky'ah*
Bul	*Bul*
Bunah	*Bu'nah*
Bunni	*Bun'ni*
Buz	*Buz*
Buzi	*Bu'zi*
Buzite	*Buz'ite*

C

Cabbon	*Kab'bon*
Cabul	*Kay'bul*
Caddis	*Kad'dis*
Cades	*Ka'dez*
Cadesbarne	*Ka'dez-bar'ne*
Cadesh	*Ka'desh*
Cadmiel	*Kad'me-el*
Cæsar	*Se'zar*
Cæsarea	*Ses'a-re'a*
Cæsarea Philippi	*Ses'a-re'a fil-lip'pi*
Caiaphas	*Ka'ya-fas*
Cain	*Kain*
Cainan (Καϊνᾶν)	*Kay'nan*
Calah	*Kay'lah*
Calamolalus	*Kal'a-mol'a-lus*
Calamus	*Kal'a-mus*
Calcol	*Kal'kol*
Caldea	*Kal-de'a*
Caldeans	*Kal-de'anz*
Caldees	*Kal-deez'*
Caleb	*Kay'leb*
Calebephratah	*Kay'leb-ef'ra-tah*
Calitas	*Kal'y-tas*
Callisthenes	*Kal-lis'the-nez*
Calneh	*Kal'neh*
Calno	*Kal'no*
Calphi	*Kal'fy*
Calvary	*Kal'va-re*
Camon	*Kay'mon*
Cana	*Kay'nah*
Canaan (kanan, or kanaan)	*Kay'nan*
Canaanite (-nan, or -naan)	*Kay'nan-ite*
Canaanitess (-nan, or -naan)	*Kay'nan-it-es*
Canaanitish (-nan, or -naan)	*Kay'nan-i'tish*
Candace	*Kan-day'se*
Canneh	*Kan'neh*
Canticles	*Kan'te-kels*
Capernaum	*Ka-per'na-um*
Capharsalama	*Kaf'ar-sal'a-mah*
Caphenatha	*Ka-fen'e-tha*
Caphira	*Ka-fy'rah*
Caphthorim	*Kaf'tho-rim*
Caphtor	*Kaf'tor*
Caphtorim	*Kaf'to-rim*
Caphtorims	*Kaf'to-rimz*
Cappadocia (-doshia	*Kap-pa-do'she-a*
Carabasion	*Kar-a-bay'ze-on*
Carcas	*Kar'kas*
Carbuncle	*Kar'bun-kel*
Carchamis	*Kar'ka-mis*
Carchemish	*Kar'ke-mish*
Careah	*Kay're-ah*
Caria	*Ka'ry-ah*
Carmanians	*Kar-ma'ny-ans*
Carme	*Kar'me*
Carmel	*Kar'mel*
Carmelite	*Kar'mel-ite*
Carmelitess	*Kar'mel-i'tess*
Carmi	*Kar'my*
Carmites	*Kar'mitz*
Carnaim	*Kar'na-im*
Carnion	*Kar'ny-on*
Carphasalama	*Kar'fay-sal'a-ma*
Carpus	*Kar'pus*
Carshena	*Kar'she-nah*
Casiphia	*Ka-sif'i-a*
Casleu	*Kas'lew*
Casluhim	*Kas'lew-him*
Cashea	*Kash'e-a*
Casphon	*Kas'fon*
Casphor	*Kas'for*
Caspis	*Kas'pis*
Castor	*Kas'tor*
Cathua	*Ka-thu'a*
Cedron	*Se'dron*
Ceilan	*Se'lan*
Celosyria	*Sel'o-syr'i-a*
Cenchrea	*Sen'kre-ah*
Cendebeus	*Sen-de-be'us*
Cephas	*Se'fas*
Ceras	*Se'ras*
Cesar	*Se'zar*
Cesarea	*Ses-a-re'ah*
Cesarea Philippi	*Ses-a-re'ah-fil-lip'pi*
Cesil	*Ses'il*
Cetab	*Se'tab*
Chabris	*Ka'bris*
Chadias	*Ka'dy-as*
Chæreas	*Ke're-as*
Chalcol	*Kal'kol*
Chaldea	*Kal-de'ah*
Chaldean	*Kal-de'an*
Chaldees	*Kal-dez'*
Chanaan (kanan or kanaan)	*Ka'na-an*
Chanaanite (kanan, or kanaanit)	*Ka'nan-ite*
Channuneus	*Kan'nu-ne'us*
Chanoch	*Ka'nok*
Charaathalar	*Kar'a-ath'a-lar*
Characa	*Kar'a-ka*
Charashim	*Kar'a-shim*
Charasim	*Kar'a-sim*
Charchamis	*Kar'ka-mis*
Charchemis	*Kar'ke-mis*
Charcus	*Kar'kus*
Charea	*Ka're-a*
Charmis	*Kar'mis*
Charran	*Kar'ran*
Chaseba	*Kas'e-bah*
Chavah	*Ka'vah*
Chebar	*Ke'bar*
Chedorlaomer	*Ked-er-lay-o'mer*
Chelal	*Ke'lal*
Chelcias	*Kel'she-as*
Chellians	*Kel'li-anz*
Chelluh	*Kel'lu*
Chellus	*Kel'lus*
Chelod	*Ke'lod*
Chelub	*Ke'lub*
Chelubai	*Ke-lew'bay*
Chemarims	*Kem'a-rimz*
Chemosh	*Ke'mosh*
Chenaanah	*Ke-nay'a-nah*
Chenani	*Ken'a-ni*
Chenaniah	*Ken-a-ny'ah*
Chepharhaam-monai	*Ke'far-ha-am'o-nay*
Chephirah	*Ke-fi'rah*
Cheran	*Ke'ran*
Chereas	*Ke're-as*
Cherethim	*Ker'eth-im*
Cherethims	*Ker'eth-imz*
Cherethites	*Ker'eth-ites*
Cherith	*Ke'rith*
Cherub (a city)	*Ke'rub*
Cherub	*Cher'ub*
Cherubim	*Cher'u-bim*
Chesalon	*Kes'a-lon*
Chesed	*Ke'sed*
Chesil	*Ke'sil*
Chesulloth	*Ke-sul'loth*
Chethiim	*Ke-thy'im*
Chettiim	*Ket-ty'im*
Chezib	*Ke'zib*
Chidon	*Ky'don*
Chileab	*Kil'e-ab*
Chilion	*Kil'i-on*
Chilmad	*Kil'mad*
Chimham	*Kim'ham*
Chinnereth	*Kin'ne-reth*
Chinneroth	*Kin'ne-roth*
Chios	*Ky'os*
Chisleu	*Kis'lu*
Chislon	*Kis'lon*

Chisloth	*Kis'loth*
Chislothtabor	*Kis'loth-ta'bor*
Chittim	*Kit'tim*
Chiun	*Ky'un*
Chloe	*Klo'e*
Choba	*Ko'bah*
Chobai	*Kob'a-i*
Chorashan	*Ko-ray'shan*
Chorazin	*Ko-ray'zin*
Chosameus	*Kos'a-me'us*
Chozeba	*Ko-ze'bah*
CHRIST	*Krist*
Christian	*Kris'chan*
Chrysolite	*Kris'o-lite*
Chrysoprasus	*Kri-sop'ra-sus*
Chub	*Kub*
Chun	*Kun*
Chusa	*Kew'sah*
Chushanrisha-thaim	*Ku'shan-rish-a-tha'im*
Chusi	*Ku'sy*
Chuza	*Ku'za*
Cilicia	*Si-lish'e-a*
Cimah	*Si'mah*
Cinnereth	*Sin'ne-reth*
Cinneroth	*Sin'ne-roth*
Cirama	*Sir'a-mah*
Cis	*Sis*
Cisai	*Sy'say*
Citims	*Sit'imz*
Clauda	*Klaw'dah*
Claudia	*Klaw'de-a*
Claudius	*Klaw'de-us*
Clement	*Klem'ent*
Cleopas	*Kle'o-pas*
Cleopatra	*Kle'o-pa'tra*
Cleophas	*Kle'o-fas*
Cloe	*Klo'e*
Clopas	*Klo'pas*
Cnidus	*Ny'dus*
Cœlosyria	*Sel'o-syr'i-ah*
Cola	*Ko'lah*
Colhozeh	*Kol-ho'zeh*
Colius	*Ko'ly-us*
Colosse	*Ko-los'se*
Colossians	*Ko-losh'e-anz*
Conaniah	*Kon'a-ny'ah*
Coniah	*Ko-ny'ah*
Cononiah	*Kon-o-ny'ah*
Coos	*Ko'os*
Corbe	*Kor'be*
Core	*Ko're*
Corinth	*Kor'inth*
Corinthians	*Ko-rinth'e-anz*
Corinthus	*Ko-rin'thus*
Cornelius	*Kor-ne'li-us*
Cos	*Kos*
Cosam	*Ko'sam*
Coutha	*Kow'tha*
Coz	*Koz*
Cozbi	*Koz'by*
Crates	*Kra'tez*
Crescens	*Kres'senz*
Crete	*Kreet*
Cretes	*Kreetz*
Cretians	*Kree'she-anz*
Crispus	*Kris'pus*
Cush	*Kush*
Cushan	*Ku'shan*
Cushanrisha-thaim	*Ku-shan-rish-a tha'im*
Cushi	*Ku'shi*
Cuth	*Kuth*
Cutha	*Ku'tha*
Cuthah	*Ku'thah or Kuth'ah*
Cyamon	*Sy'a-mon*
Cyprians	*Sip'ri-anz*
Cyprus	*Sy'prus*
Cyrama	*Syr'a-mah*
Cyrene	*Sy-re'ne*
Cyrenian	*Sy-re'ne-an*
Cyrenius	*Sy-re'ne-us*
Cyrus	*Sy'rus*

D

Dabareh	*Dab'a-re*
Dabbasheth	*Dab'ba-sheth*
Daberath	*Dab'e-rath*
Dabria	*Da'bry-ah*
Dacobi	*Da-ko'by*
Daddeus	*Dad-de'us*
Dagon	*Da'gon*
Daisan	*Day'san*
Dalaiah	*Dal'a-y'ah*
Dalmanutha	*Dal'ma-nu'thah*
Dalmatia	*Dal-ma'shi-ah*
Dalphon	*Dal'fon*
Damaris	*Dam'a-ris*
Damascenes	*Dam'a-seens'*
Damascus	*Da-mas'kus*
Dan	*Dan*
Daniel	*Dan'yel*
Danites	*Dan'ites*
Danjaan	*Dan-jay'an*
Dannah	*Dan'na*
Daphne	*Daf'ne*
Dara	*Da'rah*
Darda	*Dar'dah*
Darius	*Da-ry'us*
Darkon	*Dar'kon*
Dathan	*Da'than*
Dathema	*Dath'e-mah*
David	*Da'vid*
Debir	*De'ber*
Debora	*Deb'o-rah*
Deborah	*Deb'o-rah*
Decapolis	*De-kap'o-lis*
Dedan	*De'dan*
Dedanim	*Ded'a-nim*
Dehavites	*De-hay'vites*
Dekar	*De'kar*
Delaiah	*Del'a-i'ah*
Delilah	*Del'e-lah*
Delus	*De'lus*
Demas	*De'mas*
Demetrius	*De-me'tri-us*
Demophon	*Dem'o-fon*
Derbe	*Der'be*
Dessau (Gr. Δεσσαού)	*Des'sa-u*
Deuel	*De-yew'el*
Deuteronomy	*Du'ter-on'o-my*
Diana	*Dy-a'nah*
Diblaim	*Dib'lay-im*
Diblath	*Dib'lath*
Diblathaim	*Dib'la-tha'im*
Dibon	*Dy'bon*
Dibon Gad	*Dy'bon-gad*
Dibri	*Dib'ry*
Didymus	*Did'e-mus*
Diklah	*Dik'lah*
Dilean	*Dil'e-an*
Dimnah	*Dim'nah*
Dimon	*Dy'mon*
Dimonah	*Dy-mo'nah*
Dinah	*Dy'nah*
Dinaites	*Dy'nay-ites*
Dinhabah	*Din-hay'bah*
Dionysius	*Di'o-nis'i-us*
Dioscorinthius	*Di'os-ko-rin'thy-us*
Diotrephes	*Di-ot're-fez*
Dishan	*Di'shan*
Dishon	*Di'shon*
Dizahab	*Diz'a-hab*
Docus	*Do'kus*
Dodai	*Dod'a-y*
Dodanim	*Dod'a-nim*
Dodavah	*Dod'a-vah*
Dodo	*Do'do*
Doeg	*Do'eg*
Dophkah	*Dof'kah*
Dor	*Dor*
Dora	*Do'rah*
Dorcas	*Dor'kas*
Dorymenes	*Do-rym'e-nez*
Dositheus	*Do-sith'e-us*
Dothaim	*Do'tha-im*
Dothan	*Do'than*
Drusilla	*Dru-sil'lah*
Dumah	*Du'mah*
Dura	*Du'rah*

E

Eanes	*E'a-neez*
Ebal	*E'bal*
Ebed	*E'bed*
Ebedmelech	*E'bed-me'lek*
Ebenezer	*Eb-en-e'zer*
Eber	*E'ber*
Ebiasaph	*E-by'a-saf*
Ebronah	*E-bro'nah*
Ecanus	*E-ka'nus*
Ecbatana	*Ek-bat'a-nah*
Ecbatane	*Ek-bat'a-neh*
Ecclesiastes	*Ek-kle'zi-as'tez*
Ecclesiasticus	*Ek-kle'zi-as'ty-kus*
Ed	*Ed*
Edar	*E'dar*
Eddias	*Ed-dy'as*
Eden	*E'den*
Eder	*E'der*
Edes	*E'dez*
Edna	*Ed'nah*
Edom	*E'dom*
Edomite	*E'dom-ite*
Edrei	*Ed're-i*
Eglah	*Eg'lah*
Eglaim	*Eg'lah-im*
Eglon	*Eg'lon*
Egypt	*E'jipt*
Egyptian	*E-jip'shan*
Ehi	*E'hy*
Ehud	*E'hud*
Eker	*E'ker*
Ekrebel	*Ek're-bel*
Ekron	*Ek'ron*
Ekronites	*Ek'ron-itz*
Ela	*E'lah*
Eladah	*El'a-dah*
Elah	*E'lah*
Elam	*E'lam*
Elamites	*E'lam-itz*
Elasah	*El'a-sah*
Elath	*E'lath*
Elbethel	*El-beth'el*
Elcia	*El'shi-ah*
Eldaah	*El'day-ah or El day'ah*
Eldad	*El'dad*
Elead	*E'le-ad*
Elealeh	*E'le-a'leh*
Eleasa	*E-le'a-sah*
Eleasah	*E-le'a-sah*
Eleazar	*E'le-a'zar*
Eleazurus	*E'le-a-zu'rus*
El-Elohe-Israel	*El'e-lo'he-iz'ra-el*
Eleph	*E'lef*
Eleutherus	*E-lu'the-rus*

Eleuzai	*E-lu'za-i*
Elhanan	*El-hay'nan*
Eli	*E'ly*
Eliab	*E-ly'ab*
Eliada	*E-ly'a-dah*
Eliadah	*E-ly'a-dah*
Eliadas	*E-ly'a-das*
Eliadun	*E-ly'a-dun*
Eliah	*E-ly'ah*
Eliahba	*E-ly'ah-bah*
Eliaka	*E-ly'a-kah*
Eliakim	*E-ly'a-kim*
Eliali	*E-ly'a-li*
Eliam	*E-ly'am*
Eliaonias	*E-ly'a-o-ny'as*
Elias	*E-ly'as*
Eliasaph	*E-ly'a-saf*
Eliashib	*E-ly'a-shib*
Eliasib	*E-ly'a-sib*
Eliasis	*E-ly'a-sis*
Eliatha	*E-ly'a-thah*
Eliathah	*E-ly'a-thah*
Elidad	*E-ly'dad*
Eliel	*E'ly-el*
Elienai	*E'ly-e'nay*
Eliezer	*E'ly-e'zer*
Elihaba	*E-ly'ha-bah*
Elihoenai	*El'e-ho-e"nay-i*
Elihoreph	*El'e-ho'ref*
Elihu	*E-ly'hu*
Elijah	*E-ly'jah*
Elika	*El'i-kah*
Elim	*E'lim*
Elimelech	*E-lim'e-lek*
Elioenai	*E-ly'o-e'na-i*
Elionas	*E-ly-o'nas*
Eliphal	*El'e-fal*
Eliphalat	*E-lif'a-lat*
Eliphaleh	*E-lif'a-leh*
Eliphalet	*E-lif'a-let*
Eliphaz	*El'e-faz*
Elipheleh	*E-lif'e-leh*
Eliphelet	*E-lif'e-let*
Elisabeth	*E-liz'a-beth*
Elisæus	*El-e-say'us*
Eliseus	*El-e-se'us*
Elisha	*E-ly'shah*
Elishah	*E-ly'shah*
Elishama	*E-lish'a-mah*
Elishamah	*E-lish'a-mah*
Elishaphat	*E-lish'a-fat*
Elisheba	*E-lish'e-bah*
Elishua	*El-e-shu'ah*
Elisimus	*E-lis'e-mus*
Eliu	*E-ly'u*
Eliud	*E-ly'ud*
Elizaphan	*E-liz'a-fan*
Elizeus	*El-e-ze'us*
Elizur	*E-ly'zur*
Elkanah	*El'kay-nah*
Elkosh	*El'kosh*
Elkoshite	*El'kosh-ite*
Ellasar	*El'lay-sar*
Elmodam	*El-mo'dam*
Elnaam	*El'nay-am*
Elnathan	*El'nay-than*
Elohim	*El'o-him*
Eloi	*E-lo'i*
Elon	*E'lon*
Elonbethhanan	*E'lon-beth'hay'-nan*
Elonites	*E'lon-itz*
Eloth	*E'loth*
Elpaal	*El'pay-al*
Elpalet	*El'pay-let*
Elparan	*El-pay'ran*
Eltekeh	*El'te-keh*
Eltekon	*El'te-kon*
Eltolad	*El-to'lad*
Elul	*E'lul*
Eluzai	*E-lu'za-i*
Elymais	*El'e-may'is*
Elymas	*El'e-mas*
Elymeans	*El'e-me'anz*
Elzabad	*El'za-bad*
Elzaphan	*El'za-fan*
Emims	*E'mimz*
Emmanuel	*Em-man'u-el*
Emmaus	*Em'ma-us*
Emmer	*Em'mer*
Emmor	*Em'mor*
Enam	*E'nam*
Enan	*E'nan*
Enasibus	*E-nas'e-bus*
Endor	*En'dor*
Eneas	*E'ne-as*
Eneglaim	*En-eg'lay-im*
Enemessar	*En'e-mes'sar*
Enenius	*E-ne'ny-us*
Engaddi	*En-gad'di*
Engannim	*En-gan'nim*
Engedi	*En-ge'di*
Enhaddah	*En-had'dah*
Enhakkore	*En-hak'ko-re*
Enhazor	*En-hay'zor*
Enmishpat	*En-mish'pat*
Enoch	*E'nok*
Enon	*E'non*
Enos	*E'nos*
Enosh	*E'nosh*
Enrimmon	*En-rim'mon*
Enrogel	*En-ro'gel*
Enshemesh	*En-she'mesh*
Entappuah	*En-tap'pew-ah*
Epænetus	*Ep-e-ne'tus*
Epaphras	*Ep'a-fras*
Epaphroditus	*E-paf'ro-dy'tus*
Epenetus	*E-pen'e-tus*
Ephah	*E'fah*
Ephai	*E'fay*
Epher	*E'fer*
Ephesdammim	*E'fes-dam'mim*
Ephesian	*Ef-fe'zhan*
Ephesus	*Ef'fe-sus*
Ephlal	*Ef'lal*
Ephphatha	*Ef'fa-thah*
Ephraim	*E'fra-im*
Ephraimite	*E'fra-im-ite*
Ephrain	*E'fra-in*
Ephratah	*Ef'ra-tah*
Ephrath	*Ef'rath*
Ephrathite	*Ef'rath-ite*
Ephron	*E'fron*
Epicureans	*Ep'e-ku-re'anz*
Epiphanes	*E-pif'a-nez*
Epiphi	*Ep'i-fy*
Er	*Er*
Eran	*E'ran*
Eranites	*E'ran-ites*
Erastus	*E-ras'tus*
Erech	*E'rek*
Eri	*E'ry*
Erites	*E'rites*
Esaias	*Ez-zay'yas*
Esarhaddon	*E'sar-had'don*
Esau	*E'saw*
Esay	*E'zay*
Esdraelom	*Es'dray-e'lom*
Esdraelon	*Es'dray-e'lon*
Esdras	*Ez'dras*
Esdrelom	*Es-dre'lom*
Esdrelon	*Es-dre'lon*
Esebon	*Es'e-bon*
Esebrias	*E-se'bry-as*
Esek	*E'sek*
Eshbaal	*Esh'bay-al*
Eshban	*Esh'ban*
Eshcol	*Esh'kol*
Eshean	*E'she-an*
Eshek	*E'shek*
Eshkalonites	*Esh'kay-lon-ites*
Eshtaol	*Esh'tay-ol*
Eshtaulites	*Esh'tay-ul-ites*
Eshtemoa	*Esh'te-mo'ah*
Eshtemoh	*Esh'te-moh*
Eshton	*Esh'ton*
Esli	*Es'ly*
Esora	*E-so'rah*
Esril	*Es'ril*
Esrom	*Es'rom*
Esthaol	*Est'ha-ol*
Esther	*Es'ter*
Etam	*E'tam*
Etham	*E'tham*
Ethan	*E'than*
Ethanim	*Eth'a-nim*
Ethbaal	*Eth'bay-al*
Ether	*E'ther*
Ethiopia	*E'thy-o'py-ah*
Ethiopian	*E'thy-o'py-an*
Ethma	*Eth'mah*
Ethnan	*Eth'nan*
Ethni	*Eth'ny*
Euasibus	*Yew-as'e-bus*
Eubulus	*Yew-bew'lus*
Euergetes	*Yew-er'je-tez*
Eumenes	*Yew'me-nez*
Eunatan	*Yew'nay-tan*
Eunice	*Yew'nis*
Euodias	*Yew-o'dy-as*
Eupator	*Yew'pay-tor*
Euphrates	*Yew'fray'tees*
Eupolemus	*Yew-pol'e-mus*
Euroclydon	*Yew-rok'ly-don*
Eutychus	*Yew'te-kus*
Eve	*Eve*
Evi	*E'vy*
Evilmerodach	*E'vil-me-ro'dak*
Exodus	*Ex'o-dus*
Ezar	*E'zar*
Ezbai	*Ez'bay-i*
Ezbon	*Ez'bon*
Ezechias	*Ez'e-ky'as*
Ezecias	*Ez'e-sy'as*
Ezekias	*Ez'e-ky'as*
Ezekiel	*E-ze'ky-el*
Ezel	*E'zel*
Ezem	*E'zem*
Ezer	*E'zer*
Ezerias	*Ez'e-ry'as*
Ezias	*E-zy'as*
Eziongaber	*E'zy-on-gay'ber*
Eziongeber	*E'zy-on-gey'ber*
Eznite	*Ez'nite*
Ezra	*Ez'rah*
Ezrahite	*Ez'ra-hite*
Ezri	*Ez'ry*
Ezron	*Ez'ron*

F

Felix	*Fe'lix*
Festus	*Fes'tus*
Fortunatus	*For'tu-nay'tus*

G

Gaal	*Gay'al*
Gaash	*Gay'ash*
Gaba	*Gay'bah*
Gabael	*Gab'a-el*
Gabatha	*Gab'a-thah*
Gabbai	*Gab'ba-i*
Gabbatha	*Gab'ba-thah*

Gabdes	*Gab'dez*
Gabrias	*Ga'bry-as*
Gabriel	*Gay'bre-el*
Gad	*Gad*
Gadara	*Gad'a-rah*
Gadarenes	*Gad'a-reens*
Gaddi	*Gad'dy*
Gaddiel	*Gad'dy-el*
Gadi	*Ga'dy*
Gadite	*Gad'ite*
Gaham	*Gay'ham*
Gahar	*Gay'har*
Gaius	*Gay'yus*
Galaad	*Gal'a-ad*
Galal	*Gay'lal*
Galatia	*Ga-lay'she-ah*
Galatians	*Ga-lay'she-anz*
Galeed	*Gal'e-ed*
Galgala	*Gal'gay-lah*
Galilæan	*Gal'e-le'an*
Galilean	*Gal'e-le'an*
Galilee	*Gal'e-lee*
Gallim	*Gal'lim*
Gallio	*Gal'ly-o*
Gamael	*Gam'a-el*
Gamaliel	*Ga-may'ly-el*
Gammadims	*Gam'may-dims*
Gamul	*Gay'mul*
Gar	*Gar*
Gareb	*Gay'reb*
Garizim	*Gar'e-zim*
Garmite	*Gar'mite*
Gashmu	*Gash'mu*
Gatam	*Gay'tem*
Gath	*Gath*
Gathhepher	*Gath'he'fer*
Gathrimmon	*Gath'rim'mon*
Gaza	*Gay'zah*
Gazara	*Ga-zay'rah*
Gazathites	*Gay'zath-ites*
Gazer	*Gay'zer*
Gazera	*Ga-ze'rah*
Gazez	*Gay'zez*
Gazites	*Gay'zites*
Gazzam	*Gaz'zam*
Geba	*Ge'bah*
Gebal	*Ge'bal*
Geber	*Ge'ber*
Gebim	*Ge'bim*
Gedaliah	*Ged'a-ly'ah*
Geddur	*Ged'dur*
Gedeon	*Ged'e-on*
Geder	*Ge'der*
Gederah	*Ge-de'rah*
Gederathite	*Ged'e-rath-ite*
Gederite	*Ged'e-rite*
Gederoth	*Ge-de'roth*
Gederothaim	*Ged'dey-roth-a'im*
Gedor	*Ge'dor*
Gehazi	*Ge-hay'zy*
Gehenna	*Ge-hen'nah*
Geliloth	*Gel'e-loth*
Gemalli	*Ge-mal'ly*
Gemariah	*Gem'a-ry'ah*
Genesareth	*Ge-nes'a-reth*
Genesis	*Jen'e-sis*
Gennesar	*Gen-ne'sar*
Gennesaret	*Gen-nes'a-ret*
Genneus	*Gen-ne'us*
Gentile	*Jen'tyle*
Genubath	*Ge-nu'bath*
Geon	*Ge'on*
Gera	*Ge'rah*
Gerah	*Ge'rah*
Gerar	*Ge'rar*
Gergesenes	*Ger'ge-seens'*
Gergesites	*Ger'ge-sites*
Gerizim	*Ger'e-zim*
Gerrhenians	*Ger-re'ny-ans*
Gershom	*Ger'shom*
Gershon	*Ger'shon*
Gershonite	*Ger'shon ite*
Gerson	*Ger'son*
Gerzites	*Ger'zytes*
Gesem	*Ge'sem*
Gesham	*Ge'sham*
Geshem	*Ge'shem*
Geshur	*Ge'shur*
Geshuri	*Gesh'u-ri*
Geshurites	*Gesh'u-rytes*
Gether	*Ge'ther*
Gethsemane	*Geth-sem'a-ne*
Geuel	*Ge-yew'el*
Gezer	*Ge-zer*
Gezrites	*Gez'rytes*
Giah	*Gy'ah*
Gibbar	*Gib'bar*
Gibbethon	*Gib'be-thon*
Gibea	*Gib'e-ah*
Gibeah	*Gib'e-ah*
Gibeath	*Gib'e-ath*
Gibeathite	*Gib'e-ath-ite*
Gibeon	*Gib'e-on*
Gibeonite	*Gib'e-on-ite*
Giblites	*Gib'lytes*
Giddalti	*Gid-dal'ti*
Giddel	*Gid'del*
Gideon	*Gid'e-on*
Gideoni	*Gid'e-o'ni*
Gidom	*Gy'dom*
Gihon	*Gy'hon*
Gilalai	*Gil'a-lay-i*
Gilboa	*Gil-bo'ah*
Gilead	*Gil'e-ad*
Gileadite	*Gil'e-ad-ite*
Gilgal	*Gil'gal*
Giloh	*Gy'loh*
Gilonite	*Gy'lo-nyte*
Gimzo	*Gim'zo*
Ginath	*Gy'nath*
Ginnetho	*Gin'ne-tho*
Ginnethon	*Gin'ne-thon*
Girgashite	*Gir'ga-shyte*
Girgasite	*Gir'ga-syte*
Gispa	*Gis'pa*
Gittahhepher	*Git'tah-he'fer*
Gittaim	*Git'tay-im*
Gittite	*Git'tyte*
Gittith	*Git'tith*
Gizonite	*Gy'zo-nyte*
Gizrites	*Giz'rytes*
Gnidus	*Ni'dus*
Goath	*Go'ath*
Gob	*Gob*
Gog	*Gog*
Golan	*Go'lan*
Golgotha	*Gol'go-thah*
Goliath	*Go-ly'ath*
Gomer	*Go'mer*
Gomorrah	*Go mor'rah*
Gomorrha	*Go-mor'rah*
Gorgias	*Gor'jy-as*
Gortyna	*Gor-ty'nah*
Goshen	*Go'shen*
Gotholias	*Goth'o-ly'as*
Gothoniel	*Go-thon'y-el*
Gozan	*Go'zan*
Graba	*Gra'bah*
Grecia	*Gre'she-a*
Grecian	*Gre'shan*
Greece	*Grees*
Greek	*Greek*
Greekish	*Greek'ish*
Gudgodah	*Gud'go-dah*
Guni	*Gew'ni*
Gunites	*Gew'nytes*
Gur	*Gur*
Gurbaal	*Gur'bay'al*

H

Haahashtari	*Hay'a-hash'ta-ri*
Haammonai	*Hay-am'mo-nay*
Habaiah	*Hay-bay'yah*
Habakkuk	*Hab'a-kuk or Hab-bak'uk*
Habaziniah	*Hab'a-zy-ny'ah*
Habbacuc	*Hab'ba-kuk*
Habor	*Hay'bor*
Hachaliah	*Hak'a-ly'ah*
Hachilah	*Hak'e-lah*
Hachmoni	*Hak'mo-ni*
Hachmonite	*Hak'mo-nyte*
Hadad	*Hay'dad*
Hadadezer	*Had'ad-e'zer*
Hadadrimmon	*Hay'dad-rim'-mon*
Hadar	*Hay'dar*
Hadarezer	*Had'ar-e'zer*
Hadashah	*Had'a-shah*
Hadassah	*Ha-das'sah*
Hadattah	*Ha-dat'tah*
Hadid	*Hay'did*
Hadlai	*Had'la-i*
Hadoram	*Ha-do'ram*
Hadrach	*Hay'drak*
Hagab	*Hay'gab*
Hagaba	*Hag'a-bah*
Hagabah	*Hag'a-bah*
Hagar	*Hay'gar*
Hagarenes	*Hay'gar-eens*
Hagerite	*Hay'ger-ite*
Haggai	*Hag'ga-i*
Haggeri	*Hag'ge-ri*
Haggi	*Hag'gi*
Haggiah	*Hag-gy'ah*
Haggites	*Hag'gytes*
Haggith	*Hag'gith*
Hagia	*Hay'gy-ah*
Hai	*Hay'i*
Hakkatan	*Hak'ka-tan*
Hakkoz	*Hak'koz*
Hakupha	*Ha-kew'fa*
Halah	*Hay'lah*
Halak	*Hay'lak*
Halhul	*Hal'hul*
Hali	*Ha'li*
Halicarnassus	*Hal'i-kar-nas'-sus*
Halloesh	*Hal-lo'esh*
Hallohesh	*Hal-lo'hesh*
Halohesh	*Ha-lo'hesh*
Ham	*Ham*
Haman	*Hay'man*
Hamath	*Hay'math*
Hamathite	*Hay'math-ite*
Hamathzobah	*Hay'math-zo'-bah*
Hamital	*Ham'e-tal*
Hammahlekoth	*Ham'mah-le'-koth*
Hammath	*Ham'math*
Hammedatha	*Ham-med'a-thah*
Hammelech	*Ham'me-lek*
Hammoleketh	*Ham-mol'e-keth*
Hammon	*Ham'mon*
Hammothdor	*Ham'moth-dor*
Hammonah	*Ham-mo'nah*
Hamongog	*Hay'mon-gog*
Hamor	*Hay'mor*
Hamoth	*Hay'moth*
Hamuel	*Hay-mew'el*

Hamul *Hay'mul*
Hamulites *Hay'mul-ites*
Hamutal *Hay-mew'tal*
Hanameel *Hay-nam'e-el*
Hanan *Hay'nan*
Hananeel *Hay-nan'e-el*
Hanani *Hay-nay'ni*
Hananiah *Han'a-ny'ah*
Hanes *Hay'nez*
Haniel *Han'e-el*
Hannah *Han'nah*
Hannathon *Han'na-thon*
Hanniel *Han'ny-el*
Hanoch *Hay'nok*
Hanochites *Hay'nok-ites*
Hanun *Hay'nun*
Hapharaim *Haf'a-ray'im*
Haphraim *Haf-ray'im*
Hara *Hay'rah*
Haradah *Har'a-dah*
Haran *Hay'ran*
Hararite *Hay'ra-ryte*
Harbona *Har-bo'nah*
Harbonah *Har-bo-nah*
Hareph *Hay'ref*
Hareth *Hay'reth*
Harhaiah *Har'hay-i'ah*
Harhas *Har'has*
Harhur *Har'hur*
Harim *Hay'rim*
Hariph *Hay'rif*
Harnepher *Har'ne-fer*
Harod *Hay'rod*
Harodite *Hay'rod-ite*
Haroeh *Har'o-eh*
Harorite *Hay'ro-rite*
Harosheth *Hay-ro'sheth*
Harsha *Har'shah*
Harum *Hay'rum*
Harumaph *Hay-rew'maf*
Haruphite *Hay-rew'fyte*
Haruz *Hay'ruz*
Hasadiah *Has'a-dy'ah*
Hasenuah *Has'e-new'ah*
Hashabiah *Hash'a-by'ah*
Hashabnah *Hay-shab'nah*
Hashabniah *Hash'ab-ny'ah*
Hashbadana *Hash-bad'a-nah*
Hashem *Hay'shem*
Hashmonah *Hash-mo'nah*
Hashub *Hay'shub*
Hashubah *Hay-shew'bah*
Hashum *Hay'shum*
Hashupha *Hay-shew'fah*
Hasrah *Has'rah*
Hassenaah *Has'se-nay'ah*
Hasshub *Has'shub*
Hasupha *Hay-sew'fah*
Hatach *Hay'tak*
Hathath *Hay'thath*
Hatipha *Hay-ty'fah*
Hatita *Hat'e-tah*
Hattaavah *Hat-tay'a-vah*
Hatticon *Hat'ty-kon*
Hattil *Hat'til*
Hattush *Hat'tush*
Hauran *Haw'ran*
Havilah *Hav'e-lah*
Havothjair *Hay'voth-jay'ir*
Hazael *Haz'a-el*
Hazaiah *Ha-zay'yah*
Hazaraddar *Hay'zar-ad'dar*
Hazarenan *Hay'zar-e'nan*
Hazargaddah *Hay'zar-gad'dah*
Hazarhatticon *Hay'zar-hat'ty-kon*
Hazarmaveth *Hay'zar-may'veth*
Hazarshual *Hay'zar-shew'al*
Hazarsusah *Hay'zar-su'sa*
Hazarsusim *Hay'zar-su'sim*
Hazazontamar *Haz'a-zon-tay'mar*
Hazelelponi *Haz'e-lel-po'ni*
Hazerim *Ha-ze'rim*
Hazeroth *Ha-ze'roth*
Hazezontamar *Haz'e-zon-tay'mar*
Haziel *Hay'zy-el*
Hazo *Hay'zo*
Hazor *Hay'zor*
Hazorhadattah *Hay'zor-ha-dat'tah*
Hazubah *Haz'zew-bah*
Hazzurim *Haz'zew-rim*
Heber *He'ber*
Heberites *He'ber-ites*
Hebrew *He'bru*
Hebrewess *He'bru-ess*
Hebron *He'bron*
Hebronites *He'bron-ites*
Hegai *Heg'ay-i*
Hege *He'ge*
Helah *He'lah*
Helam *He'lam*
Helbah *Hel'bah*
Helbon *Hel'bon*
Helchiah *Hel-ki'ah*
Helchias *Hel-ki'as*
Heldai *Hel'da-i*
Heleb *He'leb*
Heled *He'led*
Helek *He'lek*
Helekites *He'lek-ites*
Helem *He'lem*
Heleph *He'lef*
Helez *He'lez*
Heli *He'li*
Helias *He-ly'as*
Heliodorus *He'ly-o-do'rus*
Helkai *Hel'ka-i*
Helkath *Hel'kath*
Helkathhazzurim *Hel'kath-haz'zurim*
Helkias *Hel-ky'as*
Helon *He'lon*
Hemam *He'mam*
Heman *He'man*
Hemath *He'math*
Hemdan *Hem'dan*
Hen *Hen*
Hena *He'nah*
Henadad *Hen'a-dad*
Henoch *He'nok*
Hepher *He'fer*
Hepherites *He'fer-ites*
Hephzibah *Hef'zy-bah*
Hercules *Her'ku-leez*
Heres *He'reez*
Heresh *He'resh*
Hermas *Her'mas*
Hermes *Her'meez*
Hermogenes *Her-mog'e-neez*
Hermon *Her'mon*
Hermonites *Her'mon-ites*
Herod *Her'od*
Herodians *He-ro'dy-anz*
Herodias *He-ro'dy-as*
Herodion *He-ro'dy-on*
Hesed *He'sed*
Heshbon *Hesh'bon*
Heshmon *Hesh'mon*
Hesron *Hes'ron*
Hesronites *Hes'ron-ites*
Heth *Heth*
Hethlon *Heth'lon*
Hezeki *Hez'e-ky*
Hezekiah *Hez'e-ky'ah*
Hezion *He'zy-on*
Hezir *He'zer*
Hezrai *Hez'ra-i*
Hezro *Hez'ro*
Hezron *Hez'ron*
Hezronites *Hez'ron-ites*
Hiddai *Hid'da-i*
Hiddekel *Hid'de-kel*
Hiel *Hy'el*
Hierapolis *Hy'e-rap'o-lis*
Hiereel *Hy-er'e-el*
Hieremoth *Hy-er'e-moth*
Hierielus *Hy-er're-e'lus*
Hiermas *Hy-er'mas*
Hieronymus *Hy'e-ron'y-mus*
Hierusalem *Hy'e-rew'say-lem*
Higgaion *Hig-ga'yon*
Hilen *Hy'len*
Hilkiah *Hil-ky'ah*
Hillel *Hil'lel*
Hinnom *Hin'nom*
Hirah *Hy'rah*
Hiram *Hy'ram*
Hircanus *Her-ka'nus*
Hittite *Hit'tyte*
Hivite *Hy'vite*
Hizkiah *Hiz'ky'ah*
Hizkijah *Hiz-ky'jah*
Hoba *Ho'bah*
Hobab *Ho'bab*
Hobah *Ho'bah*
Hobaiah *Ho-bay'yah*
Hod *Hod*
Hodaiah *Hod'a-i'ah*
Hodaviah *Hod'a-vi'ah*
Hodesh *Ho'desh*
Hodevah *Ho-de'vah*
Hodiah *Ho-dy'ah*
Hodijah *Ho-dy'jah*
Hoglah *Hog'lah*
Hoham *Ho'ham*
Holofernes *Hol'o-fer'neez*
Holon *Ho'lon*
Homam *Ho'mam*
Hophni *Hof'ni*
Hophra *Hof'rah*
Hor *Hor*
Horam *Ho'ram*
Horeb *Ho'reb*
Horem *Ho'rem*
Horhagidgad *Hor'hay-gid'gad*
Hori *Ho'ri*
Horims *Ho'rimz*
Horite *Ho'ryte*
Hormah *Hor'mah*
Horonaim *Hor'o-nay'im*
Horonite *Hor'o-nyte*
Hosa *Ho'sah*
Hosah *Ho'sah*
Hosea *Ho-ze'ah*
Hoshaiah *Hosh'a-i'ah*
Hoshama *Hosh'a-mah*
Hoshea *Ho-she'ah*
Hotham *Ho'tham*
Hothan *Ho'than*
Hothir *Ho'thir*
Hukkok *Huk'kok*
Hukok *Hew'kok*
Hul *Hul*
Huldah *Hul'dah*
Humtah *Hum'tah*
Hupham *Hew'fam*
Huphamites *Hew'fam-ites*
Huppah *Hup'pah*
Huppim *Hup'pim*

Hur	*Hur*
Hurai	*Hew'ray-i*
Huram	*Hew'ram*
Huri	*Hew'ri*
Hushah	*Hew'shah*
Hushai	*Hew'shay-i*
Husham	*Hew'sham*
Hushathite	*Hew'shath-ite*
Hushim	*Hew'shim*
Huz	*Huz*
Huzoth	*Hew'zoth*
Huzzab	*Huz'zab*
Hydaspes	*Hy-das'peez*
Hymenæus	*Hy'me-ne'us*
Hymeneus	*Hy'me-ne'us*

I

Ibhar	*Ib'har*
Ibleam	*Ib'le-am*
Ibneiah	*Ib-ne'yah*
Ibnijah	*Ib-ny'jah*
Ibri	*Ib'ri*
Ibzan	*Ib'zan*
Ichabod	*Ik'a-bod*
Iconium	*I-ko'ny-um*
Idalah	*I-day'lah*
Idbash	*Id'bash*
Iddo	*Id'do*
Iduel	*Id'u-el*
Idumæa	*Id'u-me'ah*
Idumæans	*Id'u-me'ans*
Idumea	*Id'u-me'ah*
Idumeans	*Id'u-me'ans*
Igal	*I'gal*
Igdaliah	*Ig'da-ly'ah*
Igeal	*Ig'e-al*
Iim	*I'im*
Ijeabarim	*Ij'e-ab'a-rim*
Ijon	*I'jon*
Ikkesh	*Ik'kesh*
Ilai	*I'lay*
Illyricum	*Il-lyr'e-kum*
Imla	*Im'lah*
Imlah	*Im'lah*
Immah	*Im'mah*
Immanuel	*Im'man'u-el*
Immer	*Im'mer*
Imna	*Im'nah*
Imnah	*Im'nah*
Imrah	*Im'rah*
Imri	*Im'ri*
India	*Ind'yah*, or *In'dy-ah*
Indian	*Ind'yan*, or *In'dy-an*
Iphedeiah	*If'e-de'yah*
Ir	*Ir*
Ira	*I'rah*
Irad	*I'rad*
Iram	*I'ram*
Iri	*I'ri*
Irijah	*I'ry'jah*
Irnahash	*Ir-nay'hash*
Iron	*I'ron*
Irpeel	*Ir'pe-el*
Irshemesh	*Ir'she'mesh*
Iru	*I'rew*
Isaac	*I'zak*
Isaiah	*I-za'yah*
Iscah	*Is'kah*
Iscariot	*Is-kar'e-ot*
Isdael	*Is'da-el*
Ishbah	*Ish'bah*
Ishbak	*Ish'bak*
Ishbibenob	*Ish'by-be'nob*
Ishbosheth	*Ish'bo'sheth*
Ishi	*I'shi*
Ishiah	*I-shy'ah*
Ishijah	*I-shy'jah*
Ishma	*Ish'mah*
Ishmael	*Ish'ma-el*
Ishmaelite	*Ish'ma-el-ite*
Ishmaiah	*Ish'ma-i'ah*, or *Ish-may'yah*
Ishmeelite	*Ish'me-el-ite*
Ishmerai	*Ish'me-ray*
Ishod	*I'shod*
Ishpan	*Ish'pan*
Ishtob	*Ish'tob*
Ishuah	*Ish'u-ah*
Ishuai	*Ish'u-ay*
Ishui	*Ish'u-i*
Ismachiah	*Is'ma-ky'ah*
Ismael	*Is'ma-el*
Ismaiah	*Is'ma-i'ah*
Ispah	*Is'pah*
Israel	*Iz'ra-el*
Israelite	*Iz'ra-el-ite*
Israelitish	*Iz'ra-el-i'tish*
Issachar	*Is'sa-kar*
Isshiah	*Is-shy'ah*
Istalcurus	*Is'tal-ku'rus*
Isuah	*Is'u-ah*
Isui	*Is'u-i*
Italian	*I-tal'yan*
Italy	*It'a-le*
Ithai	*Ith'a-i*
Ithamar	*Ith'a-mar*
Ithiel	*Ith'e-el*
Ithmah	*Ith'mah*
Ithnan	*Ith'nan*
Ithra	*Ith'rah*
Ithran	*Ith'ran*
Ithream	*Ith're-am*
Ithrite	*Ith'ryte*
Ittahkazin	*It'tah-kay'zin*
Ittai	*It'tay-i*
Ituræa	*It'u-re'ah*
Iturea	*It'u-re'ah*
Ivah	*I'vah*
Izehar	*Iz'e-har*
Izeharites	*Iz'e-har-ites*
Izhar	*Iz'har*
Izharites	*Iz'har-ites*
Izrahiah	*Iz'ray-hy'ah*
Izrahite	*Iz'ray-hyte*
Izreel	*Iz're-el*
Izri	*Iz'ry*

J

Jaakan	*Jay'a-kan*
Jaakobah	*Jay-ak'o-bah*
Jaala	*Jay-a'lah*
Jaalah	*Jay-a'lah*
Jaalam	*Jay-a'lam*
Jaanai	*Jay'a-nay*, or *Jay-a'nay*
Jaareoregim	*Jay-ar'e-or'e-gim*
Jaasau	*Jay'a-saw*
Jaasiel	*Jay-a'se-el*
Jaazaniah	*Jay-az'a-ny'ah*
Jaazer	*Jay-a'zer*
Jaaziah	*Jay'a-zy'ah*
Jaaziel	*Jay-a'zy-el*
Jabal	*Jay'bal*
Jabbok	*Jab'bok*
Jabesh	*Jay'besh*
Jabeshgilead	*Jay'besh-gil'e-ad*
Jabez	*Jay'bez*
Jabin	*Jay'bin*
Jabneel	*Jab'ne-el*
Jabneh	*Jab'neh*
Jachan	*Jay'kan*
Jachin	*Jay'kin*
Jachinites	*Jay'kin-ites*
Jacob	*Jay-kob*
Jacobus	*Jay-ko'bus*
Jada	*Jay'dah*
Jadau	*Ja-day'yew*
Jaddua	*Jad-dew'ah*
Jadon	*Jay'don*
Jael	*Jay'el*
Jagur	*Jay'gur*
Jah	*Jah*
Jahalelel	*Ja-hal'e-lel*
Jahath	*Jay'hath*
Jahaz	*Jay'haz*
Jahaza	*Ja-hay'zah*
Jahazah	*Ja-hay'zah*
Jahaziah	*Jay'ha-zy'ah*
Jahaziel	*Ja-hay'zy-el*
Jahdai	*Jah'day-i*
Jahdiel	*Jah'dy-el*
Jahdo	*Jah'do*
Jahleel	*Jah'le-el*
Jahleelites	*Jah'le-el-ites*
Jahmai	*Jah'ma-i*
Jahzah	*Jah'zah*
Jahzeel	*Jah'ze-el*
Jahzeelites	*Jah'ze-el-ites*
Jahzerah	*Jah'ze-rah*
Jahziel	*Jah'zy-el*
Jaier	*Jay'er*
Jairite	*Jay'e-ryte*
Jairus (Gr. Ἰαΐρος), *Esther* xi, 2	*Jay'e-rus*
Jairus (Gr. Ἰάειρος), *New Test.*	*Ja-i'rus*
Jakan	*Jay'kan*
Jakeh	*Jay'keh*
Jakim	*Jay'kim*
Jalon	*Jay'lon*
Jambres	*Jam'breez*
Jambri	*Jam'bri*
James	*Jamez*
Jamin	*Ja'min*
Jaminites	*Jay'min-ites*
Jamlech	*Jam'lek*
Jamnia	*Jam-ny'ah*
Jamnites	*Jam'nytes*
Janna	*Jan'nah*
Jannes	*Jan'nez*
Janoah	*Ja-no'ah*
Janohah	*Ja-no'hah*
Janum	*Jay'num*
Japheth	*Jay'feth*
Japhia	*Ja-fy'ah*
Japhlet	*Jaf'let*
Japhleti	*Jaf'le-ti*, or *Jaf-le'ti*
Japho	*Jay'fo*
Jarah	*Jay'rah*
Jareb	*Jay'reb*
Jared	*Jay-red*
Jaresiah	*Jar'e-sy'ah*
Jarha	*Jar'hah*
Jarib	*Jay'rib*
Jarimoth	*Jar'e-moth*
Jarmuth	*Jawr'muth*
Jaroah	*Ja-ro'ah*
Jasael	*Jas'a-el*
Jashen	*Jay'shen*
Jasher	*Jay'sher*
Jashobeam	*Ja-sho'be-am*
Jashub	*Jash'ub*
Jashubilehem	*Jash'u-by-le'hem*
Jashubites	*Jash'yewb-ites*
Jasiel	*Jay'sy-el*
Jason	*Jay'son*
Jasubus	*Ja-sew'bus*

Jatal *Jay'tal*
Jathniel *Jath'ny-el*
Jattir *Jat'ter*
Javan *Jay'van*
Jazar *Jay'zar*
Jazer *Jay-zer*
Jaziel *Jay'zy-el*
Jaziz *Jay'ziz*
Jearim *Je'a-rim*
Jeaterai *Je-at'e-ray*
Jeberechiah *Je-ber'e-ky'ah*
Jebus *Je'bus*
Jebusi *Je-bew'si*
Jebusite *Jeb'u-syte*
Jecamiah *Jek'a-my'ah*
Jecholiah *Jek'o-ly'ah*
Jechonias *Jek'o-ny'as*
Jecoliah *Jek'o-ly'ah*
Jeconiah *Jek'o-ny'ah*
Jeconias *Jek'o-ny'as*
Jedaiah *Je-day'yah*
Jeddu *Jed'du*
Jedeiah *Je-de'yah*
Jedeus *Je-de'us*
Jediael *Je-dy'a-el*
Jedidah *Jed'e-daw*
Jedidiah *Jed'e-dy'ah*
Jediel *Je'dy-el*
Jeduthun *Jed'u-thun*
Jeeli *Je-e'li*
Jeelus *Je-e'lus*
Jeezer *Je-e'zer*
Jeezerites *Je-e'zer-ites*
Jegarsahadutha *Je'gar-say'ha-dew'thah*
Jehaleel *Je-hay'le-el*
Jehaleleel *Je'ha-le'le-el*
Jehalelel *Je-hal'e-lel*
Jehdeiah *Jeh-de'yah*
Jehezekel *Je-hez'e-kel*
Jehiah *Je-hy'ah*
Jehiel *Je-hy'el*
Jehieli *Je-hy'e-li*
Jehizkiah *Je'hiz-ky'ah*
Jehoadah *Je-ho'a-dah*
Jehoaddan *Je'ho-ad'dan*
Jehoahaz *Je-ho'a-haz*
Jehoash *Je-ho'ash*
Jehohanan *Je'ho-hay'nan*, or *Je-ho'ha-nan*
Jehoiachin *Je-hoy'a-kin*
Jehoiada *Je-hoy'a-dah*
Jehoiakim *Je-hoy'a-kim*
Jehoiarib *Je-hoy'a-rib*
Jehonadab *Je-hon'a-dab*
Jehonathan *Je-hon'a-than*
Jehoram *Je-ho'ram*
Jehoshabeath *Je'ho-shab'e-ath*
Jehoshaphat *Je-hosh'a-fat*
Jehosheba *Je-hosh'e-bah*
Jehoshua *Je-hosh'u-ah*
Jehoshuah *Je-hosh'u-ah*
JEHOVAH *Je-ho'vah*
Jehovahjireh *Je-ho'vah-jy'reh*
Jehovahnissi *Je-ho'vah-nis'si*
Jehovahshalom *Je-ho'vah-sha'-lom*
Jehovahshammah *Je-ho'vah-sham'-mah*
Jehovahtsidkenu *Je-ho'vah-sid'ke-new*
Jehozabad *Je-hoz'a-bad*
Jehozadak *Je-hoz'a-dak*
Jehu *Je'hew*
Jehubbah *Je-hub'bah*
Jehucal *Je'hu-kal*
Jehud *Je'hud*
Jehudi *Je-hew'di*
Jehudijah *Je'hu-dy'jah*
Jehush *Je'hush*
Jeiel *Je-i'el*
Jekabzeel *Je-kab'ze-el*
Jekameam *Jek'a-me'am*
Jekamiah *Jek'a-my'ah*
Jekuthiel *Je-kew'thy-el*
Jemima *Je-my'mah*, or *Jem'e-mah*
Jemnaan *Jem'na-an*
Jemuel *Je-mew'el*
Jephthae *Jef'tha-e*
Jephthah *Jef'thah*
Jephunne *Je-fun'ne*
Jephunneh *Je-fun'neh*
Jerah *Je'rah*
Jerahmeel *Je-raw'me-el*
Jerahmeelites *Je-raw'me-el-ites*
Jerechus *Jer'e-kus*
Jered *Je'red*
Jeremai *Jer'e-may*
Jeremiah *Jer'e-my'ah*
Jeremias *Jer'e-my'as*
Jeremoth *Jer'e-moth*
Jeremy *Jer'e-my*
Jeriah *Je-ri'ah*
Jeribai *Jer'e-bay*
Jericho *Jer'e-ko*
Jeriel *Je'ry-el*
Jerijah *Je-ry'jah*
Jerimoth *Jer'e-moth*
Jerioth *Je'ry-oth*
Jeroboam *Jer'o-bo'am*
Jeroham *Jer'o-ham*
Jerubbaal *Je-rub'ba-al*
Jerubbesheth *Je-rub'be-sheth*
Jerubesheth *Je-rub'e-sheth*
Jeruel *Jer'u-el*
Jerusalem *Je-roo'sa-lem*
Jerusha *Je-roo'shah*
Jerushah *Je-roo'shah*
Jesaiah *Je-say'yah*
Jeshaiah *Je-shay'yah*
Jeshanah *Jesh'a-nah*
Jesharelah *Je-shar'e-lah*
Jeshebeab *Je-sheb'e-ab*
Jesher *Je'sher*
Jeshimon *Jesh'e-mon*
Jeshishai *Je-shish'a-i*
Jeshohaiah *Jesh'o-hay-i'ah*
Jeshua *Jesh'u-ah*
Jeshuah *Jesh'u-ah*
Jeshurun *Jesh'u-run*, or *Jesh-w'run*
Jesiah *Je-sy'ah*
Jesimiel *Je-sym'e-el*
Jesse *Jes'se*
Jessue *Jes'sew-e*
Jesu *Je'sew*
Jesui *Jes'u-i*
Jesuites *Jes'u-ites*
Jesurun *Jes'u-run*
JESUS *Je'zus*
Jether *Je'ther*
Jetheth *Je'theth*
Jethlah *Jeth'lah*
Jethro *Je'thro*, or *Jeth'ro*
Jetur *Je'tur*
Jeuel *Je'u-el*, or *Je-w'el*
Jeush *Je'ush*
Jeuz *Je'uz*
Jew *Ju*
Jewess *Ju'ess*
Jewish *Ju'ish*
Jewry *Ju'ry*
Jezaniah *Jez'a-ny'ah*
Jezebel *Jez'e-bel*
Jezelus *Je-ze'lus*
Jezer *Je'zer*
Jezerites *Je'zer-ites*
Jeziah *Je-zy'ah*
Jeziel *Je'zy-el*
Jezliah *Jez-ly'ah*
Jezoar *Jez'o-ar*
Jezrahiah *Jez'ra-hy'ah*
Jezreel *Jez're-el*
Jezreelite *Jez're-el-ite*
Jezreelitess *Jez're-el-i'tess*
Jibsam *Jib'sam*
Jidlaph *Jid'laf*
Jimna *Jim'nah*
Jimnah *Jim'nah*
Jimnites *Jim'nytes*
Jiphtah *Jif'tah*
Jiphthahel *Jif'thah-el*
Joab *Jo'ab*
Joachaz *Jo'a-kaz*
Joachim *Jo'a-kim*
Joacim *Jo'a-sim*
Joadanus *Jo'a-day'nus*
Joah *Jo'ah*
Joahaz *Jo'a-haz*
Joakim *Jo'a-kim*
Joanan *Jo-a'nan*
Joanna *Jo-an'nah*
Joannan *Jo-an'nan*
Joarib *Jo'a-rib*
Joash *Jo'ash*
Joatham *Jo'a-tham*
Joazabdus *Jo'a-zab'dus*
Job *Jobe*
Jobab *Jo'bab*
Jochebed *Jok'e-bed*
Joda *Jo'dah*
Joed *Jo'ed*
Joel *Jo'el*
Joelah *Jo-e'lah*
Joezer *Jo-e'zer*
Jogbehah *Jog'be-haw*
Jogli *Jog'li*
Joha *Jo'hah*
Johanan *Jo'hay'nan*
Johannes *Jo-han'nez*
John *Jon*
Joiada *Joy'a-dah*
Joiakim *Joy'a-kim*
Joiarib *Joy'a-rib*
Jokdeam *Jok'de-am*
Jokim *Jo'kim*
Jokmeam *Jok'me-am*
Jokneam *Jok'ne-am*
Jokshan *Jok'shan*
Joktan *Jok'tan*
Joktheel *Jok'the-el*
Jona *Jo'nah*
Jonadab *Jon'a-dab*
Jonah *Jo'nah*
Jonan *Jo'nan*
Jonas *Jo'nas*
Jonathan *Jon'a-than*
Jonathas *Jon'a-thas*
Jonathelemrechokim *Jo'nath-e'lem-re-ko'kim*
Joppa *Jop'pah*
Joppe *Jop'pe*
Jorah *Jo'rah*
Jorai *Jo'ra-i*
Joram *Jo'ram*
Jordan *Jor'dan*
Joribas *Jor'e-bas*
Joribus *Jor'e-bus*
Jorim *Jo'rim*
Jorkoam *Jor'ko-am*
Josabad *Jos'a-bad*
Josaphat *Jos'a-fat*
Josaphias *Jos'a-fy'as*

Jose	*Jo'se*
Josedec	*Jos'e-dek*
Josedech	*Jos'e-dek*
Joseph	*Jo'zef*
Josephus	*Jo-se'fus*
Joses	*Jo'sez*
Joshabad	*Josh'a-bad*
Joshah	*Jo'shah*
Joshaphat	*Josh'a-fat*
Joshaviah	*Josh'a-vy'ah*
Joshbekashah	*Josh-bek'a-shaw*
Joshua	*Josh'u-ah*
Josiah	*Jo-sy'ah*
Josias	*Jo-sy'as*
Josibiah	*Jos'e-by'ah*
Josiphiah	*Jos'e-fy'ah*
Jotbah	*Jot'bah*
Jotbath	*Jot'bath*
Jotbathah	*Jot'ba-thah*
Jotham	*Jo'tham*
Jozabad	*Joz'a-bad*
Jozachar	*Joz'a-kar*
Jozadak	*Joz'a-dak*
Jubal	*Jew'bal*
Jucal	*Jew'kal*
Juda	*Jew'dah*
Judæa	*Jew-de'ah*
Judah	*Jew-dah*
Judaism	*Jew'da-ism*
Judas	*Jew'das*
Jude	*Jewd*
Judea	*Jew-de'ah*
Judith	*Jew'dith*
Juel	*Jew'el*
Julia	*Jew'ly-ah*
Julius	*Jew'ly-us*
Junia	*Jew'ny-a*
Jupiter	*Jew'py-ter*
Jushabhesed	*Jew'shab-he'sed*
Justus	*Jus'tus*
Juttah	*Jut'tah*

K

Kabzeel	*Kab'ze-el*
Kades	*Ka'dez*
Kadesh	*Ka'desh*
Kadeshbarnea	*Ka'desh-bar'ne-ah*
Kadmiel	*Kad'my-el*
Kadmonites	*Kad'mon-ites*
Kallai	*Kal'la-i*
Kanah	*Kay'nah*
Kareah	*Ka-re'ah*
Karkaa	*Kar'ka-ah*
Karkor	*Kar'kor*
Karnaim	*Kar'nay-im*
Kartah	*Kar'tah*
Kartan	*Kar'tan*
Kattath	*Kat'tath*
Kedar	*Ke'dar*
Kedemah	*Ked'e-mah*
Kedemoth	*Ked'e-moth*
Keder	*Ke'der*
Kedesh	*Ke'desh*
Kedesh Naphtali	*Ke'desh naf'ta-li*
Kehelathah	*Ke-hel'a-thah*
Keilah	*Ky'lah*
Kelaiah	*Ke-lay'yah*
Kelita	*Kel'e-tah*
Kemuel	*Ke-mu'el*
Kenan	*Ke'nan*
Kenath	*Ke'nath*
Kenaz	*Ke'naz*
Kenezite	*Ken'ez-ite*
Kenite	*Ken'ite*, or *Ke'-nite*
Kenizzites	*Ken'iz-zites*
Kerenhappuch	*Ker'en-hap'puk*
Kerioth	*Ke'ry-oth*
Keros	*Ke'roz*
Keturah	*Ke-tu'rah*
Kezia	*Ke-zy'ah*
Keziz	*Ke'ziz*
Kibrothhattaavah	*Kib'roth-hat-tay'-a-vah*
Kibzaim	*Kib'zay-im*
Kidron	*Kid'ron*
Kinah	*Ky'nah*
Kir	*Kir*
Kirharaseth	*Kir-har'a-seth*
Kirhareseth	*Kir-har'e-seth*
Kirharesh	*Kir-hay'resh*
Kirheres	*Kir-he'res*
Kiriath	*Kir'e-ath*
Kiriathaim	*Kir'e-a-thay'im*
Kiriathiarius	*Kir'e-ath'e-ay-re-us*
Kirioth	*Kir'e-oth*
Kirjath	*Kir'jath*
Kirjathaim	*Kir-jath-a'im*
Kirjatharba	*Kir'jath-ar'bah*
Kirjatharim	*Kir'jath-a'rim*
Kirjathbaal	*Kir'jath-bay'al*
Kirjathhuzoth	*Kir'jath-hew'-zoth*
Kirjathjearim	*Kir-jath-je'a-rim*
Kirjathsannah	*Kir-jath-san'nah*
Kirjathsepher	*Kir'jath-se'fer*
Kish	*Kish*
Kishi	*Kish'i*
Kishion	*Kish'e-on*
Kishon	*Ky'shon*
Kison	*Ky'son*
Kithlish	*Kith'lish*
Kitron	*Kit'ron*
Kittim	*Kit'tim*
Koa	*Ko'ah*
Kohath	*Ko'hath*
Kohathites	*Ko'hath-ites*
Kolaiah	*Kol-a-i'ah*
Korah	*Ko'rah*
Korahite	*Ko'rah-ite*
Korathites	*Ko'rath-ites*
Kore	*Ko're*
Korhite	*Kor'hite*
Koz	*Koz*
Kushaiah	*Kush-ay'ah*

L

Laadah	*Lay'a-dah*
Laadan	*Lay'a-dan*
Laban	*Lay'ban*
Labana	*Lab'a-nah*, or *Laba'nah*
Lacedemonians	*Las'e-de-mo'ny-anz*
Lachish	*Lay'kish*
Lacunus	*Lay-ku'nus*
Ladan	*Lay'dan*
Lael	*Lay'el*
Lahad	*Lay'had*
Lahairoi	*La-hay'roy*
Lahman	*Lah'man*
Lahmi	*Lah'mi*
Laish	*Lay'ish*
Lakum	*Lay'kum*
Lamech	*Lay'mek*
Laodicea	*La-od'e-se'ah*
Laodiceans	*La-od'e-se'anz*
Lapidoth	*Lap'e-doth*
Lasea	*La-se'ah*
Lasha	*Lay'shah*
Lasharon	*La-shay'ron*
Lasthenes	*Las'the-nez*
Latin	*Lat'in*
Lazarus	*Laz'a-rus*
Leah	*Le'ah*
Leannoth	*Le-an'oth*
Lebana	*Leb'a-nah*
Lebanah	*Leb'a-nah*
Lebanon	*Leb'a-non*
Lebaoth	*Leb'a-oth*
Lebbæus	*Leb-be'us*
Lebbeus	*Leb-be'us*
Lebonah	*Le-bo'nah*
Lecah	*Le'kah*
Lehabim	*Le'ha-bim*
Lehi	*Le'hi*
Lemuel	*Lem'u-el*
Leshem	*Le'shem*
Lettus	*Let'tus*
Letushim	*Le-tew'shim*
Leummim	*Le-um'mim*
Levi	*Le'vi*
Leviathan	*Le-vy'a-than*
Levis	*Le'vis*
Levite	*Le'vite*
Levitical	*Le-vit'ik-al*
Leviticus	*Le-vit'e-kus*
Libanus	*Lib'a-nus*
Libertines	*Lib'er-tinz*
Libnah	*Lib'nah*
Libni	*Lib'ni*
Libnites	*Lib'nites*
Libya	*Lib'y-ah*
Libyans	*Lib'y-anz*
Lignaloes	*Line-al'oze*
Likhi	*Lik'hi*
Linus	*Ly'nus*
Loammi	*Lo-am'mi*
Lod	*Lod*
Lodebar	*Lo-de'bar*
Lois	*Lo'is*
Loruhamah	*Lo-ru'ho-mah*
Lot	*Lot*
Lotan	*Lo'tan*
Lothasubus	*Loth'a-su'bus*
Lozon	*Lo'zon*
Lubim	*Lew'bim*
Lubims	*Lew'bimz*
Lucas	*Lew'kas*
Lucifer	*Lew'se-fer*
Lucius	*Lew'she-us*
Lud	*Lud*
Ludim	*Lew'dim*
Luhith	*Lew'hith*
Luke	*Luke*
Luz	*Luz*
Lycaonia	*Lik'a-o'ny-ah*, or *Ly-ka-o'ne-a*
Lycca	*Lik'kah*
Lycia	*Lish'e-ah*
Lydda	*Lid'dah*
Lydia	*Lid'e-ah*
Lydians	*Lid'e-anz*
Lysanias	*Ly-say'ne-as*
Lysias	*Lish'e-as*
Lysimachus	*Ly-sim'a-kus*
Lystra	*Lis'trah*

M

Maacah	*May'a-kah*
Maachah	*May'a-kah*
Maachathi	*May-ak'a-thi*
Maachathite	*May-ak'a-thite*
Maadai	*May-ad'ay*
Maadiah	*May-a-dy'ah*
Maai	*May-a'i*
Maalehacrabbim	*May-al'e-a-krab'-bim*

Maanai *May'a-nay*
Maaneas *Ma-an'e-as*
Maani *May'a-ni*
Maarath *May'a-rath*
Maaseiah *May'a-se'yah*
Maasiai *May-as'e-ay*
Maasias *May'a-sy'as*
Maath *May'ath*
Maaz *May'az*
Maaziah *May-a-zy'ah*
Mabdai *Mab'day-i*
Macalon *Mak'a-lon*
Maccabæus *Mak'ka-be'us*
Maccabees *Mak'ka-beez*
Maccabeus *Mak'ka-be'us*
Macedonia *Mas'se-do'ne-ah*
Macedonian *Mas'se-do'ny-an*
Machærus *Mak-e'rus*
Machbanai *Mak'bay-nay*
Machbenah *Mak'be-nah*
Machi *May'ki*
Machir *May'kir*
Machirites *May'kir-ites*
Machmas *Mak'mas*
Machnadebai *Mak'nay-de'bay*
Machpelah *Mak-pe'lah*
Macron *May'kron*
Madai *Mad'a-i*
Madiabun *Ma-dy'a-bun*
Madiah *Ma-dy'ah*
Madian *May'de-an*
Madmannah *Mad-man'nah*
Madmen *Mad'men*
Madmenah *Mad-me'nah*
Madon *May'don*
Maelus *Ma-e'lus*
Magbish *Mag'bish*
Magdala *Mag'da-lah*
Magdalen *Mag'da-len*
Magdalene *Mag-da-le'ne*
Magdiel *Mag'de-el*
Maged *May'ged*
Magi *May'gi*
Magiddo *Ma-gid'do*
Magog *May'gog*
Magormissabib *May'gor-mis'-say-bib*
Magpiash *Mag'pe-ash*
Mahalah *Ma-hay'lah*
Mahalaleel *Ma-hay'lay-le'el*
Mahalath *May'hay-lath*
Mahali *May'hay-li*
Mahanaim *May'hay-nay'im*
Mahanehdan *May'hay-neh-dan*
Maharai *May-har'a-i*
Mahath *May'hath*
Mahavite *May'hay-vite*
Mahazioth *Ma-hay'ze-oth*
Mahershalal-hashbaz *May'her-shal'al-hash'baz*
Mahlah *Mah'lah*
Mahli *Mah'li*
Mahlites *Mah'lites*
Mahlon *Mah'lon*
Mahol *May'hol*
Makaz *May'kaz*
Maked *May'ked*
Makheloth *Mak-he'loth*
Makkedah *Mak-ke'dah*
Maktesh *Mak'tesh*
Malachi *Mal'a-ki*
Malachy *Mal'a-ki*
Malcham *Mal'kam*
Malchiah *Mal-ky'ah*
Malchiel *Mal'ky-el*
Malchielites *Mal'-ky-el-ites*
Malchijah *Mal-ky'jah*
Malchiram *Mal-ky'ram*
Malchishua *Mal'ky-shu'ah*
Malchus *Mal'kus*
Maleleel *Ma-le'le-el*
Mallos *Mal'los*
Mallothi *Mal'lo-thi*
Malluch *Mal'luk*
Mamaias *Ma-may'yas*
Mammon *Mam'mon*
Mamnitanaimus *Mam-ny'ta-nay'-mus*
Mamre *Mam're*
Mamuchus *Ma-mew'kus*
Manaen *Man'a-en*
Manahath *Man'a-hath*
Manahethites *Ma-nay'heth-ites*
Manasseas *Man'as-se'as*
Manasseh *Ma-nas'seh*
Manasses *Ma-nas'sez*
Manassites *Ma-nas'sites*
Maneh *May'neh*
Mani *May'ni*
Manlius *Man'ly-us*
Manoah *Ma-no'ah*
Maoch *May'ok*
Maon *May'on*
Maonites *May'on-ites*
Mara *May'rah*
Marah *May'rah*
Maralah *Mar'a-lah*
Maranatha *Mar'a-nay'thah*
Marcus *Mar'kus*
Mardocheus *Mar-do-ke'us*
Maresha *Ma-re'shah*
Mareshah *Ma-re'shah*
Marisa *Mar'e-sah*
Marimoth *Mar'e-moth*
Mark *Mark*
Marmoth *Mar'moth*
Maroth *May'roth*
Marsena *Mar'se-nah*
Mars' Hill *Marz' hil*
Martha *Mar'thah*
Mary *May'ry*
Masaloth *Mas'a-loth*
Maschil *Mas'kil*
Mash *Mash*
Mashal *May'shal*
Masias *Ma-sy'as*
Masman *Mas'man*
Maspha *Mas'fah*
Masrekah *Mas're-kah*
Massa *Mas'sah*
Massah *Mas'sah*
Massias *Mas-sy'as*
Mathanias *Math'a-ny'as*
Mathusala *Ma-thu'sa-lah*
Matred *May'tred*
Matri *May'tri*
Mattan *Mat'tan*
Mattanah *Mat'ta-nah*
Mattaniah *Mat'ta-ny'ah*
Mattatha *Mat'ta-thah*
Mattathah *Mat'ta-thah*
Mattathias *Mat'ta-thy'as*
Mattenai *Mat'te-nay'i*
Matthan *Mat'than*
Matthanias *Mat'thay-ny'us*
Matthat *Mat'that*
Matthelas *Mat-the'las*
Matthew *Math'yew*
Matthias *Mat-thy'as*
Mattithiah *Mat'ti-thi'ah*
Mattock *Mat'tok*
Mazitias *Maz'e-ty'as*
Mazzaroth *Maz'za-roth*
Meah *Me'ah*
Meani *Me-a'ni*
Mearah *Me-a'rah*
Mebunnai *Me-bun'nay*
Mecharath *Mek'e-rath*
Mecherathite *Mek'e-rath-ite*
Medaba *Med'a-bah*
Medad *Me'dad*
Medan *Me'dan*
Medeba *Med'e-bah*
Mede *Meed*
Media *Me'de-ah*
Median *Me'de-an*
Meeda *Me-e'dah*
Megiddo *Me-gid'do*
Megiddon *Me-gid'don*
Mehetabeel *Me-het'a-beel*
Mehetabel *Me-het'a-bel*
Mehida *Me-hy'dah*
Mehir *Me'hir*
Meholah *Me-ho'lah*
Meholathite *Me-hol'ath-ite*
Mehujael *Me-hew'ja-el*
Mehuman *Me-hew'man*
Mehunim *Me-hew'nim*
Mehunims *Me-hew'nimz*
Mejarkon *Me-jar'kon*
Mekonah *Mek'o-nah*
Melatiah *Mel'a-ty'ah*
Melchi *Mel'ki*
Melchiah *Mel-ky'ah*
Melchias *Mel-ky'as*
Melchiel *Mel'ky-el*
Melchisedec *Mel-kiz'e-dek*
Melchizedek *Mel-kiz'e-dek*
Melchishua *Mel'ky-shu'ah*
Melea *Me'le-a*
Melech *Me'lek*
Melicu *Mel'e-kew*
Melita *Mel'e-tah*
Melzar *Mel'zar*
Memmius *Mem'me-us*
Memphis *Mem'fis*
Memucan *Me-mew'kan*
Menahem *Men'a-hem*
Menan *Me'nan*
Mene *Me'ne*
Menelaus *Men'e-lay'us*
Menestheus *Me-nes'the-us*
Meonenim *Me-on'e-nim*
Meonothai *Me-on'o-thay*
Mephaath *Mef'a-ath*
Mephibosheth *Me-fib'o-sheth*
Merab *Me'rab*
Meraiah *Mer'a-i'ah*
Meraioth *Me-ray'yoth*
Meran *Me'ran*
Merari *Me-ray'ri*
Merarites *Mer'a-rites*
Merathaim *Mer'a-thay'im*
Mercurius *Mer-kew're-us*
Mered *Me'red*
Meremoth *Mer'e-moth*
Meres *Me'rez*
Meribah *Mer'e-bah*
Meribah Kadesh *Mer'e-bah Kay'-desh*
Meribbaal *Mer'ib-bay'al*
Merodachbaladan *Me-ro'dak-bal'a-dan*
Merom *Me'rom*
Meronothite *Me-ron'o-thite*
Meroz *Me'roz*
Meruth *Me'ruth*
Mesech *Me'sek*
Mesha *Me'shah*
Meshach *Me'shak*
Meshech *Me'shek*
Meshelemiah *Me-shel'e-my'ah*
Meshezabeel *Me-shez'a-beel*
Meshezabel *Me-shez'a-bel*

Meshillemith	*Me-shil'le-mith*
Meshillemoth	*Me-shil'le-moth*
Meshobab	*Me-sho'bab*
Meshullam	*Me-shul'lam*
Meshullemeth	*Me-shul'le-meth*
Mesobaite	*Mes'o-bay'ite*
Mesopotamia	*Mes'o-po-tay'me-ah*
Messiah	*Mes-sy'ah*
Messias	*Mes-sy'as*
Meterus	*Me-te'rus*
Methegammah	*Me'theg-am'mah*
Methoar	*Meth'o-ar*
Methusael	*Me-thew'sa-el*
Methuselah	*Me-thew'se-lah*
Meunim	*Me-yew'nim*
Mezahab	*Mez'a-hab*
Miamin	*My'a-min*
Mibhar	*Mib'har*
Mibsam	*Mib'sam*
Mibzar	*Mib'zar*
Micah	*My'kah*
Micaiah	*My-kay'yah*
Micha	*My'kah*
Michael	*My'ka-el*
Michah	*My'kah*
Michaiah	*My-kay'yah*
Michal	*My'kal*
Micheas	*My-ke'as*
Michmas	*Mik'mas*
Michmash	*Mik'mash*
Michmethah	*Mik'me-thah*
Michri	*Mik'ri*
Michtam	*Mik'tam*
Middin	*Mid'din*
Midian	*Mid'e-an*
Midianite	*Mid'e-an-ite*
Midianitish	*Mid'e-an-i'tish*
Migdalel	*Mig'dal-el*
Migdalgad	*Mig'dal-gad*
Migdol	*Mig'dol*
Migron	*Mig'ron*
Mijamin	*Mij'a-min*
Mikloth	*Mik'loth*
Mikneiah	*Mik-ne'yah*
Milalai	*Mil'a-lay'i*
Milcah	*Mil'kah*
Milcom	*Mil'kom*
Miletum	*Mi-le'tum*
Miletus	*Mi-le'tus*
Millo	*Mil'lo*
Miniamin	*Mi-ny'a-min*
Minni	*Min'ni*
Minnith	*Min'nith*
Miphkad	*Mif'kad*
Miriam	*Mir'e-am*
Mirma	*Mir'mah*
Misael	*Mis'a-el*
Misgab	*Mis'gab*
Mishael	*Mish'a-el*
Mishal	*My'shal*
Misham	*My'sham*
Misheal	*My'she-al*
Mishma	*Mish'mah*
Mishmannah	*Mish-man'nah*
Mishraites	*Mish'ra-ites*
Mispar	*Mis'par*
Mispereth	*Mis'pe-reth*
Misrephothmaim	*Mis're-foth-may'-im*
Missabib	*Mis'sa-bib*
Mithcah	*Mith'kah*
Mithnite	*Mith'nite*
Mithredath	*Mith're-dath*
Mithridates	*Mith'ry-day'tez*
Mitylene	*Mit'e-le'ne*
Mizar	*My'zar*
Mizpah	*Miz'pah*
Mizpar	*Miz'par*
Mizpeh	*Miz'peh*
Mizraim	*Miz'ra-im*
Mizzah	*Miz'zah*
Mnason	*Nay'son*
Moab	*Mo'ab*
Moabite	*Mo'ab-ite*
Moabitess	*Mo'ab-i'tes*
Moabitish	*Mo'ab-i'tish*
Moadiah	*Mo'a-dy'ah*
Mochmur	*Mok'mur*
Modin	*Mo'din*
Moeth	*Mo'eth*
Moladah	*Mol'a-dah*
Molech	*Mo'lek*
Moli	*Mo'li*
Molid	*Mo'lid*
Moloch	*Mo'lok*
Momdis	*Mom'dis*
Moosias	*Mo'o-sy'as*
Morasthite	*Mo'ras-thite*
Mordecai	*Mor'de-kay*
Moreh	*Mo'reh*
Moreshethgath	*Mor'esh-eth-gath*
Moriah	*Mo-ry'ah*
Morians	*Mo'ry-anz*
Mosera	*Mo-se'rah*
Moseroth	*Mo-se'roth*
Moses	*Mo'zez*
Mosollam	*Mo-sol'lam*
Mosollamon	*Mo-sol'lay-mon*
Moza	*Mo'zah*
Mozah	*Mo'zah*
Muppim	*Mup'pim*
Mushi	*Mew'shi*
Mushites	*Mew'shites*
Muthlabben	*Muth-lab'ben*
Myndus	*Min'dus*
Myra	*My'rah*
Mysia	*Mish'e-ah*

N

Naam	*Nay'am*
Naamah	*Nay'a-mah*
Naaman	*Nay'a-man*
Naamathite	*Nay'a-ma-thite*
Naamites	*Nay'a-mites*
Naarah	*Nay'a-rah*
Naarai	*Nay'a-ray*
Naaran	*Nay'a-ran*
Naarath	*Nay'a-rath*
Naashon	*Na-ash'on*
Naasson	*Na-as'son*
Naathus	*Nay'a-thus*
Nabal	*Nay'bal*
Nabarias	*Nab'a-ry'as*
Nabatheans	*Nab'a-the'anz*
Nabathites	*Nay'bath-ites*
Naboth	*Nay'both*
Nabuchodonosor	*Nab'u-ko-don'o-sor*
Nachon	*Nay'kon*
Nachor	*Nay'kor*
Nadab	*Nay'dab*
Nadabatha	*Na-dab'a-thah*
Nagge	*Nag'ge*
Nahalal	*Nay'ha-lal*
Nahaliel	*Na-hay'le-el*
Nahallal	*Na-hal'lal*
Nahalol	*Nay'ha-lol*
Naham	*Nay'ham*
Nahamani	*Na-ham'a-ni*
Naharai	*Na-har'a-i*
Naharaim	*Nay'ha-ray'im*
Nahari	*Nay'ha-ri*
Nahash	*Nay'hash*
Nahath	*Nay'hath*
Nahbi	*Nah'bi*
Nahor	*Nay'hor*
Nahshon	*Nah'shon*
Nahum	*Nay'hum*
Naidus	*Nay'e-dus*
Nain	*Nay'in*
Naioth	*Nay'yoth*
Nanea	*Na-ne'ah*
Naomi	*Na-o'mi*
Naphish	*Nay'fish*
Naphisi	*Naf'e-si*
Naphtali	*Naf'ta-li*
Naphthar	*Naf'thar*
Naphtuhim	*Naf'tu-him*
Narcissus	*Nar-sis'sus*
Nasbas	*Nas'bas*
Nashon	*Nay'shon*
Nasith	*Nay'sith*
Nasor	*Nay'sor*
Nathan	*Nay'than*
Nathanael	*Na-than'a-el*
Nathanias	*Nath'a-ny'as*
Nathanmelech	*Nay'than-me'lek*
Naum	*Nay'um*
Nave	*Nay've*
Nazarene	*Naz'a-reen*
Nazareth	*Naz'a-reth*
Nazarite	*Naz'a-rite*
Neah	*Ne'ah*
Neapolis	*Ne-ap'o-lis*
Neariah	*Ne'a-ry'ah*
Nebai	*Neb'a-i*
Nebaioth	*Ne-bay'yoth*
Nebajoth	*Ne-bay'joth*
Neballat	*Ne-bal'lat*
Nebat	*Ne'bat*
Nebo	*Ne'bo*
Nebuchadnezzar	*Neb'yew-kad-nez'zar*
Nebuchadrezzar	*Neb'yew-kad-rez'zar*
Nebushasban	*Neb'yew-shas'-ban*
Nebuzaradan	*Neb'yew-zar-a'-dan*
Nechô	*Ne'ko*
Necodan	*Ne-ko'dan*
Nedabiah	*Ned'a-by'ah*
Neemias	*Ne'e-my'as*
Neginoth	*Neg'e-noth*
Nehelamite	*Ne-hel'a-mite*
Nehemiah	*Ne'he-my'ah*
Nehemias	*Ne'he-my'as*
Nehiloth	*Ne'he-loth*
Nehum	*Ne'hum*
Nehushta	*Ne-hush'tah*
Nehushtan	*Ne-hush'tan*
Neiel	*Ne'e-el*
Nekeb	*Ne'keb*
Nekoda	*Ne-ko'dah*
Nemuel	*Ne-mew'el*
Nemuelites	*Ne-mew'el-ites*
Nepheg	*Ne'feg*
Nephi	*Ne'fi*
Nephis	*Ne'fis*
Nephish	*Ne'fish*
Nephishesim	*Ne-fish'e-sim*
Nephthali	*Nef'tha-li*
Nephthalim	*Nef'tha-lim*
Nephtoah	*Nef'to-ah*
Nephusim	*Ne-few'sim*
Nepthali	*Nep'tha-li*
Nepthalim	*Nep'tha-lim*
Ner	*Ner*
Nereus	*Ne're-us*
Nergal	*Ner'gal*
Nergalsharezer	*Ner'gal-sha-re'-zer*

Neri	*Ne'ri*
Neriah	*Ne-ry'ah*
Nerias	*Ne-ry'as*
Nero	*Ne'ro*
Nethaneel	*Ne-than'e-el*
Nethaniah	*Neth'a-ny'ah*
Nethinims	*Neth'e-nimz*
Netophah	*Ne-to'fah*
Netophathi	*Ne-tof'a-thi*
Netophathite	*Ne-tof'a-thite*
Neziah	*Ne-zy'ah*
Nezib	*Ne'zib*
Nibhaz	*Nib'haz*
Nibshan	*Nib'shan*
Nicanor	*Ny-kay'nor*
Nicodemus	*Nik'o-de'mus*
Nicolaitans	*Nik-a-lay'e-tanz*
Nicolas	*Nik'o-las*
Nicopolis	*Ny-kop'o-lis*
Niger	*Ny'jer*
Nimrah	*Nim'rah*
Nimrim	*Nim'rim*
Nimrod	*Nim'rod*
Nimshi	*Nim'shi*
Nineve	*Nin'e-ve*
Nineveh	*Nin'ne-veh*
Ninevites	*Nin'e-vites*
Nisan	*Ny'san*
Nisroch	*Nis'rok*
No	*No*
Noadiah	*No'a-dy'ah*
Noah	*No'ah*
Noamon	*No-a'mon*
Nob	*Nob*
Nobah	*No'bah*
Nod	*Nod*
Nodab	*No'dab*
Noe	*No'e*
Noeba	*No-e'bah*
Noga	*No'ga*
Nogah	*No'gah*
Nohah	*No'hah*
Nomades	*Nom'a-dez*
Non	*Non*
Noph	*Nof*
Nophah	*No'fah*
Numenius	*New-me'ne-us*
Nun	*Nun*
Nymphas	*Nim'fas*

O

Obadiah	*O'ba-dy'ah*
Obal	*O'bal*
Obdia	*Ob-dy'ah*
Obed	*O'bed*
Obededom	*O'bed-e'dom*
Obeth	*O'beth*
Obil	*O'bil*
Oboth	*O'both*
Ochiel	*O'ke-el*
Ocidelus	*Os'e-de'lus*
Ocina	*Os'e-nah*
Ocran	*Ok'ran*
Oded	*O'ded*
Odollam	*O-dol'lam*
Odonarkes	*Od'o-nar'keez*
Og	*Og*
Ohad	*O'had*
Ohel	*O'hel*
Olamus	*Ol'a-mus*
Olivet	*Ol'e-vet*
Olofernes	*Ol'o-fer'neez*
Olympas	*O-lim'pas*
Olympius	*O-lim'pe-us*
Omaerus	*Om'a-e'rus*
Omar	*O'mar*
Omega	*O'me-ga* or *O-me'gah*
Omri	*Om'ri*
On	*On*
Onam	*O'nam*
Onan	*O'nan*
Onesimus	*O-nes'e-mus*
Onesiphorus	*On'e-sif'o-rus*
Oniares	*O-ny'a-reez*
Onias	*O-ny'as*
Ono	*O'no*
Onus	*O'nus*
Ophel	*O'fel*
Ophir	*O'fir*
Ophni	*Of'ni*
Ophrah	*Of'rah*
Oreb	*O'reb*
Oren	*O'ren*
Orion	*O-ry'on*
Ornan	*Or'nan*
Orpah	*Or'pah*
Orthosias	*Or'tho-sy'as*
Osaias	*O-zay'yas*
Osea	*O-ze'ah*
Oseas	*O-ze'as*
Osee	*O'zee*
Oshea	*O-she'ah* or *O'she-ah*
Othni	*Oth-ni*
Othniel	*Oth'ny-el*
Othonias	*Oth'o-ny'as*
Ox	*Ox*
Ozem	*O'zem*
Ozias	*O-zy'as*
Oziel	*O'zy-el*
Ozni	*Oz'ni*
Oznites	*Oz'nites*
Ozora	*O-zo'rah*

P

Paarai	*Pay'a-ray*
Padan	*Pay'dan*
Padanaram	*Pay'dan-a'ram*
Padon	*Pay'don*
Pagiel	*Pay'ge-el*
Pahathmoab	*Pay'hath-mo'ab*
Pai	*Pay'i*
Palal	*Pay'lal*
Palestina	*Pal'es-ty'nah*
Palestine	*Pal'es-tyne*
Pallu	*Pal'lew*
Palluites	*Pal'lew-ites*
Palti	*Pal'ty*
Paltiel	*Pal'te-el*
Paltite	*Pal'tite*
Pamphylia	*Pam-fil'e-ah*
Pannag	*Pan'nag*
Paphos	*Pay'fos*
Paradise	*Par'a-dise*
Parah	*Pay'rah*
Paran	*Pay'ran*
Parbar	*Par'bar*
Parmashta	*Par-mash'tah*
Parmenas	*Par'me-nas*
Parnach	*Par'nak*
Parosh	*Pay'rosh*
Parshandatha	*Par-shan'da-thah*
Parthians	*Par'the-anz*
Paruah	*Par'oo-ah*
Parvaim	*Par-vay'im*
Pasach	*Pay'sak*
Pasdammim	*Pas-dam'mim*
Paseah	*Pa-se'ah*
Pashur	*Pash'ur*
Patara	*Pat'a-rah*
Patheus	*Pa-the'us*
Pathros	*Path'ros*
Pathrusim	*Path-rew'sim*
Patmos	*Pat'mos*
Patrobas	*Pat'ro-bas*
Patroclus	*Pa-tro'klus*
Pau	*Pay'yew*
Paul	*Pawl*
Paulus	*Paw'lus*
Pe (Ps. cxix)	*Pee*
Pedahel	*Ped'a-hel*
Pedahzur	*Pe-dah'zur*
Pedaiah	*Pe-dey'yah*
Pekah	*Pe'kah*
Pekahiah	*Pek'a-hy'ah*
Pekod	*Pe'kod*
Pelaiah	*Pel'a-i'ah*
Pelaliah	*Pel'a-ly'ah*
Pelatiah	*Pel'a-ty'ah*
Peleg	*Pe'leg*
Pelet	*Pe'let*
Peleth	*Pe'leth*
Pelethites	*Pe'leth-ites*
Pelias	*Pe-ly'as*
Pelonite	*Pel'o-nite*
Peniel	*Pe-ny'el*
Peninnah	*Pe-nin'nah*
Pentapolis	*Pen-tap'o-lis*
Penuel	*Pe-new'el*
Peor	*Pe'or*
Perazim	*Per'a-zim*
Peres	*Pe'res*
Peresh	*Pe'resh*
Perez	*Pe'rez*
Perezuzza	*Pe'rez-uz'zah*
Perezuzzah	*Pe'rez-uz'zah*
Perga	*Per'gah*
Pergamos	*Per'ga-mos*
Perida	*Pe-ry'dah*
Perizzite	*Per'iz-zite*
Permenas	*Per'me-nas*
Persepolis	*Per-sep'o-lis*
Perseus	*Per'se-us*
Persia	*Per'she-ah*
Persian	*Per'she-an*
Persis	*Per'sis*
Peruda	*Pe-rew'dah*
Peter	*Pe'ter*
Pethahiah	*Peth'a-hy'ah*
Pethor	*Pe'thor*
Pethuel	*Pe'thew'el*
Peulthai	*Pe-ul'thay*
Phaath Moab	*Fay'ath-mo'ab*
Phacareth	*Fak'a-reth*
Phaisur	*Fay'sur*
Phaldaius	*Fal-day'yus*
Phaleas	*Fal-le'as*
Phalec	*Fa'lek*
Phaleg	*Fa'leg*
Phallu	*Fal'lew*
Phalti	*Fal'ti*
Phaltiel	*Fal'te-el*
Phanuel	*Fa-new'el*
Pharacim	*Far'a-sim*
Pharaoh	*Fay'ro* or *Fay'ra-o*
Pharaoh-hophra (faro *or* farao)	*Fay'ro-hof'rah* or *Fay'ra-o*
Pharaoh-nechoh (faro *or* farao)	*Fay'ro-ne'koh* or *Fay'ra-o*
Pharathoni	*Far'a-tho'ni*
Phares	*Fa'reez*
Pharez	*Fa'rez*
Pharira	*Fa-ry'ra*
Pharisee	*Far'e-see*
Pharosh	*Fa'rosh*
Pharpar	*Far'par*
Pharzites	*Far'zites*

Phaseah	*Fa-se'ah* or *Fay'-se-ah*
Phaselis	*Fa-se'lis*
Phasiron	*Fas'e-ron*
Phassaron	*Fas'sa-ron*
Phebe	*Fe'be*
Phenice	*Fe-ny'se*
Phenicia	*Fe-nish'e-ah*
Pheresites	*Fer'e-sites*
Pherezite	*Fer'e-zite*
Phibeseth	*Fy-be'seth* or *Fib'e-seth*
Phichol	*Fy'kol*
Philadelphia	*Fil'a-del'fe-ah*
Philarches	*Fe-lar'keez*
Philemon	*Fy-le'mon*
Philetus	*Fy-le'tus*
Philip	*Fil'ip*
Philippi	*Fil-lip'pi*
Philippians	*Fil-lip'pe-anz*
Philistia	*Fe-lis'te-ah*
Philistim	*Fe-lis'tim*
Philistine	*Fe-lis'teen*
Philologus	*Fe-lol'o-gus*
Philometor	*Fil'o-me'tor*
Phineas	*Fin'e-as*
Phinees	*Fin'e-es*
Phinehas	*Fin'e-has*
Phison	*Fy'son*
Phlegon	*Fle'gon*
Phoros	*Fo'ros*
Phrygia	*Fridj'e-ah*
Phrygian	*Fridj'e-an*
Phud	*Fud*
Phurah	*Few'rah*
Phurim	*Few'rim*
Phut	*Fut* (as nut)
Phuvah	*Few'vah*
Phygellus	*Fe-jel'lus*
Physon	*Fy'son*
Pibeseth	*Py-be'seth*
Pihahiroth	*Py'ha-hy'roth*
Pilate	*Py'lat*
Pildash	*Pil'dash*
Pileha	*Pil'a-hah*
Pileser	*Py-le'zer*
Pilneser	*Pil-ne'zer*
Piletha	*Pil'e-thah*
Piltai	*Pil'tay*
Pinon	*Py'non*
Pira	*Py'rah*
Piram	*Py'ram*
Pirathon	*Pir'a-thon*
Pirathonite	*Pir'a-thon-ite*
Pisgah	*Piz'gah*
Pisidia	*Py-sid'e-ah*
Pison	*Py'son*
Pispah	*Pis'pah*
Pithom	*Py'thom*
Pithon	*Py'thon*
Pleiades	*Ple'ya-deez*
Pochereth	*Pok'e-reth*
Pollux	*Pol'lux*
Pontius Pilate	*Pon'she-us py'lat*
Pontus	*Pon'tus*
Poratha	*Por'a-thah*
Porcius	*Por'she-us*
Portius Festus	*Por'she-us fes'tus*
Posidonius	*Pos'e-do'ne-us*
Potiphar	*Pot'i-far*
Potipherah	*Po-tif'e-rah*
Prisca	*Pris'ka*
Priscilla	*Pris-sil'lah*
Prochorus	*Prok'o-rus*
Ptolemais	*Tol'e-may'is*
Ptolemee	*Tol'e-mee*
Ptolemeus	*Tol'e-me'us*
Pua	*Pew'ah*
Puah	*Pew'ah*
Publius	*Pub'le-us*
Pudens	*Pew'denz*
Puhites	*Pew'hites*
Pul	*Pul* (as dull)
Punites	*Pew'nites*
Punon	*Pew'non*
Pur	*Pur* (as fur)
Purim	*Pew'rim*
Put	*Put* (as nut)
Puteoli	*Pew-te'o-li*
Putiel	*Pew'te-el*
Pygarg	*Pi'garg*

Q

Quartus	*Quar'tus*
Quaternion	*Qua-ter'ne-on*
Quintus Memmius	*Quin'tus mem'me-us*

R

Raamah	*Ray'a-mah*
Raamiah	*Ray'a-my'ah*
Raamses	*Ra-am'seez*
Rabbah	*Rab'bah*
Rabbath	*Rab'bath*
Rabbi	*Rab'bi*
Rabbith	*Rab'bith*
Rabboni	*Rab-bo'ni*
Rabmag	*Rab'mag*
Rabsaces	*Rab'sa-seez*
Rabsaris	*Rab'sa-ris*
Rabshakeh	*Rab'sha-kee*
Raca	*Ray'ka*
Racha	*Ray'kah*
Rachab	*Ray'kab*
Rachal	*Ray'kal*
Rachel	*Ray'chel*
Raddai	*Rad'da-i*
Ragau	*Ray'gaw*
Rages	*Ray'geez*
Ragua	*Rag'yew-ah*
Raguel	*Ra-gew'el*
Rahab	*Ray'hab*
Raham	*Ray'ham*
Rahel	*Ray'hel*
Rakem	*Ray'kem*
Rakkath	*Rak'kath*
Rakkon	*Rak'kon*
Ram	*Ram*
Rama	*Ray'mah*
Ramah	*Ray'mah*
Ramath	*Ray'math*
Ramathaim	*Ray'-math-a'im*
Ramathaim-Zophim	*Ray'math-a'im-zo'fim*
Ramathem	*Ram'a-them*
Ramathite	*Ray'math-ite*
Ramathlehi	*Ray'math-le'hi*
Ramathmizpeh	*Ray'math-miz'pah*
Rameses	*Ra-me'siz*
Ramiah	*Ra-my'ah*
Ramoth	*Ray'moth*
Ramoth-gilead	*Ray'moth-gil'e-ad*
Rapha	*Ray'fah*
Raphael	*Ray'fa-el*
Raphaim	*Raf'a-im*
Raphon	*Ray'fon*
Raphu	*Ray'few*
Rasses	*Ras'seez*
Rathumus	*Ra-thew'mus*
Razis	*Ray'zis*
Reaia	*Re'a-i'ah*
Reaiah	*Re'a-i'ah*
Reba	*Re'bah*
Rebecca	*Re-bek'kah*
Rebekah	*Re-bek'ah*
Rechab	*Re'kab*
Rechabites	*Re'kab-ites*, or *Rek'ah-bites*
Rechah	*Re'kah*
Reelaiah	*Re'el-a'yah*
Reelius	*Re-el'e-us*
Reesaias	*Re-e-say'yas*
Regem	*Re'gem*
Regemmelech	*Re'gem-me'lek*
Rehabiah	*Re'ha-by'ah*
Rehob	*Re'hob*
Rehoboam	*Re'ho-bo'am*
Rehoboth	*Re-ho'both*
Rehu	*Re'hew*
Rehum	*Re-hum*
Rei	*Re'i*
Rekem	*Re'kem*
Remaliah	*Rem'a-ly'ah*
Remeth	*Re'meth*
Remmon	*Rem'mon*
Remmonmethoar	*Rem'mon-meth'o-ar*
Remphan	*Rem'fan*
Rephael	*Re'fa-el*
Rephah	*Re'fah*
Rephaiah	*Ref'a-i'ah*
Rephaim	*Ref'a-im*
Rephaims	*Ref'a-ims*
Rephidim	*Ref'i-dim*
Resen	*Re'sen*
Resheph	*Re'shef*
Reu	*Re'yew*
Reuben	*Ru'ben*
Reubenites	*Ru'ben-ites*
Reuel	*Re-yew'el*
Reumah	*Ru'mah*
Rezeph	*Re'zef*
Rezia	*Re-zy'ah*
Rezin	*Re'zin*
Rezon	*Re'zon*
Rhegium	*Re'je-um*
Rhesa	*Re'sah*
Rhoda	*Ro'dah*
Rhodes	*Rodz*
Rhodocus	*Rod'o-kus*
Rhodus	*Ro'dus*
Ribai	*Ry'bay*
Riblah	*Rib'lah*
Rimmon	*Rim'mon*
Rimmon-methoar	*Rim'mon-meth'o-ar*
Rimmonparez	*Rim'mon-pay'reez*
Rinnah	*Rin'nah*
Riphath	*Ry'fath*
Rissah	*Ris'sah*
Rithmah	*Rith'mah*
Rizpah	*Riz'pah*
Roboam	*Rob'o-am*
Rodanim	*Rod'a-nim*
Rogelim	*Ro-ge'lim*
Rohgah	*Ro'gah*
Roinus	*Ro'e-nus*
Romamtiezer	*Ro-mam'te-e'zer*
Roman	*Ro'man*
Rome	*Rome*
Rosh	*Rosh*
Rufus	*Rew'fus*
Ruhamah	*Rew'ha-mah*
Rumah	*Rew'mah*
Ruth	*Rewth*

S

Sabachthani	*Say'bak-thay'ni*
Sabaoth	*Sab'a-oth* or *Sa-bay'oth*
Sabæans	*Sa-be'anz*
Sabat	*Say'bat*
Sabateas	*Sab'a-te'as*
Sabateus	*Sab'a-te'us*
Sabatus	*Sab'a-tus*
Sabban	*Sab'ban*
Sabbatheus	*Sab'ba-the'us*
Sabbeus	*Sab-be'us*
Sabdi	*Sab'di*
Sabeans	*Sa-be'anz*
Sabi	*Say'bi*
Sabie	*Say'be-e*
Sabta	*Sab'tah*
Sabtah	*Sab'tah*
Sabtecha	*Sab'te-kah*
Sabtechah	*Sab'te-kah*
Sacar	*Say'kar*
Sadamias	*Sad'a-my'as*
Sadas	*Say'das*
Saddeus	*Sad-de'us*
Sadduc	*Sad'duk*
Sadducees	*Sad'dew-seez*
Sadoc	*Say'dok*
Sahadutha	*Say'ha-dew'thah*
Sala	*Say'lah*
Salah	*Say'lah*
Salamis	*Sal'a-mis*
Salasadai	*Sal'a-sad'a-i*
Salathiel	*Sa-lay'the-el*
Salcah	*Sal'kah*
Salchah	*Sal'kah*
Salem	*Say'lem*
Salim	*Say'lim*
Sallai	*Sal'la-i*
Sallu	*Sal'lew*
Sallum	*Sal'lum*
Sallumus	*Sal-lew'mus*
Salma	*Sal'mah*
Salmah	*Sal'mah*
Salmanasar	*Sal'man-a'sar*
Salmon	*Sal'mon*
Salmone	*Sal-mo'ne*
Salom	*Say'lom*
Salome	*Sa-lo'me*
Salu	*Say'lew*
Salum	*Say'lum*
Samael	*Sam'a-el*
Samaias	*Sa-may'yas*
Samaria	*Sa-may're-ah*
Samaritan	*Sa-mar'e-tan*
Samatus	*Sam'a-tus*
Sameius	*Sa-me'yus*
Samgarnebo	*Sam'gar-ne'bo*
Sami	*Say'-mi*
Samis	*Say'mis*
Samlah	*Sam'lah*
Sammus	*Sam'mus*
Samos	*Say'mos*
Samothracia	*Sam'o-thray'she-ah*
Sampsames	*Samp'sa-meez*
Samson	*Sam'son*
Samuel	*Sam'yew-el*
Sanabassar	*San'a-bas'sar*
Sanabassarus	*San'a-bas'sa-rus*
Sanasib	*San'a-sib*
Sanballat	*San-bal'lat*
Sansannah	*San-san'nah*
Saph	*Saf*
Saphat	*Say'fat*
Saphatias	*Saf'a-ty'as*
Sapheth	*Say'feth*
Saphir	*Saf'fir*
Sapphira	*Saf-fy'rah*
Sara	*Say'rah*
Sarabias	*Sar'a-by'as*
Sarah	*Say'rah*
Sarai	*Say'ray*
Saraia	*Sar'a-i'ah*
Saraiah	*Sar'a-i'ah*
Saraias	*Sa-ray'yas*
Saramel	*Sar'a-mel*
Saraph	*Say'raf*
Sarchedonus	*Sar-ked'o-nus*
Sardeus	*Sar-de'us*
Sardis	*Sar'dis*
Sardites	*Sar'dites*
Sarea	*Say're-ah*
Sarepta	*Sa-rep'tah*
Sargon	*Sar'gon*
Sarid	*Say'rid*
Saron	*Say'ron*
Sarothie	*Sa-ro'the*
Sarsechim	*Sar-se'kim*
Saruch	*Say'ruk*
Satan	*Say'tan*
Sathrabuzanes	*Sath'ra-bew-zay'neez*
Saul	*Sawl*
Satyr	*Say'ter*
Savaran	*Sav'a-ran*
Savias	*Say've-as*
Saviour	*Sav'yer*
Sceva	*Se'vah*
Scythian	*Sith'e-an*
Scythopolis	*Sy-thop'o-lis*
Scythopolitans	*Sith'o-pol'e-tanz*
Seba	*Se'bah*
Sebat	*Se'bat*
Secacah	*Sek'a-kah*
Sechenias	*Sek'e-ny'as*
Sechu	*Se'kew*
Secundus	*Se-kun'dus*
Sedecias	*Sed'e-sy'as*
Segub	*Se'gub*
Seir	*Se'ir*
Seirath	*Se'e-rath*
Sela	*Se'lah*
Selah	*Se'lah*
Selahammahlekoth	*Se'la-ham'mah-le'koth*
Seled	*Se'led*
Selemia	*Sel'e-my'ah*
Selemias	*Sel'e-my'as*
Seleucia	*Se-lu'she-ah*, or *Sel'u-si'a*
Seleucus	*Se-lu'kus*
Sem	*Sem*
Semachiah	*Sem'a-ky'ah*
Semaiah	*Sem'a-i'ah*
Semei	*Sem'e-i*
Semellius	*Se-mel'le-us*
Semis	*Se'mis*
Senaah	*Se-nay'ah*
Seneh	*Se'neh*
Senir	*Se'nir*
Sennacherib	*Sen-nak'e-rib*, or *Sen'na-kee'rib*
Senuah	*Se-new'ah*
Seorim	*Se-o'rim*
Sephar	*Se'far*
Sepharad	*Sef'a-rad*
Sepharvaim	*Sef'ar-vay'im*
Sepharvites	*Se'far-vites*
Sephela	*Se-fe'lah*
Serah	*Se'rah*
Seraiah	*Ser'a-i'ah*
Sered	*Se'red*
Sergius	*Ser'ge-us*
Seron	*Se'ron*
Serug	*Se'rug*
Sesis	*Se'sis*
Sesthel	*Ses'thel*
Seth	*Seth*
Sethur	*Se'thur*
Shaalabbin	*Shay'al-ab'bin*
Shaalbim	*Sha-al'bim*
Shaalbonite	*Sha-al'bo-nite*
Shaaph	*Shay'af*
Shaaraim	*Shay'a-ray'im*
Shaashgaz	*Sha-ash'gaz*
Shabbethai	*Shab-beth'a-i*
Shachia	*Shak'e-ah*
Shaddai	*Shad'da-i*
Shadrach	*Shay'drak*
Shage	*Shay'ge*
Shahar	*Shay'har*
Shaharaim	*Shay'ha-ray'im*
Shahazimah	*Sha-haz'e-mah*
Shahazimath	*Sha-haz'e-math*
Shalem	*Shay'lem*
Shalim	*Shay'lim*
Shalisha	*Shal'e-shah*
Shallecheth	*Shal'le-keth*
Shallum	*Shal'lum*
Shallun	*Shal'lun*
Shalmai	*Shal'ma-i*
Shalman	*Shal'man*
Shalmaneser	*Shal'ma-ne'zer*
Shama	*Shay'mah*
Shamariah	*Sham'a-ry'ah*
Shamed	*Shay'med*
Shamer	*Shay'mer*
Shamgar	*Sham'gar*
Shamhuth	*Sham'huth*
Shamir	*Shay'mir*
Shamma	*Sham'mah*
Shammah	*Sham'mah*
Shammai	*Sham'ma-i*
Shammoth	*Sham'moth*
Shammua	*Sham-mew'ah*
Shammuah	*Sham-mew'ah*
Shamsherai	*Sham'she-ray'i*
Shapen	*Shay'pen*
Shapham	*Shay'fam*
Shaphan	*Shay'fan*
Shaphat	*Shay'fat*
Shapher	*Shay'fer*
Sharai	*Shar'a-i*
Sharaim	*Shar'a-im*
Sharar	*Shay'rar*
Sharezer	*Sha-re'zer*
Sharon	*Shair'on*
Sharonite	*Shair'on-ite*
Sharuhen	*Sha-rew'hen*
Shashai	*Shash'a-i*
Shashak	*Shay'shak*
Shaul	*Shay'ul*
Shaulites	*Shay'ul-ites*
Shaveh	*Shay'veh*
Shaveh Kiriathaim	*Shay'veh Ker'i-a-thay'im*
Shavsha	*Shav'shah*
Sheal	*She'al*
Shealtiel	*She-al'te-el*
Sheariah	*She'a-ry'ah*
Shearjashub	*She'ar-jay'shub*
Sheba	*She'ba*
Shebah	*She'bah*
Shebam	*She'bam*
Shebaniah	*Sheb'a-ny'ah*
Shebarim	*Sheb'a-rim*
Sheber	*She'ber*
Shebna	*Sheb'nah*
Shebuel	*Sheb'yew-el*
Shecaniah	*Shek'a-ny'ah*
Shechaniah	*Shek'a-ny'ah*
Shechem	*She'kem*
Shechemites	*She'kem-ites*

Shedeur	*Shed'e-ur*
Shehariah	*She'ha-ry'ah*
Shelah	*She'lah*
Shelanites	*She'lan-ites*
Shelemiah	*Shel'e-my'ah*
Sheleph	*She'lef*
Shelesh	*She'lesh*
Shelomi	*Shel'o-mi*
Shelomith	*Shel'o-mith*
Shelomoth	*Shel'o-moth*
Shelumiel	*She-lew'me-el*
Shem	*Shem*
Shema	*She'mah*
Shemaah	*She-may'ah*
Shemaiah	*Shem'a-i'ah*
Shemariah	*Shem'a-ry'ah*
Shemeber	*Shem'e-ber*
Shemer	*She'mer*
Shemida	*She-my'dah*
Shemidah	*She-my'dah*
Shemidaites	*She-my'da-ites*
Sheminith	*Shem'e-nith*
Shemiramoth	*She-mir'a-moth*
Shemuel	*She-mew'el*
Shen	*Shen*
Shenazar	*She-nay'zar*
Shenir	*She'nir*
Shepham	*She'fam*
Shephathiah	*Shef'a-thy'ah*
Shephatiah	*Shef'a-ty'ah*
Shephelah	*Shef-e'lah*
Shephi	*She'fi*
Shepho	*She'fo*
Shephuphan	*She-few'fan*
Sherah	*She'rah*
Sherebiah	*Sher'e-by'ah*
Sheresh	*She'resh*
Sherezer	*She-re'zer*
Sheshach	*She'shak*
Sheshai	*She'shay*
Sheshan	*She'shan*
Sheshbazzar	*Shesh-baz'zar*
Sheth	*Sheth*
Shethar	*She'thar*
Shetharboznai	*She'thar-boz'na-i*
Sheva	*She'vah*
Shibboleth	*Shib'bo-leth*
Shibmah	*Shib'mah*
Shicron	*Shy'kron*
Shiggaion	*Shig-gay'yon*
Shigionoth	*Shi-gy'o-noth*
Shihon	*Shy'hon*
Shihor	*Shy'hor*
Shihorlibnath	*Shy'hor-lib'nath*
Shilhi	*Shil'hi*
Shilhim	*Shil'him*
Shillem	*Shil'lem*
Shillemites	*Shil'lem-ites*
Shilo	*Shy'-loh*
Shiloah	*Shi-lo'ah*
Shiloh	*Shy'loh*
Shiloni	*Shi-lo'ni*
Shilonite	*Shy'lo-nite*, or *Shi-lo'nite*
Shilshah	*Shil'shah*
Shimea	*Shim'e-ah*
Shimeah	*Shim'e-ah*
Shimeam	*Shim'e-am*
Shimeath	*Shim'e-ath*
Shimeathites	*Shim'e-ath-ites*
Shimei	*Shim'e-i*
Shimeon	*Shim'e-on*
Shimhi	*Shim'hi*
Shimi	*Shy'mi*
Shimites	*Shim'ites*
Shimma	*Shim'mah*
Shimon	*Shy'mon*
Shimrath	*Shim'rath*
Shimri	*Shim'ri*
Shimrith	*Shim'rith*
Shimrom	*Shim'rom*
Shimron	*Shim'ron*
Shimronites	*Shim'ron-ites*
Shimronmeron	*Shim'ron-me'ron*
Shimshai	*Shim'shay*
Shinab	*Shy'nab*
Shinar	*Shy'nar*
Shion	*Shy'on*
Shiphi	*Shy'fi*
Shiphmite	*Shif'mite*
Shiphrah	*Shif'rah*
Shiphtan	*Shif'tan*
Shisha	*Shy'shah*
Shishak	*Shy'shak*
Shitrai	*Shit'ra-i*
Shittim	*Shit'tim*
Shiza	*Shy'za*
Shoa	*Sho'ah*
Shoah	*Sho'ah*
Shobab	*Sho'bab*
Shobach	*Sho'bak*
Shobai	*Sho'ba-i*
Shobal	*Sho'bal*
Shobek	*Sho'bek*
Shobi	*Sho'bi*
Shocho	*Sho'ko*
Shochoh	*Sho'koh*
Shoco	*Sho'ko*
Shoham	*Sho'ham*
Shomer	*Sho'mer*
Shophach	*Sho'fak*
Shophan	*Sho'fan*
Shoshannim	*Sho-shan'nim*
Shoshannim-eduth	*Sho-shan'nim-e'-duth*
Shua	*Shu'ah*
Shuah	*Shu'ah*
Shual	*Shu'al*
Shubael	*Shu'ba-el*
Shuham	*Shu'ham*
Shuhamites	*Shu'ham-ites*
Shuhite	*Shu'hite*
Shulamite	*Shu'lam-ite*
Shumathites	*Shu'math-ites*
Shunammite	*Shu'nam-mite*
Shunem	*Shu'nem*
Shuni	*Shu'ny*
Shunites	*Shu'nites*
Shupham	*Shu'fam*
Shuphamites	*Shu'fam-ites*
Shuppim	*Shup'pim*
Shur	*Sher*
Shushan	*Shu'shan*
Shushaneduth	*Shu'shan-e'duth*
Shuthalhites	*Shu'thal-hites*
Shuthelah	*Shu'the-lah*
Sia	*Sy'ah*
Siaha	*Sy'a-hah*
Siba	*Sy'bah*
Sibbecai	*Sib'be-kay*
Sibbechai	*Sib'be-kay*
Sibboleth	*Sib'bo-leth*
Sibmah	*Sib'mah*
Sibraim	*Sib'ra-im*
Sichem	*Sy'kem*
Sicyon	*Sish'e-on*
Siddim	*Sid'dim*
Side	*Sy'de*
Sidon	*Sy'don*
Sidonians	*Sy-do'ne-anz*
Sigionoth	*Se-gy'o-noth*
Sihon	*Sy'hon*
Sihor	*Sy'hor*
Silas	*Sy'las*
Silla	*Sil'lah*
Siloah	*Si-lo'ah*
Siloam	*Si-lo'am*
Siloe	*Si-lo'e*, or *Sil'o-e*
Silvanus	*Sil-vay'nus*
Simalcue	*Sy'mal-kew'e*
Simeon	*Sim'e-on*
Simeonites	*Sim'e-on-ites*
Simon	*Sy'mon*
Simri	*Sim'ri*
Sin	*Sin*
Sina	*Sy'nah*
Sinai	*Sy'nay*
Sinim	*Sy'nim*
Sinite	*Sin'ite*
Sion	*Sy'on*
Siphmoth	*Sif'moth*
Sippai	*Sip'pay*
Sirach	*Sy'rak*
Sirah	*Sy'rah*
Sirion	*Sir'e-on*
Sisamai	*Si-sam'a-i*
Sisera	*Sis'e-rah*
Sisinnes	*Si-sin'neez*
Sitnah	*Sit'nah*
Sivan	*Sy'van*
Smyrna	*Smir'nah*
So	*So*
Socho	*So'ko*
Sochoh	*So'koh*
Socoh	*So'koh*
Sodi	*So'di*
Sodom	*Sod'om*
Sodoma	*Sod'o-mah*
Sodomites	*Sod'om-ites*
Sodomitish	*Sod'om-i'tish*
Solomon	*Sol'o-mon*
Sopater	*Sop'a-ter*
Sophereth	*Sof'e-reth*
Sophonias	*Sof'o-ny'as*
Sorek	*So'rek*
Sosipater	*So-sip'a-ter*
Sosthenes	*Sos'the-neez*
Sostratus	*Sos'tra-tus*
Sotai	*So'ta-i*
Spain	*Spane*
Sparta	*Spar'tah*
Stachys	*Stay'kis*
Stephanas	*Stef'a-nas*
Stephen	*Ste'vn*
Stoics	*Sto'iks*
Suah	*Su'ah*
Suba	*Su'bah*
Subai	*Su'ba-i*
Succoth	*Suk'koth*
Succoth-benoth	*Suk'koth-be'noth*
Suchathites	*Su'kath-ites*
Sud	*Sud*
Sudias	*Su'de-as*
Sukkims	*Suk'ke-imz*
Suph	*Suf*
Suphah	*Suf'ah*
Sur	*Sur* (as fur)
Susa	*Su'sah*
Susanchites	*Su'san-kites*
Susanna	*Su-zan'nah*
Susi	*Su'si*
Sychar	*Sy'kar*
Sychem	*Sy'kem*
Sychemite	*Sy'kem-ite*
Syelus	*Sy-e'lus*
Syene	*Sy-e'ne*
Syntiche	*Sin'te-ke*
Syracuse	*Sir'a-kuse*
Syria	*Sir'e-ah*
Syriamaachah	*Sir'e-a-may'a-kah*
Syriac	*Sir'e-ak*
Syrian	*Sir'e-an*
Syrion	*Sir'e-on*
Syrophenician	*Sy'ro-fe-nish'e-an*

T

Taanach	*Tay'a-nak*
Taanath-shiloh	*Tay'a-nath-shy'-loh*
Tabaoth	*Tab'a-oth*
Tabbaoth	*Tab'ba-oth*
Tabbath	*Tab'bath*
Tabeal	*Tay'be-al*
Tabeel	*Tay'be-el*
Tabellius	*Ta-bel'ly-us*
Taberah	*Tab'e-rah*
Tabitha	*Tab'e-thah*
Tabor	*Ta'bor*
Tabrimon	*Tab'ry-mon*
Tachmonite	*Tak'mo-nyte*
Tadmor	*Tad'mor*
Tahan	*Tay'han*
Tahanites	*Tay'han-ites*
Tahapanes	*Ta-hap'a-neez*
Tahath	*Tay'hath*
Tahpanhes	*Tah'pan-heez*
Tahpenes	*Tah'pe-neez*
Tahrea	*Tah're-ah*
Tahtimhodshi	*Tah'tim-hod'shi*
Talithacumi	*Tal'e-thah-ku'mi*
Talmai	*Tal'may*
Talmon	*Tal'mon*
Talsas	*Tal'sas*
Tamah	*Tay'mah*
Tamar	*Tay'mar*
Tammuz	*Tam'muz*
Tanach	*Tay'nak*
Tanhumeth	*Tan'hew-meth*
Tanis	*Tay'nis*
Taphath	*Tay'fath*
Taphnes	*Taf'neez*
Taphon	*Tay'fon*
Tappuah	*Tap'pu-ah*
Tarah	*Tay'rah*
Taralah	*Tar'a-lah*
Tarea	*Tay're-ah*
Tarpelites	*Tar'pel-ites*
Tarshis	*Tar'shis*
Tarshish	*Tar'shish*
Tarsus	*Tar'sus*
Tartak	*Tar'tak*
Tartan	*Tar'tan*
Tatnai	*Tat'na-i*
Tebah	*Te'bah*
Tebaliah	*Teb'a-ly'ah*
Tebeth	*Te'beth*
Tehaphnehes	*Te-haf'ne-heez*
Tehinnah	*Te-hin'nah*
Tekel	*Te'kel*
Tekoa	*Te-ko'ah*
Tekoah	*Te-ko'ah*
Tekoite	*Te-ko'ite*
Telabib	*Tel'a-bib*
Telah	*Te'lah*
Telaim	*Tel'a-im*
Telassar	*Te-las'sar*
Telem	*Te'lem*
Telharesha	*Tel'har'e-shah*
Telharsa	*Tel'har'sah*
Telmela	*Tel-me'lah*
Telmelah	*Tel-me'lah*
Tema	*Te'mah*
Teman	*Te'man*
Temani	*Tem'a-mi*
Temanite	*Te'man-ite*
Temeni	*Tem'e-ni*
Terah	*Te'rah*
Teraphim	*Ter'a-fim*
Teresh	*Te'resh*
Tertius	*Ter'shy-us*
Tertullus	*Ter-tul'lus*
Teta	*Te'tah*
Thaddæus	*Thad-de'us*
Thaddeus	*Thad-de'us*, or *Thad'de-us*
Thahash	*Thay'hash*
Thamah	*Thay'mah*
Thamar	*Thay'mar*
Thamnatha	*Tham'na-thah*
Thara	*Thay'rah*
Tharra	*Thar'rah*
Tharshish	*Thar'shish*
Tharsus	*Thar'sus*
Thassi	*Thas'si*
Thebez	*The'bez*
Thecoe	*The-ko'e*
Thelasar	*The-lay'sar*
Thelersas	*The-ler'sas*
Theman	*The'man*
Theocanus	*The-ok'a-nus*
Theodotus	*The-od'o-tus*
Theophilus	*The-of'e-lus*
Theras	*The'ras*
Thermeleth	*Ther'me-leth*
Thessalonians	*Thes'sa-lo'ny-ans*
Thessalonica	*Thes'sa-lo-ny'ka*
Theudas	*Thu'das*
Thimnathah	*Thim'na-thah*
Thisbe	*This'be*
Thomas	*Tom'as*
Thomoi	*Tom'o-i*
Thracia	*Thray'shy-ah*
Thraseas	*Thra-se'as*
Thummim	*Thum'mim*
Thyatira	*Thy'a-ty'rah*
Tiberias	*Ty-be'ry-as*
Tiberius	*Ty-be'ry-us*
Tibhath	*Tib'hath*
Tibni	*Tib'ni*
Tidal	*Ty'dal*
Tiglath-pileser	*Tig'lath-py-le'zer*
Tigris	*Ty'gris*
Tikvah	*Tik'vah*
Tikvath	*Tik'vath*
Tilgathpilneser	*Til'gath-pil-nee'-zer*
Tilon	*Ty'lon*
Timæus	*Ty-me'us*
Timeus	*Ty-me'us*
Timna	*Tim'nah*
Timnah	*Tim'nah*
Timnath	*Tim'nath*
Timnathah	*Tim'na-thah*
Timnathheres	*Tim'nath-he'reez*
Timnathserah	*Tim'nath-se'rah*
Timnite	*Tim'nyte*
Timon	*Ty'mon*
Timotheus	*Ty-mo'the-us*
Timothy	*Tym'o-thy*
Tiphsah	*Tif'sah*
Tiras	*Ty'ras*
Tirathites	*Ti'rath-ites*
Tirhakah	*Tur'ha-kah*
Tirhanah	*Tur'ha-nah*
Tiria	*Tur'e-ah*
Tirshatha	*Tur'sha-thah*
Tirzah	*Tur'zah*
Tishbite	*Tish'byte*
Titans	*Ty'tans*
Titus	*Ty'tus*
Tizite	*Ty'zite*
Toah	*To'ah*
Tob	*Tob*
Tobadonijah	*Tob'ad'o-ny'jah*
Tobiah	*To-by'ah*
Tobias	*To-by'as*
Tobie	*To'be*
Tobiel	*To'by-el*
Tobijah	*To-by'jah*
Tobit	*To'bit*
Tochen	*To'ken*
Togarmah	*To-gar'mah*
Tohu	*To'hew*
Toi	*To'i*
Tola	*To'lah*
Tolad	*To'lad*
Tolaites	*To'la-ites*
Tolbanes	*Tol'ba-neez*
Tophel	*To'fel*
Tophet	*To'fet*
Topheth	*To'feth*
Tou	*To'u*
Trachonitis	*Trak'o-ny'tis*
Tripolis	*Trip'o-lis*
Troas	*Tro'as*
Trogyllium	*Tro-jyl'ly-um*
Trophimus	*Trof'e-mus*
Tryphena	*Try-fe'nah*
Tryphon	*Try-fon*
Tryphosa	*Try-fo'sah*
Tubal	*Tu'bal*
Tubalcain	*Tu'bal-kain*
Tubieni	*Tu'by-e'ni*
Tychicus	*Tyk'e-kus*
Tyrannus	*Try-ran'nus*
Tyre	*Ty'er*
Tyrians	*Tyr'e-ans*
Tyrus	*Ty'rus*

U

Ucal	*Yew'kal*
Uel	*Yew'el*
Ulai	*Yew'la-i*
Ulam	*Yew'lam*
Ulla	*Ul'lah*
Ummah	*Um'mah*
Unni	*Un'ni*
Upharsin	*Yew'far'sin*
Uphaz	*Yew'faz*
Ur	*Ur*
Urbane	*Ur'bane*
Uri	*Yew'ri*
Uriah	*Yew-ry'ah*
Urias	*Yew-ry'as*
Uriel	*Yew'ry-el*
Urijah	*Yew-ry'jah*
Urim	*Yew'rim*
Uta	*Yew'tah*
Uthai	*Yew'tha-i*
Uthi	*Yew'thi*
Uz	*Uz*
Uzai	*Yew'za-i*
Uzal	*Yew'zal*
Uzza	*Uz'zah*
Uzzah	*Uz'zah*
Uzzensherah	*Uz'zen-she'rah*
Uzzi	*Uz'zi*
Uzzia	*Uz-zy'ah*
Uzziah	*Uz-zy'ah*
Uzziel	*Uz-zi'el*
Uzzielites	*Uz-zy'el-ites*

V

Vajezatha	*Va-jez'a-thah*
Vaniah	*Va-ny'ah*
Vashni	*Vash'ni*
Vashti	*Vash'ti*
Vophsi	*Vof'si*

X

Xanthicus	*Zan'thy-kus*

Z

Zaanaim	*Zay'a-nay'im*
Zaanan	*Zay'a-nan*
Zaanannim	*Zay'a-nan'nim*
Zaavan	*Zay'a-van*
Zabad	*Zay'bad*
Zabadæans	*Zab'a-de'ans*
Zabadaias	*Zab'a-day'yas*
Zabadeans	*Zab'a-de'ans*
Zabbai	*Zab'bay*
Zabbud	*Zab'bud*
Zabdeus	*Zab-de'us*
Zabdi	*Zab'di*
Zabdiel	*Zab'dy-el*
Zabud	*Zay'bud*
Zabulon	*Zab'u-lon*
Zaccai	*Zak'ka-i*
Zacchæus	*Zak-ke'us*
Zaccheus	*Zak-ke'us*
Zacchur	*Zak'kur*
Zaccur	*Zak'kur*
Zachariah	*Zak'a-ry'ah*
Zacharias	*Zak'a-ry'as*
Zachary	*Zak'a-ry*
Zacher	*Zay'ker*
Zadok	*Zay'dok*
Zaham	*Zay'ham*
Zair	*Zay'er*
Zalaph	*Zay'laf*
Zalmon	*Zal'mon*
Zalmonah	*Zal-mo'nah*
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Shunem F-4
Sidon A-4
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Sorek, Brook J-1
Succoth F-5
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Tabor, Mt. E-4
Tamyras, River A-5
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Zurka, Waters of G-6
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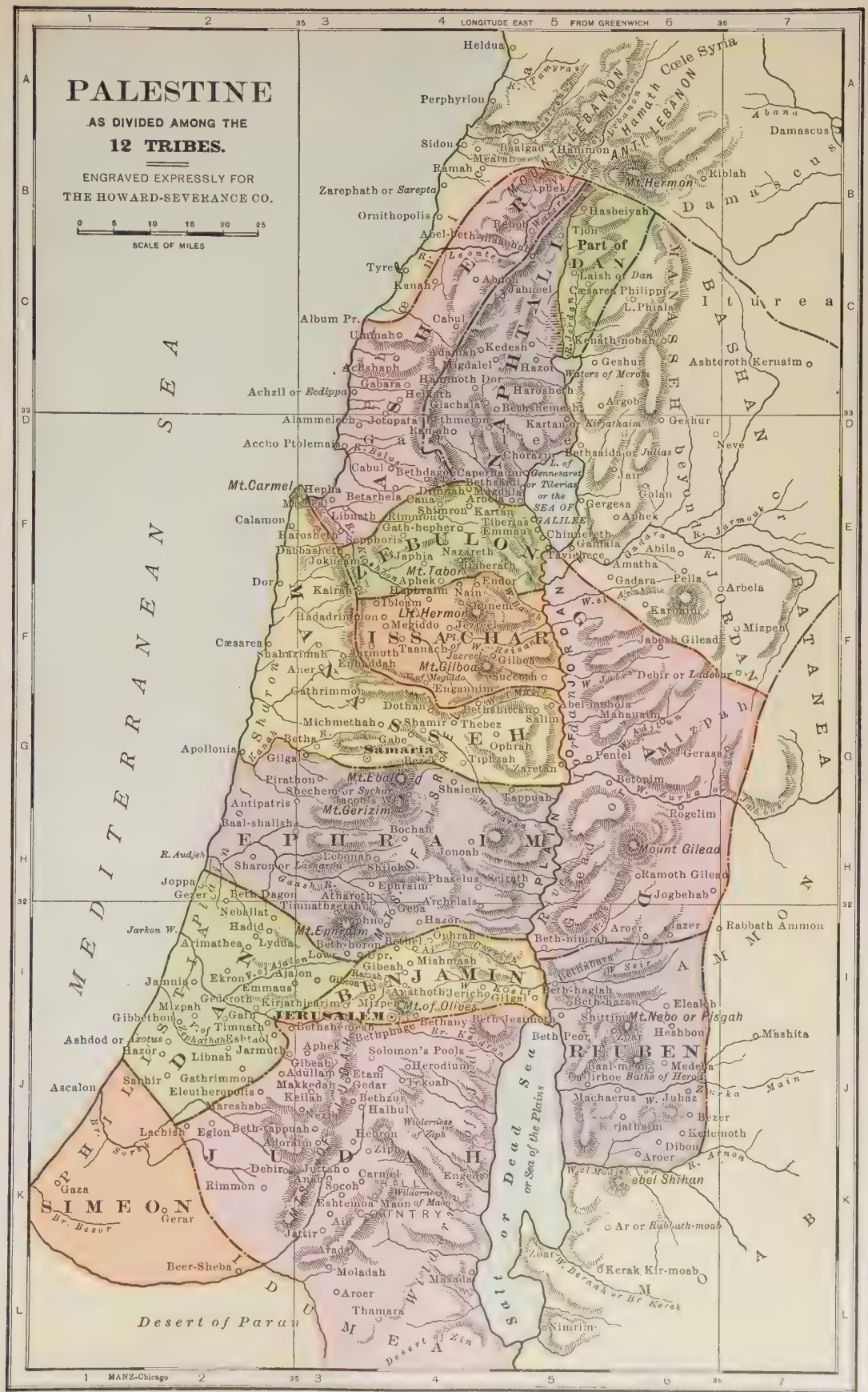
PALESTINE
AS DIVIDED AMONG THE
12 TRIBES.
ENGRAVED EXPRESSLY FOR
THE HOWARD-SEVERANCE CO.
SCALE OF MILES
LONGITUDE EAST
FROM GREENWICH
MEDITERRANEAN SEA
ASHER
NAPHTALI
ZEBULUN
ISSACHAR
MANASSEH beyon
EPHRAIM
BENJAMIN
DAN
Part of DAN
DAMASCUS
BASHAN
Ituraea
GILEAD
REUBEN
JUDAH
SIMEON
PHILISTIA
Salt or Dead Sea
or Sea of the Plains
Desert of Paran
Desert of Zin
Mt. Hermon
Mt. Carmel
Mt. Tabor
Mt. Gilboa
Mt. Ebal
Mt. Gerizim
Mt. Ephraim
Mt. of Olives
Mt. Nebo or Pisgah
Mount Gilead
Heldua
Perphyrion
Sidon
Ramah
Zarephath or Sarepta
Ornithopolis
Tyre
Kanah
Album Pr.
Ummaho
Achshaph
Achzil or Ecdippa
Alammelech
Accho Ptolemais
Cabul
Hepha
Calamon
Haroshech
Dabbasheth
Dor
Cæsarea
Shabarimah
Apollonia
Joppa
Gezer
Jamnia
Ashdod or Azotus
Hazor
Ascalon
Sarhir
Gaza
Rimmon
Beer-Sheba
Lachish
Eglon
Gibbethon
Mizpah
Ekron
Libnah
Gathrimmon
Eleutheropolis
Mareshabo
Debir
Moladah
Aroer
Thamara
Ar or Rabbath-moab
Kerak Kir-moab
Ximirim
Damascus
Riblah
Hasheiyah
Laish or Dan
Cæsarea Philippi
L. Phiala
Kenathnobah
Ashteroth Karnaim
Geshur
Waters of Meron
Neve
Golan
Gergesa
Aphek
Gadara
Pella
Arbela
Jabesh Gilead
Mizpeh
Debir or Ludebur
Mahanaim
Gerasa
Rogelim
Kamoth Gilead
Jogbehah
Rabbath Ammon
Elealeh
Heshbon
Mashita
Medeba
Machaerus
Bezer
Kedemoth
Dibon
Aroer
Ebal
Gerizim
Shechem or Sychar
Jacob's well
Samaria
Jerusalem
Bethlehem
Hebron
Beersheba
Jericho
Bethany
Bethphage
Solomon's Pools
Herodium
Tekoah
Engedi
Wilderness of Judah
Wilderness of Maon
Wilderness of Ziph
Wilderness of Zin
Baths of Herod
Br. Kerak
Br. Besor
Br. Sorek
Br. Kerith
Br. Jabbok
Br. Arnon
Br. Zerka Main
Br. Zered
Wel Mojeb or Arnon
Wel Hesa or Ebel Shihan
Wel Beraah or Br. Kerak
Wel Jabes
Wel Aujah
Wel Zerka
Wel Jarmouk
Wel Yabis
Wel Ajlun
Wel Shuaib
Wel Fari
Wel Auja
Wel Kelt
Wel Suweinit
Wel Ghuweir
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Wel Malih
Wel Ghuzzeh
Wel Abyad
Wel Sirhan
Wel Sirhan
Wel Sirhan

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S E A
CAUCASUS MTS.
ALBANIA
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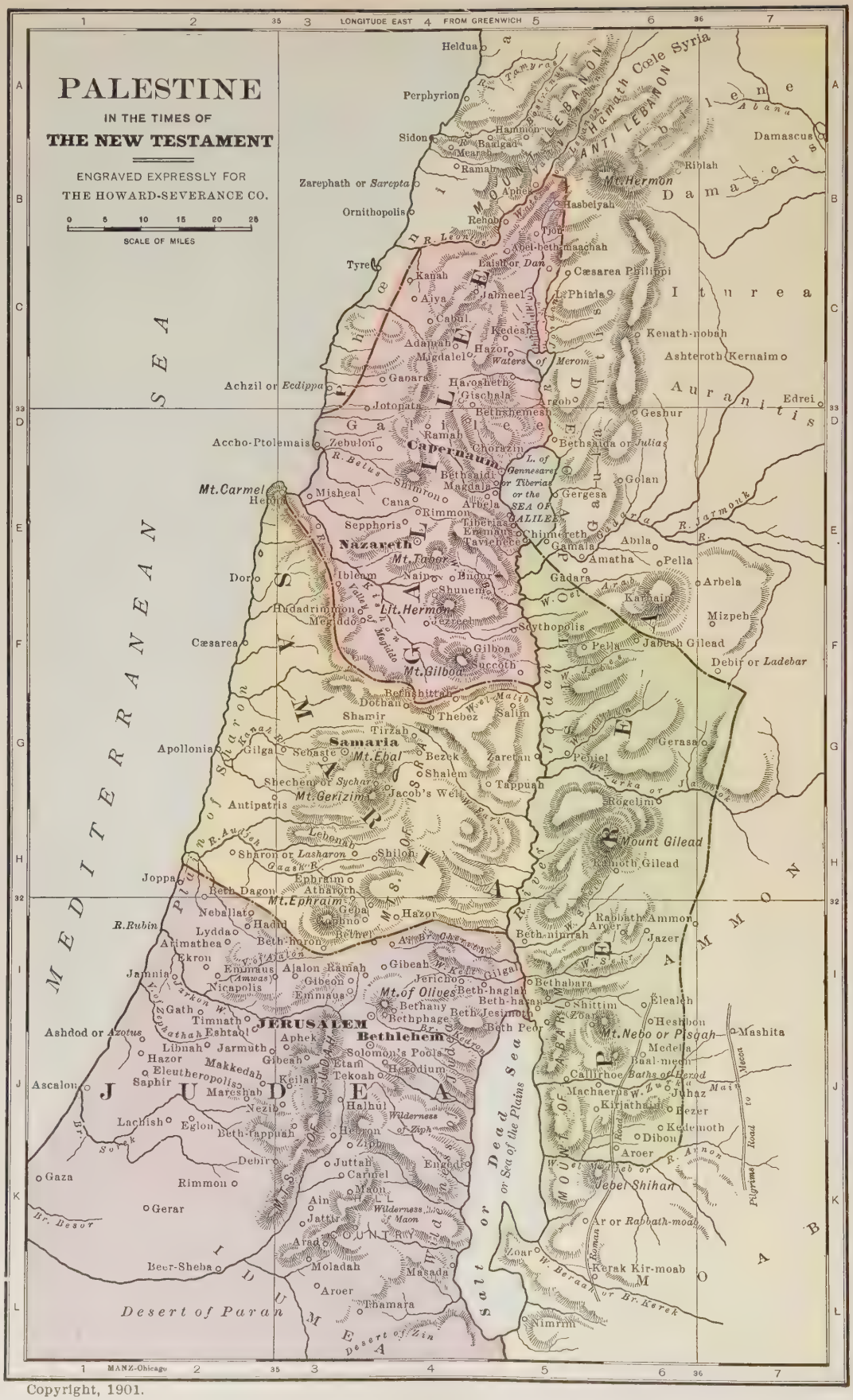
Simope
PAPHLAGONIA
Trapezus
R. Halys
P O N T U S
Amasis
Tavium
Sebaste
M I N O R
CAPPADOCIA
Zitmara
Cæsarea
Iconium
Derbe
Lystra
Tarsus
CILICIA
Seleucia
FIRST JOURNEY
Iskenderoon
Issus Gulf
Syrian Gates
Issus
Helbon
Zeugnia
Berea
Daphne
Antioch
Apamea
Calamis
Arvad
Riblah
Tripolis
Ain?
Gebal
Hazar-enan
Rehob
Baalbec
Beryrus
Sidon
Damascus
Haran
Tyre
Dan
Ptolemais
Mt. Carmel
Nazareth
Cæsarea
Edrei
Samaria
Bozra
JERUSALEM
Joppa
Bethlehem
Ascalon
Hebron
Gaza
Dead Sea
Beer-sheba
Rehoboth
Zephath
Kadesh-barnea?
Mt. Hor or Seir
Wilderness of Paran
Land of Uz
ARABIA PETRÆA
Midian
Kedar
Mt. Horeb
Mt. Sinai
A R A B I A
A R A B I A N D E S E R T
Dedan
Dikla h
RED SEA
Ishmaelites
Nabathæan
Arabians
Dumah
Ammon
Moab
LEBANON MTS.
ANTI-LEBANON MTS.
SYRIAN DESERT
Lake Van
Mt. Ararat
Lychnitis Palus
ARMENIA
Artaxata
Cyrus
Naxuana
Arze
R. Euphrates
R. Araxes
R. Cyrus
Zimara
Amida
Ur
Haran
Accad?
ARAM
Cajan
Nineveh
Mosul
Resen
Zenobia
Tadmor
Palmyra
Rezeph
Asshur
Carchemish
Rehoboth
Euphrates
Holwan
Hara?
R. Gyndes
R. Choaspes
Ava
Sepharvaim
Accad
Bagdad
Ctesiphon Calneh
BABYLONIA
CHALDEA OR SHINAR
BABYLON
Dura
Ellasar
SUPPOSED SITE OF GARDEN OF EDEN
Erech
Ur
Shavilah
Ooroomiah (Water Salt)
R. Zabatus
R. Tigris
R. Euphrates
R. Chaboras
ASSYRIA
MESOPOTAMIA
ZAGROS MTS.
0 50 100 150 200 250
SCALE OF MILES


PALESTINE
IN THE TIMES OF
THE NEW TESTAMENT
ENGRAVED EXPRESSLY FOR
THE HOWARD-SEVERANCE CO.
0 5 10 15 20 25
SCALE OF MILES
LONGITUDE EAST FROM GREENWICH
MANZ-Chicago
MEDITERRANEAN SEA
Salt or Dead Sea or Sea of the Plains
Heldua
Perphyrion
Sidon
Hammon
Baalgad
Mearah
Ramah
Zarephath or Sarepta
Ornithopolis
Aphek
Rehob
Hasbeiyah
Tyre
Abel-beth-maachah
Kanah
Ijon or Dan
Cæsarea Philippi
Ajya
Jabneel
Cabul
Kedesh
Adamah
Hazor
Waters of Merom
Migdalel
Ganara
Harosheth
Gischala
Achzil or Ecdippa
Jotopata
Argob
Bethshemesh
Geshur
Accho-Ptolemais
Zebulon
Capernaum
Chorazin
Bethsaida or Julias
Mt. Carmel
Misheal
Bethsaida
Magdala
Golan
Cana
Arbela
Gergesa
Rimmon
Sepphoris
Liberias
Emmaus
Shimereth
Nazareth
Mt. Tabor
Tavichee
Ganala
Abila
Amatha
Pella
Dor
Iblecm
Nain
Endor
Gadara
Arbela
Shunem
Mt. Hermon
Hadadrimmon
Megiddo
Jezreel
Scythopolis
Mizpeh
Cæsarea
Gilbon
Succoth
Jabesh Gilead
Debir or Ladebar
Mt. Gilboa
Bethshittah
Dothan
Salim
Shamir
Thebez
Tirzah
Samaria
Mt. Ebal
Bezek
Zaretan
Gerasa
Apollonia
Gilgal
Sebaste
Peniel
Shechem or Sychar
Shalem
Tappuah
Jacob's Well
Mt. Gerizim
Antipatris
Rogelim
Mount Gilead
Ramoth Gilead
Sharon or Lasharon
Shilon
Lebonah
Joppa
Beth Dagon
Ephraim
Atharoth
Mt. Ephraim
Gebal
Hazor
Neballat
Rabbath Ammon
R. Rubin
Hadid
Aroer
Lydda
Beth-horon
Beth-nimrah
Jazer
Arimathea
Ekron
Ajalon
Ramah
Gibeah
Jericho
Gilgal
Bethabara
Jamnia
Emmaus
Gibeon
Nicopolis
Beth-haglah
Mt. of Olives
Bethany
Beth-hanan
Shittim
Elealeh
Gath
Timnath
Beth Jesimoth
Heshbon
Ashdod or Azotus
Eshtaol
Bethphage
Beth Peor
Mashita
Libnah
Jarmuth
Aphek
Solomon's Pools
Medeba
Hazor
Gibeah
Etam
Herodium
Baal-meon
Eleutheropolis
Saphir
Tekoah
Callirhoe Baths of Herod
Machærus
Ascalon
Mareshah
Halhul
Juhaz
Kiriathaim
Bezer
Lachish
Eglon
Beth-tappuah
Hebron
Dibon
Kedemoth
Debir
Juttah
Engedi
Aroer
Gaza
Carmel
Rimmon
Maon
Jebel Shihan
Gerar
Ain
Jattir
Ar or Rabbath-moab
Arad
Zoar
Beer-Sheba
Moladah
Masada
Kerak Kir-moab
Aroer
Thamara
Desert of Paran
Nimrim
Desert of Zin
Lebanon Range
Anti Lebanon
Hamath Cœle Syria
Mt. Hermon
Damascus
Riblah
Iturea
Auranitis
Ashteroth Kernaim
Edrei
Kenath-nobah
Abana
Pharpar
Zamyras
Leontes
Jordan
Waters of Merom
Sea of Galilee
Sea of Tiberias or Gennesaret
Sea of Galilee
Yarmuk
Jabbok
Arnon
Zered
Brook Kedron
Brook Besor
Brook Eshcol
Brook Sorek
Brook Kerith
Brook Kanah
Brook Kishon
Brook Belus
Brook Zarka or Jabbok
Wilderness of Ziph
Wilderness of Maon
Wilderness of Judah
Wilderness of Moab
Plain of Sharon
Plain of Philistia
Plain of Esdraelon
Valley of Jezreel
Valley of Ajalon
Valley of Elah
Valley of Sorek
Valley of Rephaim
Valley of Hinnom
Valley of Jehoshaphat
Valley of Achor
Valley of Jericho
Valley of Salt
Valley of Arabah
Valley of Siddim
Valley of Zoar
Valley of Shittim
Valley of Acacias
Valley of Eshcol
Valley of Mamre
Valley of Hebron
Valley of Beer-sheba
Valley of Gerar
Valley of Besor

THE WONDERFUL STORY

..OF..

THE MAN OF GALILEE

THE LIFE OF JESUS, THE CHRIST, IN THE EXACT WORDS OF THE FOUR EVANGELISTS

ARRANGED UNDER SPECIAL HEADINGS AND TOPICS

ILLUSTRATED BY THE FINEST PRODUCTIONS OF MODERN ART

Dedication.

(Luke i: 1.) Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.

CHICAGO
THE HOWARD-SEVERANCE COMPANY
1902

Prologue.

(John i:1.) In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth

John bare witness of him, and cried, saying, "This was he of whom I spoke, 'He that cometh after me is preferred before me;' for he was before me." And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

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I. MITCHELL HOWARD.

THE PERIOD OF PREPARATION.

From the Promise of the Birth of John the Baptist to the Beginning of Christ's Ministry.

The Birth of John Promised.

September, B. C. 6. At Jerusalem.

(Luke i: 5.) There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren, and they both were now well stricken in years.

And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, "Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

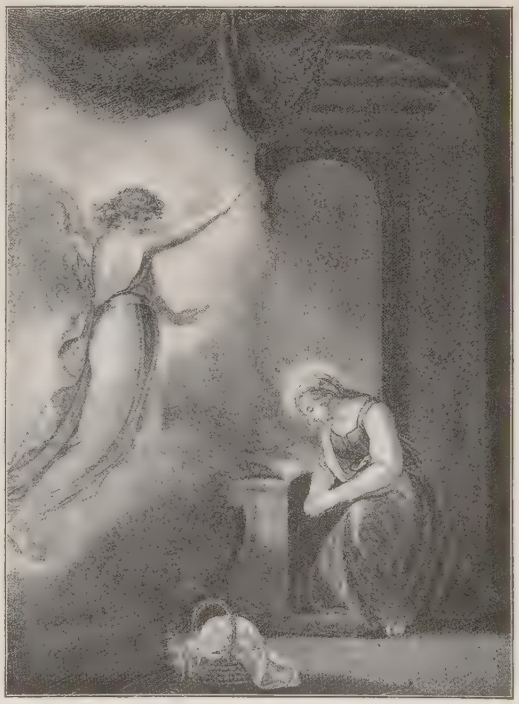
And Zacharias said unto the angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years." And the angel answering said unto him, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

And the people waited for Zacharias, and marveled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. And it came to pass that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elizabeth conceived, and hid herself five months, saying, "Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men."

The Annunciation.

March, B. C. 5. At Nazareth.

(Luke i: 26.) In the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, "Hail, thou that art highly favored, the Lord is with thee! blessed art thou among women!" And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.



W. Hamilton R. A.

THE ANNUNCIATION.

And the angel said unto her, "Fear not, Mary: for thou hast found favor with God; and, behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Then said Mary unto the angel, "How shall this be, seeing I know not a man?"

And the angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age, and this is the sixth month with her, who was called barren. For with God nothing shall be impossible." And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her.

Mary's Visit to Elizabeth.

March, B. C. 5. In the Hill Country of Judea.

(Luke i: 39.) And Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elizabeth. And it came to pass that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost; and she spake out with

ELIZABETH GREETING MARY.

a loud voice and said, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord."

The Magnificat.

And Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath helped his servant Israel, in remembrance of his mercy; as he spoke to our fathers, to Abraham, and to his seed forever." And Mary abode with her about three months, and returned to her own house.

The Birth of John.

June, B. C. 5. In the Hill Country of Judea.

(Luke i: 57.) Now Elizabeth's full time came that she should be delivered; and she brought forth a son. And her neighbors and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, "Not so; but he shall be called John." And they said unto her, "There is none of thy kindred that is called by this name." And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, "His name is John." And they marveled all. And his mouth was opened immediately, and his tongue loosed, and he spoke, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea, and all they that heard them laid them up in their hearts, saying, "What manner of child shall this be!" And the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spoke by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our

Photograph. BETHLEHEM.

Photograph NAZARETH.

father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

Joseph Assured.

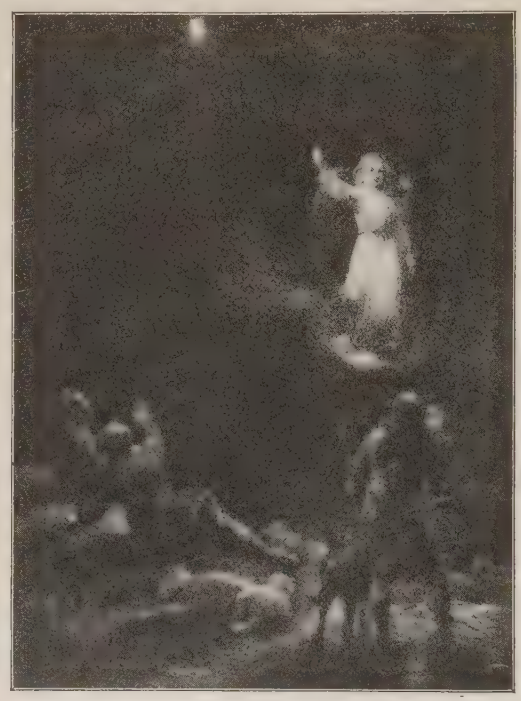
August, B. C. 5. At Nazareth.

(Matthew i: 18.) Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring

Guy Rose.

JOSEPH ASKING SHELTER FOR MARY.

forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took



THE ANGEL AND THE SHEPHERDS.

unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Christ Born.

December, B. C. 5. At Bethlehem.

(Luke ii: 1.) And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

The Angels and the Shepherds.

December, B. C. 5. Near Bethlehem.

(Luke ii: 8.) And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the

angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

And it came to pass, as the angels were gone away from them into heaven, the shepherds said

Presentation in the Temple.

January, B. C. 4. At Jerusalem.

(Luke ii: 21.) And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord; (as it is written in the law of the Lord, "Every male that openeth the womb shall be called holy to the Lord";) and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtledoves, or two young pigeons."

Photograph. BETHLEHEM (Field of Boaz and place of the shepherds in the lower right-hand corner).

one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

And, behold, there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou has pre-

pared before the face of all people; a light to lighten the gentiles, and the glory of thy people Israel."

THE INFANT JESUS.

And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed."

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Visit of the Wise Men.

B. C. 4. Jerusalem and Nazareth.

(Matt. ii: 1.) Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, "In Bethlehem of Judea: for thus it is written by the prophet, 'and thou Bethlehem, in

Henry Warren.

THE STAR OF BETHLEHEM.

the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel.'"

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

THE FLIGHT INTO EGYPT.

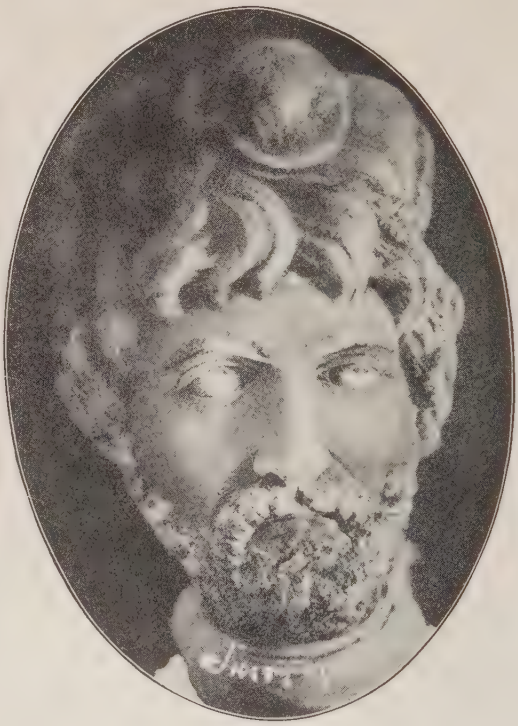
Flight into Egypt.

B. C. 4. From Nazareth.

(Matt. ii: 13.) And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him." When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Out of Egypt have I called my son."

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, "In Rama there was a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not."

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, "Arise and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life." And he arose, and took the young child and his mother, and came into the land of Israel; but when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee; and he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."



BUST OF HEROD THE GREAT (found in Jerusalem in 1893 by Archimandrate Antony. Original in the Imperial Hermitage, St. Petersburg).

C. Schonherr. THE WISE MEN BEHOLD THE STAR.

H. Hofmann. JESUS DISPUTING WITH THE DOCTORS.

The Child Jesus in the Temple.

April, A. D. 8. Jerusalem.

(Luke ii: 41.) Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem

J. Grere.

REST ON THE FLIGHT TO EGYPT.

after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." And he said unto them, *How is it that ye sought me? Wist ye not that I must be about my Father's business?* And they understood not the saying which he spoke unto them. And he went down with them, and came to Nazareth and was subject unto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.

John Preaching in the Wilderness.

A. D. 26. Near the Jordan.

(Mark i: 1.) The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, "Behold, I send my messenger before thy face, which shall prepare thy way before thee."

LUKE Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John MATT. the Baptist, LUKE the son of Zacharias, in the wilderness MATT. of

G. Dore.

SLAUGHTER OF THE INNOCENTS.

Judea; LUKE and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; MATT. saying, "Repent ye, for the kingdom of heaven is at hand." LUKE As it is written

Dobson.

RETURN TO NAZARETH.

in the book of the words of Isaiah the prophet, saying, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God."

MATT. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. LUKE Then said he to the multitude MATT. of the Pharisees and Sadducees LUKE that came forth to be baptized of him, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, 'We have Abraham to our father:' for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." And the people asked him, saying, "What shall we do then?" He answereth and saith unto them, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Then came also publicans to be baptized, and said unto him, "Master, what shall we do?" And he said unto them, "Exact no more than that which is appointed you." And the soldiers likewise demanded of him, saying, "And what shall we do?" And he said unto them, "Do violence to no man, neither accuse any falsely; and be content with your wages."

Carl Muller.

MARY AND ELIZABETH.

Mengelberg. JESUS AT TWELVE YEARS OF AGE ON HIS WAY TO JERUSALEM.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not, John answered saying unto them all, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy MARK to stoop down LUKE to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." And many other things in his exhortation preached he unto the people.

Baptism of Jesus.

A. D. 26. The River Jordan.

(Matt. iii: 13.) Then cometh Jesus, LUKE when all the people were baptized, MATT. from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" And Jesus answering said unto him, "*Suffer it to be so now: for thus it becometh us to fulfill all righteousness.*" Then he suffered him. And Jesus, when he was baptized, went up LUKE praying MATT. straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God, descending, LUKE in a bodily form, MATT. like a dove, and lighting upon him: and, lo, a voice from heaven, saying: "THIS IS

Ary Scheffer. THE TEMPTATION ON THE MOUNT.

MY BELOVED SON, IN WHOM I AM WELL PLEASED."

Temptation in the Wilderness.

January, A. D. 27. Wilderness of Judea.

(Matt. iv: 1.) Then Jesus LUKE full of the Holy Spirit returned from the Jordan and was MATT. led up of the spirit into the wilderness to be tempted of the devil; MARK and he was with the wild beasts; MATT. and when he had fasted forty days and forty nights, LUKE and did eat nothing in those days, MATT. he was afterward an hungered. And when the tempter LUKE the devil MATT. came to him, he said, "If thou be the Son of God, command that these stones be made bread." But he answered and said, "*It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'*" Then the devil taketh him up into LUKE Jerusalem, MATT. the holy city, and setteth him on a pinnacle of the temple, and saith unto him, "If thou be the Son of God, cast thyself down, for it is written, 'He shall give his angels charge concerning thee LUKE to guard thee MATT. and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'" Jesus said unto him, "*It is written again, 'Thou shalt not tempt the Lord thy God.'*" Again the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them LUKE in a moment of time. And the devil said unto him, "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." And Jesus answered and said unto him, "*Get thee behind me, Satan: for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'*" And when the devil had ended all the temptations, he departed from him for a season; MATT. and, behold, angels came and ministered unto him.

FIRST YEAR OF PUBLIC MINISTRY.

From the Calling of the First Disciples to the Second Passover.

(Time: A little more than one year.)

John's Testimony Concerning Christ.

February, A. D. 27. Near the Jordan.

And when he began to preach, Jesus, himself, was about thirty years of age (John i: 19). And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him "Who art thou?" And he confessed and denied not; but confessed "I am not the Christ." And they asked him, "What then? Art thou Elias?" And he said "I am not." "Art thou that prophet?" And he answered, "No." Then said they unto him, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" He said, "I am 'the voice of one crying in the wilderness, Make straight the way of the Lord,' as said the prophet Isaiah." And they which were sent were of the Pharisees. And they asked him, and said unto him, "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" John answered them, saying, "I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." These things were done in Bethabara, beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water." And John bore record, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, 'Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.' And I saw, and bare record that this is the Son of God."

First Disciples Chosen.

February, A. D. 27. Near the Jordan.

(John i: 35.) Again the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, "Behold the Lamb of God!" And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, "*What seek ye?*" They said unto him, "Rabbi (which is to say, being interpreted, Master), where dwellest thou?" He saith unto them, "*Come and see.*" They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, "We have found the Messias," which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, "*Thou art Simon the son of Jona: thou shalt be called Cephas,*" which is by interpretation, A stone."

The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, "*Follow me.*" Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael,

and saith unto him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

CANA OF GALILEE.

And Nathanael said unto him, "Can there any good thing come out of Nazareth?" Philip saith unto him, "Come and see." Jesus saw Nathanael coming to him, and saith of him, "*Behold an Israelite indeed in whom is no guile!*" Nathanael saith unto him, "Whence knowest thou me?" Jesus answered and said unto him, "*Before that Philip called thee, when thou wast under the fig tree, I saw thee.*" Nathanael answered and saith unto him, "Rabbi, thou art the son of God; thou art the King of Israel." Jesus answered and said unto him, "*Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.*" And he saith unto him, "*Verily, verily, I say unto you, Hereafter, ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.*"

The First Miracle.

February, A. D. 27. Cana of Galilee.

(John ii: 1.) And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, "They have no wine." Jesus saith unto her, "*Woman, what have I to do with thee? mine hour is not yet come.*" His mother saith unto the servants, "Whatsoever he saith unto you, do it." And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, "*Fill the waterpots with water.*" And they filled them up to the brim. And he saith unto them, "*Draw out now, and bear unto the governor of the feast.*" And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was

G. Doré. JESUS CLEANSING THE TEMPLE.

(but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto him, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

Cleansing the Temple.

April, A. D. 27. In the Temple at Jerusalem.

(John ii: 13.) And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, "*Take these things hence; make not my father's house an house of merchandise.*" And his disciples remembered that it was written,

JESUS AND NICODEMUS.

The zeal of thine house hath eaten me up.

Then answered the Jews and said unto him, "What sign showest thou unto us, seeing that thou doest these things?" Jesus answered and said unto them, "*Destroy this temple, and in three days I will raise it up.*" Then said the Jews, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man.

Jesus and Nicodemus.

April, A. D. 27. Jerusalem.

(John iii: 1.) There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." Jesus answered and said unto him, "*Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*" Nicodemus saith unto him, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" Jesus answered, "*Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*" Nicodemus answered and said unto him, "How can these things be?" Jesus answered and said unto him, "*Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*"

Photograph. THE LOWER FORD OF JORDAN.

Photograph.

JACOB'S WELL.

Jesus and John Baptizing.

Summer of A. D. 27. Jordan Valley.

(John iii: 22.) After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." John answered and said, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples), he left Judea, and departed again into Galilee. And he must needs go through Samaria.

The Woman at the Well.

December, A. D. 27. Samaria.

(John iv: 1.) Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, "*Give me to drink.*" (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." Jesus answered and said unto her, "*If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*" The woman saith unto him, "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" Jesus answered and said unto her, "*Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*" The woman saith unto him,

A. Kaufman. JESUS AT THE WELL.

"Sir, give me this water, that I thirst not, neither come hither to draw." Jesus saith to her, "*Go, call thy husband, and come hither.*" The woman answered and said, "I have no husband." Jesus said unto her, "*Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly.*" The woman saith unto him, "Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Jesus saith unto her, "*Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth.*" The woman saith unto him, "I know that Messias cometh, which is called Christ; when he is come, he will tell us all things." Jesus saith unto her, "*I that speak unto thee am he.*"

And upon this came his disciples, and marveled that he talked with the woman; yet no man said, "What seekest thou?" or, "Why talkest thou with her?" The woman then left her waterpot, and went her way into the city, and saith to the men, "Come, see a man, which told me all things that ever I did; is not this the Christ?" Then they went out of the city, and came unto him.

In the meanwhile his disciples prayed him, saying, "Master, eat." But he said unto them, "*I*

have meat to eat that ye know not of." Therefore said the disciples one to another, "Hath any man brought him aught to eat?" Jesus saith unto them, "*My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, 'One soweth, and another reapeth.' I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors.*"

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, "He told me all that ever I did." So when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days. And many more believed because of his own word; and said unto the woman, "Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world."

W. Dyce, R. A. JESUS AND THE WOMAN OF SAMARIA.

Return to Galilee.

December, A. D. 27.

(John iv: 43.) Now after two days he departed thence, LUKE in the power of the Spirit, JOHN and went into Galilee. For Jesus himself testified, that a prophet hath no honor in his own country. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast, for they also went unto the feast. LUKE And there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all, MARK preaching the gospel of the kingdom of God, and saying, "*The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.*"

Healing the Nobleman's Son.

December, A. D. 27. Cana and Capernaum.

(John iv: 46.) So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son, for he was at the point of death. Then said Jesus unto him, "*Except ye see signs and wonders, ye will not believe.*" The nobleman saith unto him, "Sir, come down ere my child die." Jesus saith unto him, "*Go thy way; thy son liveth.*" And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, "Thy son liveth." Then inquired he of them the hour when he began to amend. And they said unto him, "Yesterday at the seventh hour the fever left him." So the father knew that

Zimmerman. JESUS AND THE FISHERMEN MENDING THEIR NETS.

Heydeck "COME UNTO ME."

it was at the same hour in the which Jesus said unto him, "Thy son liveth;" and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

Rejected at Home.

A. D 28. Nazareth.

(Luke iv: 16.) And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered

S. Hart, R. A.

TEACHING IN THE JEWISH SYNAGOGUE.

unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written,

> The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, "*This day is this scripture fulfilled in your ears.*" And all bore him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, "Is not this Joseph's son?" And he said unto them, "*Ye will surely say unto me this proverb, 'Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country.'*" And he said, "*Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian.*" And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way. MATT. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim, that it might be fulfilled which was spoken by Isaiah, the prophet, saying,

> The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

The Draught of Fishes.

A. D. 28. Near Capernaum.

(Luke v: 1.) And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, "*Launch out into the deep, and let down your nets for a draught.*" And Simon answering said unto him, "Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net." And when they had this done, they enclosed a great multitude of fishes; and their net broke. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the draught of the fishes which they had taken. MARK And Jesus said unto them, "*Come ye after me, and I will make you to become fishers of men.*" And straightway they forsook their nets, and followed him. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

The Unclean Spirit.

A. D. 28. Capernaum.

(Mark i: 21.) And they went into Capernaum; and straightway on the Sabbath day he entered

into the synagogue, and taught. And they were astonished at his doctrine, for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, saying, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." And Jesus rebuked him, saying, "*Hold thy peace, and come out of him.*" And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, "What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him." And immediately his fame spread abroad throughout all the region round about Galilee.

Peter's Wife's Mother.

A. D. 28. Capernaum.

(Mark i: 29.) And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

His Growing Fame.

A. D. 28. Galilee.

(Mark i: 35.) And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, "All men seek for thee." And he said unto them, "*Let us go into the next towns, that I may preach there also; for therefore came I forth.*" MATT. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

The Sermon on the Mount.

A. D. 28. "Horns of Hattin."

(Matt. v: 1.) And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth, and taught them, saying:

THE BEATITUDES.

Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Blessed are they that mourn; for they shall be comforted.

Blessed are the meek; for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart; for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.

Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

DEFENDING THE SCRIPTURES.

Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Photograph. A VIEW OF THE RIVER JORDAN.

G. Doré

THE SERMON ON THE MOUNT.

AGAINST ANGER.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

AGAINST LUST AND DIVORCE.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, That whoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

AGAINST EXTRAVAGANT SPEECH.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

AGAINST A VENGEFUL SPIRIT.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

AGAINST OSTENTATION.

Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye:

> *Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever. Amen.*

For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I

say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

AGAINST AVARICE.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also. The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

AGAINST ANXIETY.

No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed (for after all these things do the gentiles seek); for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

JUDGE NOT.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

A LARGE PROMISE.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

THE GOLDEN RULE.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

NOT SAYING BUT DOING.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it." And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes. When he was come

down from the mountain, great multitudes followed him.

Cleansing the Leper.

A. D. 28. An Unnamed City of Galilee.

(Mark i: 40.) When he was in a certain city, behold a man full of leprosy MARK came to him, beseeching him, and kneeling down to him, and saying unto him. "If thou wilt thou canst make me clean." And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, "*I will; be thou clean.*" And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away; and saith unto him: "*See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.*" But he went out and began to publish it much, and LUKE so much the more there went a fame abroad of him, and great multitudes came together to hear and to be healed by him of their infirmities, MARK that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter. LUKE And he withdrew himself into the wilderness and prayed.

Bida. HEALING THE LEPER.

Healing the Palsied Man.

A. D. 28. Capernaum.

(Mark ii: 1.) Again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them. LUKE And there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was present to heal them. MARK And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they LUKE went upon the house top and MARK uncovered the roof where he was; and when they had broken it up, they let down LUKE through the tiles MARK the bed wherein the sick of the palsy lay. When Jesus saw their faith he said unto the sick of the palsy, MATT. "*Son, be of good cheer, thy sins be forgiven thee.*" MARK But there were certain of the scribes LUKE and Pharisees MARK sitting there, and reasoning in their hearts, "Why doth this man thus speak blasphemies? who can forgive sins but God only?"

And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, "*Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins* (he saith to the sick of the palsy), *I say unto thee, Arise, and take up thy bed, and go thy way into thine house.*" And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, MATT. which had given such power unto men, MARK saying, "We never saw it on this fashion." LUKE And they were filled with fear, saying, "We have seen strange things to day."

JESUS AND MATTHEW.

The Call of Matthew.

A. D. 28. Capernaum.

(Mark ii: 13.) And as Jesus passed from thence MARK he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw *Levi the son of Alphæus sitting at the receipt of custom, and said

*Another name for Matthew.

unto him, "*Follow me.*" And he arose, LUKE left all, MARK and followed him. LUKE And Levi made him a great feast in his own house; and there was a great company of publicans and of others that sat down with them, MARK for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, "How is it that he eateth and drinketh with publicans and sinners?" When Jesus heard it, he saith unto them, "*They that are whole have no need of the physician, but they that are sick;* MATT. *but go ye and learn what that meaneth. 'I will have mercy and not sacrifice.'* MARK *I came not to call the righteous, but sinners to repentance.*"

Answers Inquiry About Fasting.

A. D. 28. Capernaum.

(Mark ii: 18.) And the disciples of John and of the Pharisees used to fast; and they come and say unto him, "Why do the disciples of John and of the Pharisees fast LUKE often and make supplications, MARK but thy disciples fast not?" And Jesus said unto them, "*Can the children of the bridechamber fast* MATT. *and mourn* MARK *while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old,* LUKE *and the piece that was taken out of the new agreeth not with the old,* MARK *and the rent is made worse. And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles.* LUKE *No man also having drunk old wine straightway desireth new; for he saith, 'The old is better.'*"

Jairus' Petition.

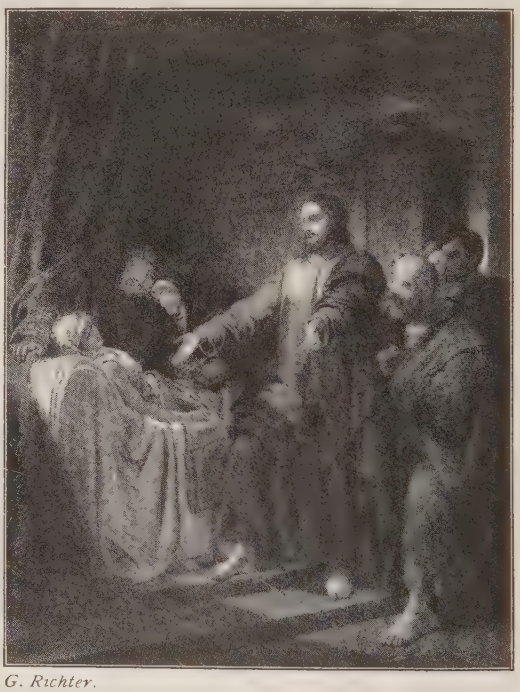
A. D. 28. Capernaum.

(Mark v: 22.) Behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, LUKE that he would come into his house, for he had one only daughter, and she lay a dying; MARK saying, "My little daughter lieth at the point of death; I pray thee, come and lay thy hands on her, that she may be healed; and she shall live." And Jesus MATT. arose and MARK went with him; MATT. and so did his disciples, and MARK much people followed him, and thronged him.

A Woman Healed.

A. D. 28. Capernaum.

(Mark v: 25.) And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched LUKE the border of MARK his garment. For she said MATT. within herself, MARK "If I may touch but his clothes, I shall be whole." And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, "*Who touched my clothes?*" LUKE And when all denied, Peter, and they that were with him, said, MARK "Thou seest the multitude thronging thee, and sayest thou 'Who touched me?'" LUKE And Jesus said, "*Somebody hath touched me, for I perceive that virtue is gone out of me.*" MARK And he looked round about to see her that had done this thing. But the woman LUKE saw that she was not hid; MARK fearing and trembling, knowing what was done in her, came



G. Richter.

THE DAUGHTER OF JAIRUS RESTORED.

and fell down before him, and told him all the truth. And he said unto her, "*Daughter,* MATT. *be of good comfort,* MARK *thy faith hath made thee whole; go in peace, and be whole of thy plague.*" MATT. And the woman was made whole from that hour.

Raising of Jairus' Daughter.

A. D. 28. Capernaum.

(Mark v: 35.) MARK While he yet spoke, there came from the ruler of the synagogue's house certain which said, "Thy daughter is dead; why troublest thou the Master any further?" As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, "*Be not afraid, only believe* LUKE *and she shall be made whole.*" MARK And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he

cometh to the house of the ruler of the synagogue, and seeth the tumult, MATT. the minstrels, MARK and them that wept and wailed greatly, and when he was come in, he saith unto them, *Why make ye this ado, and weep?* MATT. *give place,* MARK *the damsel is not dead, but sleepeth.* And they laughed him to scorn, LUKE knowing that she was dead. MARK But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, *Talitha cumi*, which is, being interpreted, *Damsel, I say unto thee, arise.* LUKE And her spirit came again. MARK And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat. MATT. And the fame hereof went abroad into all that land.

Cure of Two Blind Men.

A. D. 28. Capernaum.

(Matt. ix: 27.) And when Jesus departed thence, two blind men followed him, crying, and saying, "Thou son of David, have mercy on us." And when he was come into the house, the blind men came to him; and Jesus saith unto them, *Believe ye that I am able to do this?* They said unto him, "Yea, Lord." Then touched he their eyes, saying, *According to your faith be it unto you.* And their eyes were opened; and Jesus straitly charged them, saying, *See that no man know it.* But they, when they were departed, spread abroad his fame in all that country.

As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spoke; and the multitudes marveled, saying, "It was never so seen in Israel." But the Pharisees said, "He casteth out devils through the prince of the devils."

ENDING FIRST YEAR OF MINISTRY.

Photograph. POOL OF BETHESDA.

SECOND YEAR OF PUBLIC MINISTRY.

From Second to Third Passover.

(Time: One year.)

At the Pool of Bethesda.

A. D. 28. Jerusalem.

(John v: 1.) After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the

moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, *Wilt thou be made whole?* The impotent man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me." Jesus saith unto him, *Rise, take up thy bed, and walk.* And immediately the man was made whole, and took up his bed, and walked; and on the same day was the sabbath.

The Jews therefore said unto him that was cured, "It is the sabbath day; it is not lawful for thee to carry thy bed." He answered them, "He that made me whole, the same said unto me, 'Take up thy bed, and walk.'" Then asked they him, "What man is that which said unto thee, Take up thy bed, and walk?" And he that was healed wist not who it was, for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, *Behold, thou art made whole; sin no more, lest a worse thing come unto thee.* The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

Relation of Son to the Father.

A. D. 28. Jerusalem.

(John v: 19.) But Jesus answerd them, *My Father worketh hitherto, and I work.* Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, *Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto*

Photograph.

JERUSALEM, VALLEY OF THE GIHON.

you, The hour is coming, and now is when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.

Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice; and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing; as I hear, I judge, and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bear witness unto the truth. But I receive not testimony from man; but these things I say, that ye might be saved. He was a burning and a shining light, and ye were willing for a season to rejoice in his light. But I have greater witness than that of John, for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you, for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

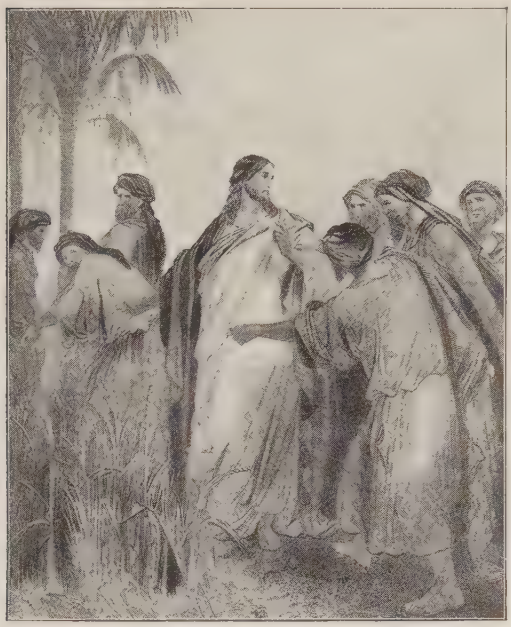
Photograph. JERUSALEM, ROAD OF THE CAPTIVITY.

Lord of the Sabbath.

A. D. 28. Journeying toward Galilee.

(Matt. xii: 1.) At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began MARK as they went MATT. to pluck the ears of corn, and to eat, LUKE rubbing them in their hands. MATT. But when the Pharisees saw it, they said unto him, "Behold, thy disciples do that which is not lawful to do upon the sabbath

day." But he said unto them, *Have ye not read what David did, when he* MARK *had need and* MATT. *was an hungered, and they that were with him; how* MARK *in the days of Abiathar the high priest* MATT. *he entered into the house of God, and did eat the show-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, 'I will have mercy, and not sacrifice,' ye would not have condemned the guiltless.* MARK And he said unto



G. Doré. THE LORD OF THE SABBATH DAY.

them, *The sabbath was made for man, and not man for the sabbath, therefore the Son of man is Lord also of the sabbath.*

The Withered Hand.

A. D. 28. Near Capernaum.

(Matt. xii: 9.) And when he was departed thence, he went into their synagogue LUKE on another sabbath, and taught; and there was a man whose right hand was withered. And the scribes and Pharisees watched, MATT. and they asked him, saying, "Is it lawful to heal on the sabbath days?" that they might accuse him. And he said unto them, *What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.* MARK And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, LUKE *Rise up, and stand forth in the midst.* And he arose and stood forth. MATT. Then saith he to the man, *Stretch forth thine hand.* And he stretched it forth; and it was restored whole, like as the other.

Then the Pharisees went out, and held a council MARK with the Herodians MATT. against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence; and great multitudes followed him, and he healed them all; and charged them that they should not make him known, that it might be fulfilled which was spoken by Isaiah the prophet, saying,

> Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased. I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry: neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.

Multitudes Follow Him.

A. D. 28. The Sea of Galilee.

(Mark iii: 7.) Jesus withdrew himself with his disciples to the sea; and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spoke to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits when they saw him, fell down before him, and cried, saying, "Thou art the Son of God." And he straitly charged them that they should not make him known.

The Chosen Twelve.

A. D. 28. A Mountain near Capernaum.

(Mark iii: 13.) And he goeth up into a mountain LUKE to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles; MARK that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils; and Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, the sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddeus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him.

Sermon on the Plain.

A. D. 28. Beach near Capernaum.

(Luke vi: 17.) And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of

Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch him, for there went virtue out of him, and healed them all.

And he lifted up his eyes on his disciples, and said, *Blessed be ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy, for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest, for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.*

And he spake a parable unto them, *Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master, but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh. And why call ye me, Lord, Lord, and do not the things which I say?*

Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like. He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

The Centurion's Great Faith.

A. D. 28. Capernaum.

(Luke vii: 1.) Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick MATT. of the palsy, grievously tormented, LUKE and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus they besought him instantly, saying, That he was worthy for whom he should do this, for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, "Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof; wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come and he cometh; and to my servant, Do this, and he doeth it." When Jesus heard these things, he marveled at him, and turned him about, and said unto the people that followed him, *I say unto you, I have not found so great faith, no, not in Israel.* MATT. *And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.* And Jesus said unto the centurion, *Go thy way; and as thou hast believed, so be it done unto thee.* And his servant was healed in the selfsame hour. LUKE And they that were sent, returning to the house, found the servant whole that had been sick.

The Widow of Nain.

(Luke vii: 11.) And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, *Weep not.* And he came and touched the bier; and they that bore him stood still. And he said, *Young man, I say unto thee, Arise.* And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all; and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about.

Ary Scheffer. CHRIST THE CONSOLER.

Christ's Reply to John the Baptist.

A. D. 28. Galilee.

(Luke vii: 18.) And the disciples of John showed him of all these things MATT. in the prison. LUKE And John calling unto him two of his disciples sent them to Jesus, saying, "Art thou he that should come? or look we for another?" When the men were come unto him, they said, "John the Baptist hath sent us unto thee, saying, 'Art thou he that should come? or look we for another?'" And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, *Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.* And when the messengers of John were departed, he began to speak unto the people concerning John, *What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written,*

Behold, I send my messenger before thy face,
which shall prepare thy way before thee.

For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he. MATT. *And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elijah,*

which was for to come. He that hath ears to hear, let him hear.

And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. And the Lord said, *Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold, a glutonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.*

Chorazin and Bethsaida Upbraided.

(Matt. xi: 20.) Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: *Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.*

Christ, the Burden Bearer.

At that time Jesus answered and said, *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father, and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

Mary Magdalene.

A. D. 28. Near Nain on the way to Capernaum.

(Luke vii: 36.) And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner." And Jesus answering said unto him, *Simon, I have somewhat to say unto thee.* And he saith, "Master, say on." *There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?* Simon answered and said, "I suppose that he, to whom he forgave most." And he said unto him, *Thou hast rightly judged.* And he turned to the woman, and said unto Simon, *Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.* And he said unto her, *Thy sins are forgiven.* And they that sat at meat with him began to say within themselves, "Who is this that forgiveth sins also?" And he said to the woman, *Thy faith hath saved thee; go in peace.*

And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance, MARK and they went into an house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said, "He is beside himself."

The Unpardonable Sin.

A. D. 28. Probably Capernaum.

(Matt. xii: 22.) Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, "Is not this the son of David?" But when the Pharisees MARK and the scribes which came down from Jerusalem MATT. heard it, they said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." And Jesus knew their thoughts, MARK and he called them unto him and said unto them in parables, *How can Satan cast out*

Satan? MATT. *Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad.*

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost MARK *is in danger of eternal damnation* (because they said he hath an unclean spirit), MATT. *it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*

Pharisees Seek a Sign.

(Matt. xii: 38.) Then certain of the scribes and of the Pharisees answered, saying, "Master, we would see a sign from thee." But he answered and said unto them, *An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: for as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here. The queen of the south shall rise up in the judgment with this*

Robert. PARABLE OF THE SOWER.

generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, 'I will return into my house from whence I came out'; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

My Mother and My Brethren.

A. D. 28. Capernaum.

(Matt. xii: 46.) While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, "Behold, thy mother and thy brethren stand without, desiring to speak with thee," LUKE and they could not come at him for the press. MATT. But he answered and said unto him that told him, *Who is my mother, and who are my brethren?* And he stretched forth his hand toward his disciples, and said, *Behold my mother and my brethren! For whosoever shall* LUKE *hear the word of God and* MATT. *do the will of my Father which is in heaven, the same is my brother, and sister, and mother.*

Parables of the Kingdom of Heaven.

A. D. 28. Seaside near Capernaum.

THE SOWER.

(Matt. xiii: 1.) The same day went Jesus out of the house, and sat by the sea side. MARK And he began again to teach. MATT. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, *Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side,* LUKE *and it was trodden down,* MATT. *and the fowls came and devoured them up: some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root* LUKE *and lacked moisture* MATT. *they withered away. And some fell among thorns; and the thorns sprung up, and choked them,* MARK *and they yielded no fruit;* MATT. *but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.*

And MARK when he was alone MATT. the disciples came, and said unto him, "Why speakest thou unto them in parables?" He answered and said unto them, *Because it is given unto you to know the mysteries of the kingdom of heaven, but to them* MARK *that are without* MATT. *it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah which saith:*

> *By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.*

But blessed are your eyes, for they see: and your ears for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. MARK And he said unto them, *Know ye not this parable? and how then will ye know all parables?* MATT. *Hear ye therefore the parable of the sower. When anyone heareth the word of the kingdom, and understandeth it not, then cometh* MARK *Satan,* MATT. *the wicked one, and catcheth away that which was sown in his heart* LUKE *lest they should believe and be saved.* MATT. *This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while;* LUKE *and in time of temptation fall away,* MATT. *for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care* LUKE *and pleasures* MATT. *of this world, and the deceitfulness of riches,* MARK *and the lusts of other things entering in,* MATT. *choke the word, and he becometh unfruitful,* LUKE *and bring no fruit to perfection.* MATT. *But he that received seed into the good ground is he that heareth the word, and understandeth* MARK *and receiveth* MATT. *it; which also beareth fruit* LUKE *with patience,* MATT. *and bringeth forth, some an hundredfold, some sixty, some thirty.*

THE TARES.

Another parable put he forth unto them, saying, *The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.*

THE MUSTARD AND THE LEAVEN.

Another parable put he forth unto them, saying, *the kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field, which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.* Another parable spake he unto them: *The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.* MARK And he said unto them, *Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candle stick* LUKE *that they which enter in may see the light?* MARK *For there is nothing hid which shall not be manifested; neither was any thing kept secret, but that it should come abroad. If any man hath ears to hear, let him hear.* And he said unto them, *Take heed what ye hear; with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given; for he that hath to him shall be given; and he that hath not, from him shall be taken even that which he hath.*

And he said, *So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.*

MATT. All these things spake Jesus unto the multitude in parables; MARK as they were able to hear it; MATT. and without a parable spoke he not unto them; MARK and when they were alone he expounded all things to his disciples, MATT. that it might be fulfilled which was spoken by the prophet, saying,

> I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Then Jesus sent the multitude away, and went into the house; and his disciples came unto him saying, "Declare unto us the parable of the tares of the field." He answered and said unto them, *He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

HIDDEN TREASURE AND THE GOODLY PEARL.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it.

NET OF FISH.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth. Jesus saith unto them, *Have ye understood all these things?* They say unto him, "Yea, Lord." Then said he unto them, *Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.*

And it came to pass, that when Jesus had finished these parables, he departed thence.

Peace, Be Still.

A. D. 29. The Sea of Galilee.

(Mark iv: 35.) When the even was come, the same day, he saith unto LUKE his disciples, MARK *Let us pass over unto the other side.* And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow; and they LUKE came to him, MARK awake him, and say unto him, "Master, MATT. save us; MARK carest thou not that we perish?" And he arose, and rebuked the wind, and said unto the sea, *Peace, be still.* And the wind ceased, and there was a great calm. And he said unto them, *Why are ye so fearful? how is it that ye have no faith?* And they feared exceedingly, and said one to another, "What manner of man is this, that even the wind and the sea obey him?"

The Demoniac Healed.

A. D. 29. Gergesa.

(Mark v: 1.) They came over unto the other side of the sea, into the country of the Gadarenes, LUKE which is over against Galilee; MARK and when he was come out of the ship, immediately there met him out of the tombs a man LUKE of the city, MATT. exceeding fierce, MARK with an unclean spirit, who LUKE had devils long time, and wore no clothes, neither abode in any house, but in the tombs; MARK and no man could bind him, no, not with chains; because that he had been often bound with fetters and chains,

and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran, LUKE and fell down before him, MARK and worshiped him, and cried with a loud voice, and said, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not MATT. before the time." MARK For he said unto him, *Come out of the man, thou unclean spirit.* And he asked him, *What is thy name?* And he answered saying, "My name is Legion, for we are many"; LUKE because many devils were entered into him. MARK And he besought him much that he would not send them away out of the country, LUKE and that he would not command them to go into the deep.

MARK Now there was there nigh unto the mountains, MATT. a good way off from them, MARK a great herd of swine feeding. And all the devils besought him, saying, "Send us into the swine, that we may enter into them." And forthwith Jesus gave them leave. And the unclean spirits went out LUKE of the man MARK and entered into the swine; and the herd ran violently down a steep place into the sea (they were about two thousand) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting LUKE at the feet of Jesus MARK and clothed, and in his right mind, and they were afraid. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. LUKE Then the whole multitude of the country of the Gadarenes MARK began to pray him to depart out of their coasts, LUKE for they were taken with great fear. MARK And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, *Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.* And he departed, and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel.

Second Visit to Nazareth.

A. D. 29. Nazareth.

(Mark vi: 1.) And he went out from thence, and came into his own country; and his disciples followed him. And when the sabbath day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, "From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, MATT. the carpenter's son, MARK the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters MATT. all MARK here with us?" And they were offended at him. But Jesus said unto them, *A prophet is not without honor, but in his own country, and among his own kin, and in his own house.* And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marveled because of their unbelief. MATT. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, *The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.*

The Commission of the Twelve.

A. D. 29. Galilee.

(Matt. x: 1.) And he called unto him the twelve, and began to send them forth by two and two; and gave them power LUKE and authority MARK over unclean spirits MATT. to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew, the publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

These twelve Jesus sent forth LUKE to preach the kingdom of God and to heal the sick MATT. and commanded them, saying, *Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves,* MARK *but be shod with sandals;* MATT. *for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet* LUKE *for a testimony against them.* MATT. *Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city. Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a tes-*

timony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. But, when they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not, therefore; for there is nothing covered that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

NOT PEACE, BUT A SWORD.

Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. And it came to pass, when Jesus had made an end of commanding his disciples, he departed thence to teach and to preach in their cities. MARK And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.

John the Baptist Beheaded.

A. D. 29. Perea.

(Mark vi: 14.) And king Herod heard of him; LUKE and of all that was done by him; MARK (for his name was spread abroad); LUKE and he was perplexed and MARK he said, that John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. Others said, That it is Elias (Elijah). And others said, That it

LeBrun. HEROD REPROVED BY JOHN.

is a prophet, or as one of the prophets. But when Herod heard thereof, he said, "It is John, whom I beheaded; he is risen from the dead." LUKE And he desired to see him. MARK For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife, for he had married her. For John had said unto Herod, "It is not lawful for thee to have thy brother's wife." Therefore Herodias had a quarrel against him, and would have killed him; but she could not, for Herod feared John, knowing that he was a just man and an holy. MATT. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. MARK And he observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, "Ask of me whatsoever thou wilt, and I will give it thee." And he sware unto her, "Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom." And she went forth, and said unto her mother, "What shall I ask?" And she said, "The head of John the Baptist." And she came in straightway with haste unto the king, and asked, saying, "I will that thou give me by and by in a charger the head of John the Baptist." And the king was exceeding sorry; yet for his oath's sake,

Murillo.

JESUS FEEDING THE MULTITUDE.

"And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all."

Schwartz. JESUS AND THE SINKING PETER.

and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb, MATT. and went and told Jesus.

Seeking for Rest.

A. D. 29. Bethsaida.

(Mark vi: 30.) And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, *Come ye yourselves apart into a desert place and rest a while:* for there were many coming and going, and they had no leisure so much as to eat. JOHN And the passover, a feast of the Jews, was nigh. MARK And they departed into a desert place by ship privately, LUKE to the city called Bethsaida, JOHN over the sea of Galilee, which is the sea of Tiberias. MARK And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him, JOHN because they saw his miracles which he did on them that were diseased. MARK And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things, MATT. and he healed their sick.

Five Thousand Fed.

A. D. 29. Near Bethsaida.

(Mark vi: 35.) When the day was now far spent, his disciples came unto him, and said, "This is a desert place, and now the time is far passed; send them away, that they may go into the country round about, and into the villages, and buy themselves bread; (for they have nothing to eat,) LUKE and lodge, for we are here in a desert place." MARK He answered and said unto them MATT. *They need not depart.* MARK *Give ye them to eat.* And they say unto him, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" He saith unto them, *How many loaves have ye? go and see.* And when they knew, they say, JOHN "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" MATT. He said, *Bring them hither to me.* MARK And he commanded them to make all sit down by companies upon the green grass. JOHN Now there was much grass in the place. MARK And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were LUKE all MARK filled.

JOHN And he said unto his disciples, *Gather up the fragments that remain, that nothing be lost.* MARK And they took up twelve baskets full of the fragments and of the fishes. And they that did eat of the loaves were about five thousand men, MATT. beside women and children. JOHN Then those men, when they had seen the miracle that Jesus did, said, "This is of a truth that prophet that should come into the world."

Walking on the Sea.

A. D. 29. Sea of Galilee.

When Jesus therefore perceived that they would come and take him by force, to make him a king, he (Matt. xiv: 22) constrained his disciples to get into a ship, and to go before him unto the other side JOHN toward Capernaum MATT. while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves, for the wind was contrary. JOHN And the sea arose by reason of a great wind that blew; and it was now dark, and Jesus was not come to them. MATT. And in the fourth watch of the night, JOHN when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship; and they were afraid, and MATT. they were troubled, saying, "It is a spirit"; and they cried out for fear. But straightway Jesus spake unto them, saying, *Be of good cheer; it is I; be not afraid.* And Peter answered him and said, "Lord, if it be thou, bid me come unto thee on the water." And he said, *Come.* And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, "Lord, save me." And immediately Jesus stretched forth his hand and caught him, and said unto him, *O thou of little faith, wherefore didst thou doubt?* And when they were come into the ship, the wind ceased; JOHN and immediately the ship was at the land whither they went. MATT. Then they that were in the ship came and worshiped him, saying, "Of a truth thou art the Son of God." MARK And they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves, for their heart was hardened.

And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole.

The Bread of Life.

A. D. 29. Capernaum.

(John vi: 22.) The day following, when the people which stood on the other side of the sea

saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, "Rabbi, when camest thou hither?" Jesus answered them and said, *Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.* Then said they unto him, "What shall we do, that we might work the works of God?" Jesus answered and said unto them, *This is the work of God, that ye believe on him whom he hath sent.* They said therefore unto him, "What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written.

He gave them bread from heaven to eat."

Then Jesus said unto them, *Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.* Then said they unto him, "Lord, evermore give us this bread." And Jesus said unto them, *I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.*

The Jews then murmured at him, because he said, "I am the bread which came down from heaven." And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, 'I came down from heaven?'" Jesus therefore answered and said unto them, *Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets,*

And they shall be all taught of God.

Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, "How can this man give us his flesh to eat?" Then Jesus said unto them, *Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.*

These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, "This is an hard saying; who can hear it?" When Jesus knew in himself that his disciples murmured at it, he said unto them, *Doth this offend you? what and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life. But there are some of you that believe not.* For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, *Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.*

MANY DISCIPLES TURN BACK.

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, *Will ye also go away?* Then Simon Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." Jesus answered them, *Have not I chosen you twelve, and one of you is a devil?* He spake of Judas Iscariot the son of Simon, for he it was that should betray him, being one of the twelve. After these things Jesus walked in Galilee, for he would not walk in Jewry (meaning Judea), because the Jews sought to kill him.

THIRD YEAR OF PUBLIC MINISTRY.

From the Third to Beginning of Fourth Passover.

Time: Almost a Year.

Discourse on Jewish Traditions.

A. D. 29. Capernaum.

(Mark vii: 1.) Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables. Then the Pharisees and scribes asked him, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" He answered and said unto them, *Well hath (Isaiah) Esaias prophesied of you hypocrites, as it is written,*

> *This people honoreth me with their lips, but their heart is far from me.*
> *Howbeit in vain do they worship me, teaching for doctrines the commandments of men.*

For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. And he said unto them, *Full well ye reject the commandment of God that ye may keep your own tradition. For Moses said, "Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death." But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift by whatsoever thou mightest be profited by me: he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered; and many such like things do ye.*

And when he had called all the people unto him he said unto them, *Hearken unto me every one of you, and understand: There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man.* MATT. Then came his disciples and said unto him, "Knowest thou that the Pharisees were offended, after they heard this saying?" But he answered and said, *Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.* MARK *If any man have ears to hear, let him hear.* And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, *Are ye so without understanding also? Do ye not perceive that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?* And he said, *That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts,* MATT. *false witness,* MARK *covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man;* MATT. *but to eat with unwashed hands defileth not the man.*

The Importunate Woman.

A. D. 29. Near Tyre.

(Mark vii: 24.) From thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man

G. Doré. JESUS HEALING THE SICK.

know it; but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet. The woman was a Greek, Syrophenician, MATT. a Canaanitish woman MARK by nation; and she besought him that he would cast forth the devil out of her daughter. MATT. But he answered her not a word. And his disciples came and besought him, saying, "Send her away, for she crieth after us." But he answered and said, *I am not sent but unto the lost*

sheep of the house of Israel. Then came she and worshiped him, saying, "Lord, help me." MARK But Jesus said unto her, *Let the children first be filled; for it is not meet to take the children's bread, and to cast it unto the dogs.* And she answered and said unto him, "Yes, Lord; yet the dogs under the table eat of the children's crumbs MATT. which fall from their master's table." MARK And he said unto her, MATT. *O woman, great is thy faith; be it done unto thee even as thou wilt.* MARK *For this saying go thy way; the devil is gone out of thy daughter.* And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

Photograph. SIDON.

The Deaf and Dumb Man Cured.

Decapolis.

(Mark vii: 31.) And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. MATT. And he went up into the mountain, and sat there; MARK and they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, *Be opened.* And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, "He hath done all things well: he maketh both the deaf to hear, and the dumb to speak." MATT. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel.

Feeding the Four Thousand.

A. D. 29. Decapolis.

(Mark viii: 1.) In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, *I have compassion on the multitude, because they have now been with me three days, and have nothing to eat. And if I send them away fasting to their own houses, they will faint by the way;* for divers of them came from far. And his disciples answered him, "From whence can a man satisfy these men with bread here in the wilderness?" And he asked them, *How many loaves have ye?* And they said, "Seven." And he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled; and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand MATT. men, besides women and children, MARK and he sent them away. And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

Pharisees Seek a Sign.

(Matt. xvi: 1.) The Pharisees also with the Sadducees came, and tempting desired that he would show them a sign from heaven. MARK And he sighed deeply in his spirit and saith, *Why doth this generation seek after a sign?* MATT. *When it is evening ye say, It will be fair weather; for the sky is red. And in the morning, It will be foul weather today, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.* And he left them, MARK and entering into the ship again departed. MATT. And when his disciples were come to the other side, they had forgotten to take bread, MARK neither had *should beware of the leaven of the Pharisees and of the Sadducees?* Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

The Blind Man of Bethsaida.

A. D. 29. Bethsaida.

(Mark viii: 22.) And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up and said, "I see men as trees, walking." After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw

H. Hofmann. JESUS PREACHING BY THE SEA OF GALILEE.

they in the ship with them more than one loaf. MATT. Then Jesus said unto them, *Take heed and beware of the leaven of the Pharisees and of the Sadducees.* And they reasoned among themselves, saying, "It is because we have taken no bread." Which when Jesus perceived, he said unto them, *O ye of little faith, why reason ye among yourselves, because ye have brought no bread?* MARK *perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?* MATT. *the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread; that ye* every man clearly. And he sent him away to his house, saying, *Neither go into the town, nor tell it to any in the town.*

The Great Confession.

A. D. 29. Cæsarea Philippi.

(Matt. xvi: 13.) When Jesus came into the coasts of Cæsarea Philippi, LUKE as he was alone praying, MATT. he asked his disciples, saying, *Whom do men say that I the Son of man am?* And they said, "Some say that thou art John the Baptist; some, Elijah; and others, Jeremiah; LUKE others say that one of the old prophets is risen again." MATT. He saith unto them, *But whom say ye that I am?* And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." And Jesus

answered and said unto him, *Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.* Then charged he his disciples that they should tell no man that he was Jesus the Christ.

MARK And he began to teach them, that the Son of man MATT. must go unto Jerusalem and MARK must *suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again.* And he spake that saying openly. And Peter took him and began to rebuke him, MATT. saying, "Be it far from thee, Lord; this shall not be unto thee." MARK But when he had turned about and looked on his disciples, he rebuked Peter, saying, *Get thee behind me, Satan;* MATT. *thou art an offense unto me;* MARK *for thou savorest not the things that be of God, but the things that be of men.*

SELF-DENIAL ENJOINED.

And when he had called the people unto him with his disciples also, he said unto them, *Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.* MATT. *Then he shall reward every man according to his works.* MARK And he said unto them, *Verily I say unto you, That there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power.*

Photograph. MT. HERMON. (THE MOUNT OF THE TRANSFIGURATION.)

The Transfiguration.

Summer A. D. 29. Mount Hermon.

After six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves, LUKE to pray, and as he prayed the fashion of his countenance was altered MATT. and his face did shine as the sun, MARK and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elijah with Moses LUKE in glory MARK and they were talking with Jesus, LUKE and spoke of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter MARK said to Jesus, "Master, it is good for us to be here; and MATT. if thou wilt, MARK let

us make three tabernacles; one for thee, and one for Moses, and one for Elijah." For he wist not what to say; for they were sore afraid. And MATT. while he yet spoke, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED; HEAR YE HIM. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, *Arise and be not afraid.* MARK And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, LUKE and they kept it close, and told no man in those days any of those things which they had seen, MARK questioning one with another what the rising from the dead should mean.

And they asked him, saying, "Why say the scribes that Elijah must first come?" And he answered and told them, *Elijah verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at naught. But I say unto you, That Elijah is indeed come, and they* MATT. *knew him not but* MARK *have done unto him whatsoever they listed, as it is written of him.* MATT. *Likewise shall also the Son of man suffer of them.* Then the disciples understood that he spoke unto them of John the Baptist.

Raphael. THE TRANSFIGURATION.

Lunatic Child.

A. D. 29. Cæsarea Philippi.

(Luke ix: 37.) On the next day, when they were come down from the hill, much people met him. MARK And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him. And he asked the scribes, *What question ye with them?* And one of the multitude answered and said, "Master, I have brought unto thee my son. MATT. Lord, have mercy, LUKE I beseech thee; look upon my son, for he is my only child. MATT. He is lunatic and sore vexed, for MARK he hath a dumb spirit. And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away; and I spoke to thy disciples that they should cast him out; and they could not." He answereth him and saith, *O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.* And they brought him unto him; and when he saw him, straightway the spirit tare him, and he fell on the ground and wallowed,

foaming. And he asked his father, *How long is it ago since this came unto him?* And he said, "Of a child. And ofttimes it hath cast him into the fire, and into the waters, to destroy him; but if thou canst do anything, have compassion on us, and help us." Jesus said unto him, *If thou canst believe, all things are possible to him that believeth.* And straightway the father of the child cried out, and said with tears, "Lord, I believe; help thou mine unbelief." When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.* And the spirit cried and rent him sore, and came out of him; and he was as one dead; insomuch that many said, "He is dead." But Jesus took him by the hand, and lifted him up; and he arose. LUKE And they were all amazed at the mighty power of God. MARK And when he was come into the house, his disciples asked him privately, "Why could not we cast him out?" MATT. And Jesus said unto them, *Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you. Howbeit,* MARK *This kind can come forth by nothing but by prayer and fasting.* And they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, LUKE *Let these sayings sink down into your ears, for* MARK *the Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.* MATT. And they were exceeding sorry. MARK But they understood not that saying, and were afraid to ask him. LUKE And it was hid from them that they perceived it not.

Tribute Money.

A. D. 29. Capernaum.

(Matt. xvii: 24.) When they were come to Capernaum, they that received tribute money came to Peter and said, "Doth not your master pay tribute?" He saith, "Yes." And when he was come into the house, Jesus prevented him, saying, *What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?* Peter saith unto him, "Of strangers." Jesus saith unto him, *Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me and thee.*

Who is Greatest?

A. D. 29. Capernaum.

(Mark ix: 33.) And being in the house he asked them, *What was it that ye disputed among yourselves by the way?* But they held their peace; for by the way they had disputed among themselves, who should be greatest. And he sat down, and called the twelve, and saith unto them, *If any man desire to be first, the same shall be last of all, and servant of all.* And he took a child, and set him LUKE by him MARK in the midst of them; and when he had taken him in his arms, he said unto them, MATT. *Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me,* MARK *and whosoever shall receive me, receiveth not me, but him that sent me.* LUKE *For he that is least among you all, the same shall be great.* MARK And John answered him, saying, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." But Jesus said, *Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.* MATT. *Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!*

MARK *And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.*

Came to Seek the Lost.

(Matt. xviii: 10.) *Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.*

Lesson on Forgiveness.

A. D. 29. Capernaum.

(Matt. xviii: 15.) *Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.*

Then came Peter to him, and said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus saith unto him, *I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, "Lord, have patience with me, and I will pay thee all." Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, "Pay me that thou owest." And his fellowservant fell down at his feet, and besought him, saying, "Have patience with me, and I will pay thee all." And he would not; but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?" And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*

Fifth Visit to Jerusalem.

A. D. 29. Jerusalem.

(John vii: 2.) Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, "Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world." For neither did his brethren believe in him. Then Jesus said unto them, *My time is not yet come; but your time is alway ready. The world can not hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast; I go not up yet unto this feast; for my time is not yet full come.* When he had said these words unto them, he abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

LUKE When the time was come that he should be received up, he steadfastly set his face to go to Jerusalem. And sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did?" But he turned, and rebuked them, and said, *Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.* And they went to another village. And it came to pass, that, as they went in the way, a certain man said unto him, "Lord, I will follow thee whithersoever thou goest." And Jesus said unto him, *Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.* And he said unto another, *Follow me.* But he said, "Lord, suffer me first, to go and bury my father." Jesus said unto him, *Let the dead bury their dead; but go thou and preach the kingdom of God.* And another also said, "Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house." And Jesus said unto him, *No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.* Then the Jews sought him at the feast, and said, "Where is he?" And there was much murmuring among the people concerning him, for some said, "He is a good man;" others said, "Nay; but he deceiveth the people." Howbeit no man spoke openly of him for fear of the Jews.

Christ Teaches in the Temple.

October, A. D. 29 Jerusalem.

(John vii: 14.) Now about the midst of the feast Jesus went up into the temple and taught. And the Jews marveled, saying, "How knoweth this man letters, having never learned?" Jesus answered them and said, *My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why*

go ye about to kill me? The people answered and said, "Thou hast a devil; who goeth about to kill thee?" Jesus answered and said unto them, *I have done one work, and ye all marvel. Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers); and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment.* Then said some of them of Jerusalem, "Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say more miracles than these which this man hath done?" The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, *Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye can not come.* Then said the Jews among themselves, "Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that he said, '*Ye shall seek me, and shall not find me; and where I am, thither ye can not come?*'"

JESUS AND THE SINFUL WOMAN.

nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is; but when Christ cometh, no man knoweth whence he is." Then cried Jesus in the temple as he taught, saying, *Ye both know me, and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. But I know him; for I am from him, and he hath sent me.* Then they sought to take him; but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do

In the last day, that great day of the feast, Jesus stood and cried, saying, *If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.* (But this spoke he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) Many of the people therefore, when they heard this saying, said, "Of a truth this is the Prophet." Others said, "This is the Christ." But some said, "Shall Christ come out of Galilee? Hath not the scripture

said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, "why have ye not brought him?" The officers answered, "Never man spoke like this man." Then answered them the Pharisees, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed." Nicodemus saith unto them (he that came to Jesus by night, being one of them), "Doth our law judge any man before it hear him, and know what he doeth?" They answered and said unto him, "Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet." And every man went unto his own house. Jesus went unto the Mount of Olives.

The Woman Taken in Adultery.

October, A. D. 29. Temple Court, Jerusalem.

(John viii: 2.) Early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned; but what sayest thou?" This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him he lifted up himself and said unto them, *He that is without sin among you, let him first cast a stone at her.* And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, *Woman, where are those thine accusers? hath no man condemned thee?* She said, "No man, Lord." And Jesus said unto her, *Neither do I condemn thee; go and sin no more.*

Jesus the Light of the World.

(John viii: 12.) Then spoke Jesus again unto them, saying, *I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.* The Pharisees therefore said unto him, "Thou bearest record of thyself; thy record is not true." Jesus answered and said unto them, *Though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye can not tell whence I come and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.* Then said they unto him, "Where is thy Father?" Jesus answered, *Ye neither know me, nor my Father; if ye had known me, ye should have known my Father also.* These words spoke Jesus in the treasury, as he taught in the temple; and no man laid hands on him, for his hour was not yet come.

Then said Jesus again unto them, *I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye can not come.* Then said the Jews, "Will he kill himself? because he saith, 'Whither I go, ye can not come.'" And he said unto them, *Ye are from beneath; I am from above; ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.* Then said they unto him, "Who art thou?" And Jesus saith unto them, *Even the same that I said unto you from the beginning. I have many things to say and to judge of you; but he that sent me is true; and I speak to the world those things which I have heard of him.* They understood not that he spoke to them of the Father. Then said Jesus unto them, *When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him.* As he spoke these words, many believed on him. Then said Jesus to those Jews which believed on him, *If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.* They answered him, "We be Abraham's seed, and were never in bondage to any man; how sayest thou, 'Ye shall be made free?'" Jesus answered them, *Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father; and ye do that which ye have seen with your father.* They answered and said unto him, "Abraham is our father." Jesus saith unto them, *If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham. Ye do the deeds of your father.* Then said they to him, "We be not born of fornication; we have one Father, even God." Jesus said unto them, *If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye can not hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from*

the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews and said unto him, "Say we not well that thou art a Samaritan, and hast a devil?" Jesus answered, *I have not a devil; but I honor my Father, and ye do dishonor me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.* Then said the Jews unto him, "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, 'If a man keep my saying, he shall never taste of death.' Art thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest thou thyself?" Jesus answered, *If I honor myself, my honor is nothing; it is my Father that honoreth me; of whom ye say, that he is your God; yet ye have not known him; but I know him; and if I should say, I know him not, I shall be a liar like unto you; but I know him and keep his saying. Your father Abraham rejoiced to see my day; and he saw it, and was glad.* Then said the Jews unto him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said unto them, *Verily, verily, I say unto you, Before Abraham was, I am.* Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

The Seventy Sent Forth.

Autumn A. D. 29. Jerusalem.

(Luke x: 1.) After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, *The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.*

And the seventy returned again with joy, saying, "Lord, even the devils are subject unto us

Dobson. "PEACE BE TO THIS HOUSE."

through thy name." And he said unto them, *I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.*

In that hour Jesus rejoiced in spirit, and said, *I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes;*

even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father; and no man knoweth who the Son is but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, *Blessed are the eyes which see the things that ye see; for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

The Good Samaritan.

A D. 29. Jerusalem.

(Luke x: 25.) And, behold, a certain lawyer stood up, and tempted him, saying, "Master, what shall I do to inherit eternal life?" He said unto him, *What is written in the law? how readest thou?* And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And he said unto him, *Thou hast answered right; this do, and thou shalt live.* But he, willing to justify himself, said unto Jesus, "And who is my neighbor?" And Jesus answering said, *A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, "Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee." Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?* And he said, "He that showed mercy on him." Then said Jesus unto him, *Go, and do thou likewise.*

Photograph. THE INN OF THE GOOD SAMARITAN.

Mary's Better Choice.

Bethany.

(Luke x: 38.) Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving, and came to him, and said, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." And Jesus answered and said unto her, *Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.*

Teaching the Disciples to Pray.

A. D. 29. Mount of Olives.

(Luke xi: 1.) And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, "Lord, teach us to pray, as John also taught his disciples." And he said unto them, *When ye pray say*

> *Our father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.*

And he said unto them, *Which of you shall have a friend, and shall go unto him at midnight, and say unto him, "Friend, lend me three loaves; for*

Sir C. L. Eastlake, R. A.

THE GOOD SAMARITAN.

a friend of mine in his journey is come to me and I have nothing to set before him?" And he from within shall answer and say, "Trouble me not; the door is now shut, and my children are with me in bed; I can not rise and give thee." I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

CASTING OUT A DEMON

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out,

H. Le Jeune.

MARY SITTING AT THE FEET OF JESUS.

the dumb spoke; and the people wondered. But some of them said, "He casteth out devils through Beelzebub the chief of the devils." And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, *Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, "I will return unto my house whence I came out." And when he cometh, he findeth it*

swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, "Blessed is the womb that bare thee, and the paps which thou hast sucked." But he said, *Yea, rather, blessed are they that hear the word of God, and keep it.*

"An Evil Generation."

Judea.

(Luke xi: 29.) And when the people were gathered thick together, he began to say, *This is an evil generation; they seek a sign; and there shall no sign be given it, but the sign of Jonah the prophet. For as Jonah was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore, that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.*

Christ Denounces Pharisaism.

A. D. 29. Judea.

(Luke xi: 37.) And as he spake, a certain Pharisee besought him to dine with him; and he went in, and sat down to meat. And when the Pharisee saw it, he marveled that he had not first washed before dinner. And the Lord said unto him, *Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he, that made that which is without, make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.* Then answered one of the lawyers, and said unto him, "Master, thus saying thou reproachest us also." And he said, *Woe unto you also, ye lawyers! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God,*

I will send them prophets and apostles, and some of them they shall slay and persecute:

That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

Warning and Encouraging.

(Luke xii: 1.) In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples first of all. *Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say.*

The Rich Fool.

(Luke xii: 13.) One of the company said unto him, "Master, speak to my brother, that he divide the inheritance with me." And he said unto him, *Man, who made me a judge or a divider over you?* And he said unto them, *Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.* And he spoke a parable unto them, saying, *The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, "What shall I do, because I have no room where to bestow my fruits?" And he said, "This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease; eat, drink and be merry." But God said unto him, "Thou fool; this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" So is he that layeth up treasure for himself, and is not rich toward God.*

CONSIDER THE LILIES.

And he said unto his disciples, *Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven, how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink; neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.*

BE YE READY.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching, verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not.

Then Peter said unto him, "Lord, speakest thou this parable unto us, or even to all?" And the Lord said, *Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But, and if that servant say in his heart, "My lord delayeth his coming," and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken, the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.*

NOT PEACE BUT A SWORD.

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division; for from henceforth there shall be five in one house divided three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. And he said also to the people, *When ye see a cloud rise out of the west, straightway ye say, "There cometh a shower," and so it is. And when ye see the south wind blow, ye say, "There will be heat," and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right? When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.*

"EXCEPT YE REPENT."

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, *Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish.*

Parable of the Barren Fig Tree.

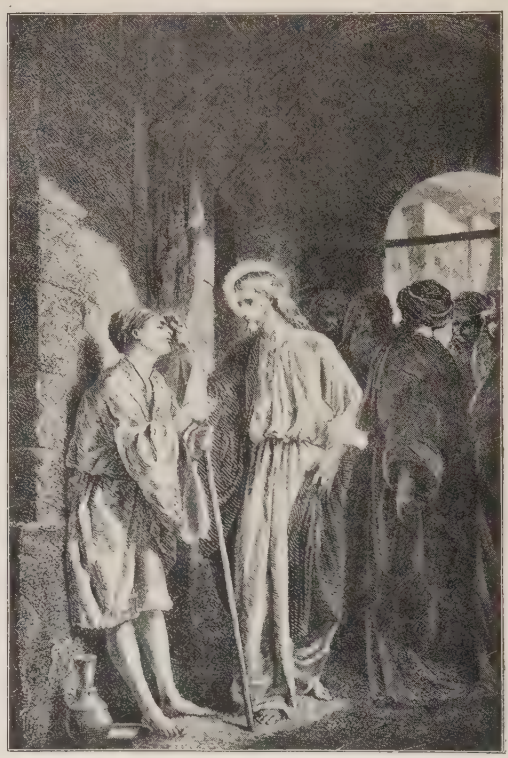
A. D. 29. Jerusalem.

(Luke xiii: 6.) He spoke also this parable: *A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, "Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground?" And he answering said unto him, "Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bare fruit, well; and if not, then after that thou shalt cut it down."*

Blind from Birth.

A. D. 29. Jerusalem.

(John ix: 1.) As Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, "Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered, *Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world.* When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay; and said unto him, *Go wash in the pool of Siloam* (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing. The neighbors therefore, and they which before had seen him that he was blind, said, "Is not this he that sat and begged?" Some said, "This is he;" others said, "He is like him;" but he said, "I am he." Therefore said they unto him, "How were thine eyes opened?" He answered and said, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, 'Go to the pool of Siloam, and wash;' and I went and washed, and I received sight." Then said they unto him "Where is he?" He said, "I know not." They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he received his sight. He said unto them, "He put clay upon mine eyes, and I washed, and do see." Therefore said some of the Pharisees, "This man is not of God, because he keepeth not the sabbath day." Others said, "How can a man that is a sinner do such miracles?" And there was a division among them. They say unto the blind man again, "What sayest thou of him, that he hath opened thine eyes?" He said, "He is a prophet." But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, "Is this your son, who ye say was born blind? how then doth he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind; but by what means he now seeth, we know not; or who hath opened his



Bida. THE MAN BLIND FROM HIS BIRTH.

eyes, we know not; he is of age; ask him; he shall speak for himself." These words spoke his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents "He is of age; ask him."

ONE THING I KNOW.

Then again called they the man that was blind, and said unto him, "Give God the praise; we know that this man is a sinner." He answered and said, "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see." Then said they to him again, "What did he to thee? how opened he thine eyes?" He answered them, "I have told you already, and ye did not hear; wherefore would ye hear it again? will ye also

be his disciples?" Then they reviled him, and said, "Thou art his disciple; but we are Moses' disciples. We know that God spoke unto Moses; as for this fellow, we know not from whence he is." The man answered and said unto them, "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth. Since the world

Photograph. POOL OF SILOAM.

began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." They answered and said unto him, "Thou wast altogether born in sins, and dost thou teach us?" And they cast him out.

Jesus heard that they had cast him out; and when he had found him, he said unto him, *Dost thou believe on the Son of God?* He answered and said, "Who is he, Lord, that I might believe on him?" And Jesus said unto him, *Thou hast both seen him, and it is he that talketh with thee.* And he said, "Lord, I believe." And he worshiped him. And Jesus said, *For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.* And some of the Pharisees which were with him heard these words, and said unto him, "Are we blind also?" Jesus said unto them, *If ye were blind, ye should have no sin; but now ye say, "We see," therefore your sin remaineth.*

The Good Shepherd.

A. D. 29. Jerusalem.

(John x: 1.) *Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.* This parable spoke Jesus unto them; but they understood not what things they were which he spoke unto them. Then said Jesus unto them again, *Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.* There was a division therefore again among the Jews for these sayings. And many of them said, "He hath a devil, and is mad; why hear ye him?" Others said, "These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"

And it was at Jerusalem, the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, "How long dost thou make us to doubt? If thou be the Christ, tell us plainly." Jesus answered them, *I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.* Then the Jews took up stones again to stone him. Jesus answered them, *Many good works have I showed you from my Father; for which of those works do ye stone me?* The Jews answered him, saying, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." Jesus answered them, *Is it not written in your law,*

I said, Ye are gods?

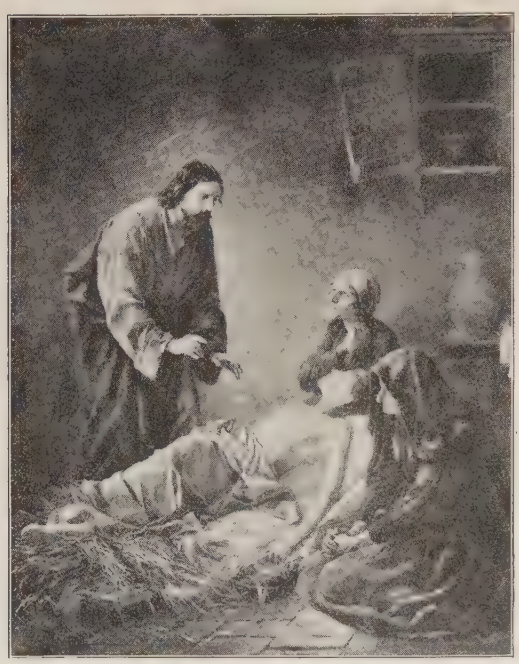
If he called them gods, unto whom the word of God came, and the Scripture can not be broken, say

ye of him, whom the Father hath sanctified, and sent into the world, "Thou blasphemest," because I said, "I am the Son of God?" If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him. Therefore they sought again to take him; but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, "John did no miracle; but all things that John spoke of this man were true." And many believed on him there.

Woman with an Infirmity.

A. D. 30. Perea.

(Luke xiii: 10.) He was teaching in one of the synagogues on the sabbath. And, behold, there



Zimmerman.

THE GREAT PHYSICIAN.

was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, *Woman, thou art loosed from thine infirmity.* And he laid his hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, "There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day." The Lord then answered him, and said, *Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years be loosed from this bond on the sabbath day?* And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.

OTHER PARABLES OF THE KINGDOM.

Then said he, *Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.* And again he said, *Whereunto shall I liken the kingdon of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.* And he went through the cities and villages, teaching and journeying toward Jerusalem. Then said one unto him, "Lord, are there few that be saved?" And he said unto them, *Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, "Lord, Lord, open unto us," and he shall answer and say unto you, "I know you not whence ye are," then shall ye begin to say, "We have eaten and drunk in thy presence, and thou hast taught in our streets." But he shall say, "I tell you, I know not whence ye are; depart from me, all ye workers of iniquity." There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first; and there are first which shall be last.*

Mourning Over Jerusalem.

A. D. 30. Perea.

(Luke xiii: 31.) The same day there came certain of the Pharisees, saying unto him, "Get thee out, and depart hence; for Herod will kill thee." And he said unto them, *Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless I must walk today, and tomorrow, and the day following; for it can not be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.*

Healing on the Sabbath.

(Luke xiv: 1.) And it came to pass, as he went into the house of one of the chief Pharisees to eat

bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spoke unto the lawyers and Pharisees, saying, *Is it lawful to heal on the sabbath day?* And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, *Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?* And they could not answer him again to these things.

Parables on Humility and Excuses.

A. D. 30.

(Luke xiv: 7.) And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, *When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, "Give this man place;" and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, "Friend, go up higher;" then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.* Then said he also to him that bade him, *When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just.*

And when one of them that sat at meat with him heard these things, he said unto him, "Blessed is he that shall eat bread in the kingdom of God." Then said he unto him, *A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, "Come; for all things are now ready." And they all with one consent began to make excuse. The first said unto him, "I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused." And another said, "I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused." And another said, "I have married a wife, and therefore I can not come." So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." And the servant said, "Lord, it is done as thou hast commanded, and yet there is room." And the lord said unto the servant, "Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."*

Cost of Discipleship.

A. D. 30. Perea.

(Luke xiv: 25.) And there went great multitudes with him; and he turned, and said unto them, *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple. And whosoever doth not bear his cross, and come after me, can not be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, "This man began to build, and was not able to finish." Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple. Salt is good; but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.*

Parables.

A. D. 30. Perea.

THE LOST SHEEP.

(Luke xv: 1.) Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, "This man receiveth sinners, and eateth with them." And he spoke this parable unto them, saying, *What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, "Rejoice with me; for I have found my sheep which was lost." I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.*

THE LOST COIN.

(Luke xv: 8.) *Either what woman having ten pieces of silver, if she lose one piece doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, "Rejoice with me, for I have found the piece which I had lost." Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.*

THE PRODIGAL SON.

(Luke xv: 11.) He said, *A certain man had two sons; and the younger of them said to his father, "Father, give me the portion of goods that falleth to me." And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.*

Shonherr. THE GOOD SHEPHERD.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, "How many hired servants of my Father's have bread enough and to spare, and I perish with hunger! I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." But the Father said to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found." And they began to be merry. Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, "Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound." And he was angry, and would not go in; therefore came his father out, and entreated him. And he answering said to his father, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for

THE LOST COIN.

this thy brother was dead, and is alive again; and was lost, and is found."

THE UNJUST STEWARD

(Luke xvi: 1.) And he said also unto his disciples, *There was a certain rich man, which had*

a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, "How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward." Then the steward said within himself, "What shall I do? for my lord taketh away from me the stewardship; I can not dig; to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses." So he called every one of his lord's debtors unto him, and said unto the first, "How much owest thou unto my lord?" And he said, "A hundred measures of oil." And he said unto him, "Take thy bill, and sit down quickly, and write fifty." Then said he to another, "And how much owest thou?" And he said, "A hundred measures of wheat." And he said unto him, "Take thy bill, and write four score." And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourself friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye can not serve God and mammon.

And the Pharisees also, who were covetous, heard all these things; and they derided him. And he said unto them, *Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery.*

The Rich Man and Lazarus.

(Luke xvi: 19.) *There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." But Abraham said, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf*

Dubufe.

THE PRODIGAL SON.

fixed; so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence." Then he said, "I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he

Dubufe. COME TO HIMSELF.

may testify unto them, lest they also come into this place of torment." Abraham saith unto him, "They have Moses and the prophets; let them hear them." And he said, "Nay, Father Abraham; but if one went unto them from the dead, they will repent." And he said unto him, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Occasions of Stumbling.

(Luke xvii: 1.) Then said he unto the disciples, *It is impossible but that offences will come;*

Dubufe. THE RETURN.

but woe unto him, through whom they come! It were better for him that a millstone were hanged

about his neck, and he cast into the sea, than that he should offend one of these little ones.

Take heed to yourselves; If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, "I repent," thou shalt forgive him. And the apostles said unto the Lord, "Increase our faith." And the Lord said, *If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, "Be thou plucked up by the root, and be thou planted in the sea," and it should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, "Go and sit down to meat?" and will not rather say unto him, "Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?" Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, "We are unprofitable servants; we have done that which was our duty to do."*

The Raising of Lazarus.

A. D. 30. Bethany.

(John xi: 1.) Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, "Lord, behold, he whom thou lovest is sick." When Jesus heard that, he said, *This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.* Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, *Let us go into Judea again.* His disciples say unto him, "Master, the Jews of late sought to stone thee; and goest thou thither again?" Jesus answered, *Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.* These things said he; and after that he saith unto them, *Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.* Then said his disciples, "Lord, if he sleep, he shall do well." Howbeit Jesus spoke of his death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, *Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.* Then said Thomas, which is called Didymus, unto his fellow disciples, "Let us also go, that we may die with him." Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house. Then said Martha unto Jesus, "Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus saith unto her, *Thy brother shall rise again.* Martha saith unto him, "I know that he shall raise again in the resurrection at the last day." Jesus said unto her, *"I am the resurrection, and the life; he that believeth in me, though*

S. Del Piombo.

RAISING OF LAZARUS.

he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, "Yea; Lord; I believe that thou art the Christ, the Son of God, which should come into the world." And when she had so said, she went her way, and called Mary her sister secretly, saying, "The Master is come, and calleth for thee." As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, "She goeth unto the grave, to weep there." Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, "Lord, if thou hadst been here, my brother had not died." When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, *Where have ye*

laid him? They say unto him, "Lord, come and see."

Jesus wept.

Then said the Jews, "Behold, how he loved him!" And some of them said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, *Take ye away the stone.* Martha, the sister of him that was dead, saith unto him. "Lord, by this time he stinketh; for he hath been dead four days." Jesus saith unto her, "*Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?* Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, *Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me.* And when he thus had spoken, he cried with a loud voice, *Lazarus, come forth.* And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, *Loose him, and let him go.* Then many of the Jews which came to Mary and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Hostility of the Jews.

A. D. 30. Jerusalem.

(John xi: 47.) Then gathered the chief priests and the Pharisees a council, and said, "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." And one of them, named Caiaphas, being the high priest that same year, said unto them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." And this spoke he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took council together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence into a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

And the Jews' passover was nigh at hand; and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spoke among themselves, as they stood in the temple, "What think ye, that he will not come to the feast?" Now both the chief priests and the Pharisees had given a commandment that if any man knew where he were, he should show it, that they might take him.

"Where are the Nine."

A. D. 30. Border of Samaria.

(Luke xvii: 11.) And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off; and they lifted up their voices and said, "Jesus, Master, have

JESUS HEALING THE TEN LEPERS.

mercy on us." And when he saw them, he said unto them, *Go show yourselves unto the priests.* And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, *Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger.* And he said unto him, *Arise, go thy way; thy faith hath made thee whole.*

The Coming of the Kingdom.

Galilee.

(Luke xvii: 20.) And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, *The kingdom of God cometh not with observation; neither shall they say, "Lo here!" or, "Lo there!" for, behold, the kingdom of God is within you.* And he said unto the disciples, *The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, "See here:" or, "See there;" go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven shineth*

unto the other part under heaven, so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noah so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff

Parable of the Unrighteous Judge.

A. D. 30. Galilee.

(Luke xviii: 1.) And he spoke a parable unto them to this end, that men ought always to pray, and not to faint; saying, *There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, "Avenge me of mine adversary." And he would not for a while; but afterward he said within himself, "Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."* And the Lord said, *Hear what the unjust judge saith. And shall not God avenge his*

Photograph. A GROUP OF LEPERS.

in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, "Where, Lord?" And he said unto him, *wheresoever the body is, thither will the eagles be gathered together.*

own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

Pharisee and Publican.

A. D. 30. Galilee.

(Luke xviii: 9.) And he spoke this parable unto certain which trusted in themselves that they were righteous, and despised others: *Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, "God, I thank thee, that*

JESUS BLESSING LITTLE CHILDREN.

H. Hofmann. JESUS AND THE RICH RULER.

I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." *And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying,* "*God be merciful to me a sinner.*" *I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.* MATT. And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan; and great multitudes followed him; and he healed them there. MARK And as he was wont he taught them.

Marriage and Divorce.

A. D. 30. Perea.

(Matt. xix: 3.) The Pharisees also came unto him, tempting him, and saying unto him, "Is it lawful for a man to put away his wife for every cause?" And he answered and said unto them, *Have ye not read, that he which made them at the beginning made them male and female and said,*

> *For this cause shall a man leave father and mother, and shall cleave to his wife; and they two shall be one flesh.*

Wherefore they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, "Why did Moses then command to give a writing of divorcement, and to put her away?" He said unto them, *Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.* MARK *And if a woman shall put away her husband, and be married to another, she committeth adultery.* MATT. His disciples say unto him, "If the case of the man be so with his wife, it is not good to marry." But he said unto them, *All men can not receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.*

Suffer the Little Children.

A. D. 30. Perea.

(Matt. xix: 13.) Then were there brought unto him little children, LUKE also infants, MATT. that he should put his hands on them, and pray; and the disciples rebuked MARK those that brought them. But when Jesus saw it, he was much displeased, and said unto them, *Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.* And he took them up in his arms, put his hands upon them, and blessed them.

The Rich Young Ruler.

A. D. 30. Perea.

(Matt. xix: 16.) And when he was gone forth into the way, there came one LUKE certain ruler MARK running, and kneeled to him, and asked him, "Good Master, what shall I do that I may inherit eternal life?" And Jesus said unto him, *Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments,* "*Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.*" And he answered and said unto him, "Master, all these have I observed from my youth. MATT. What lack I yet?" MARK Then Jesus beholding him loved him, and said unto him, *One thing thou lackest;* MATT. *if thou wilt be perfect;* MARK *go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.* MATT. When the young man heard that saying, MARK he went away grieved; for he had great possessions.

The Hindrance of Riches.

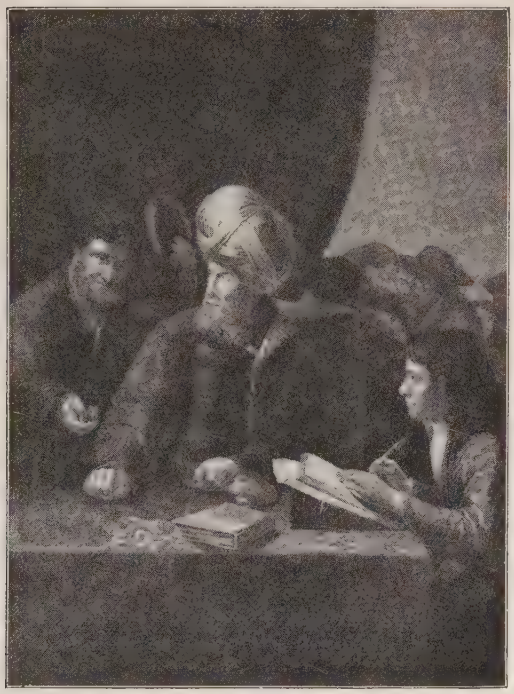
(Matt. xix: 23.) And Jesus looked round about, and saith unto his disciples, *How hardly shall they that have riches enter into the kingdom of God!* And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, *Children, how hard is it for them that trust in riches to enter into the kingdom of God!* MATT. *And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.* When his disciples heard it, they were exceedingly amazed, saying, "Who then can be saved?" But Jesus beheld them, and said unto them, *With men this is impossible; but with God all things are possible.* Then answered Peter and said unto him, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" And Jesus said unto them, *Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive* MARK *now in this time* MATT. *a hundred fold,* MARK *and persecutions,* MATT. *and shall inherit everlasting life* MARK *in the world to come.* MATT. *But many that are first shall be last; and the last shall be first.*

Laborers in the Vineyard.

A. D. 30. Perea.

(Matt. xx: 1.) *For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the*

laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, "Go ye also into the vineyard, and whatsoever is right I will give you." And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, "Why stand ye here all the day idle?" They say unto him, "Because no man hath hired us." He saith unto them, "Go ye also into the vineyard; and whatsoever is right, that shall ye receive." So when even was come, the lord of the vineyard saith unto his steward, "Call the laborers, and give them their hire, begin-



Rembrandt.

"I DO THEE NO WRONG."

ning from the last unto the first." And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day." But he answered one of them, and said, "Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?" So the last shall be first, and the first last; for many be called, but few chosen.

And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, *Behold, we go up to Jerusalem* LUKE *and all things that are written by the prophets concerning the Son of man shall be accomplished, for he shall be* MATT. *betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again.* LUKE And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.

A Mother's Ambition.

A. D. 30. Perea.

(Matt. xx: 20.) Then came to him the mother of Zebedee's children with her sons, MARK James and John, MATT. worshiping him, and desiring a certain thing of him. And he said unto her, *What wilt thou?* She saith unto him, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." But Jesus answered and said, *Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?* They say unto him, "We are able." And he saith unto them, *Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.* And when the ten heard it, they were moved with indignation against the two brethren MARK James and John MATT. But Jesus called them unto him, and said, *Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

Blind Bartimeus.

A. D. 30. Jericho.

(Mark x: 46.) And they came to Jericho; and as he went out of Jericho with his disciples and a great number of people, blind *Bartimeus, the son of Timeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth MATT. passing by, MARK he began to cry out, and say, "Jesus, thou Son of David, have mercy on me." And many charged him that he should hold his peace; but he cried the more a great deal, MATT. "Lord, MARK thou Son of David, have mercy on me." And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, "Be of good comfort, rise; he calleth thee." And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, *What wilt thou that I should do unto thee?* The blind man said unto him, "Lord, that I might receive my sight." And Jesus said unto him, *Go thy way; thy faith hath made thee whole.* And

*Matthew mentions two blind men, but not by name.

immediately he received his sight, and followed Jesus in the way,[LUKE] glorifying God; and all the people, when they saw it, gave praise unto God.

Zaccheus.

A. D. 30. Jericho.

(Luke xix: 1.) And Jesus entered and passed through Jericho. And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was, and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, *Zaccheus, make haste, and come down; for today I must abide at thy house.* And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." And Jesus said unto him, *This day is salvation come to this house, for as much as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.*

Parable of the Pounds.

A. D. 30. Near Jericho.

(Luke xix: 11.) And as they heard these things he added and spoke a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, *A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them "Occupy till I come." But his citizens hated him, and sent a message after him, saying, "We will not have this man to reign over us." And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, "Lord, thy pound hath gained ten pounds." And he said unto him, "Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities." And the second came, saying, "Lord, thy pound hath gained five pounds." And he said likewise to him, "Be thou also over five cities." And another came, saying, "Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow." And he saith unto him, "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?" And he said unto them that stood by, "Take from him the pound, and give it to him that hath ten pounds." (And they said unto him, "Lord, he hath ten pounds.") For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.* And when he had thus spoken, he went before ascending up to Jerusalem.

PASSION WEEK.

From the Anointing at Bethany to the Crucifixion.

Time: April 1 to 7, A. D. 30.

The Anointing at Bethany.

Saturday, April 1. Bethany.

(Matt. xxvi: 6.) Now when Jesus was in Bethany in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat. [JOHN] For there they made him a supper; and Martha served; but Lazarus was one of them that sat at table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. [MATT.] But when his disciples saw it, they had indignation, saying, "To what purpose is this waste? for this ointment might have been sold for much, and given to the poor." [JOHN] Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, "Why was not this ointment sold for three hundred pence, and given to the poor?" This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. [MARK] And Jesus said, *Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.*

The Triumphal Entry.

Sunday, April 2. Jerusalem.

(John xi: 55.) The Jews' passover was nigh at hand; and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spoke among themselves, as they stood in the temple, "What think ye, that he will not come to the feast?" Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead whom he raised from the dead. Much people of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

LUKE And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the Mount of Olives, he sent two of his disciples, saying, *Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat; loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.* MATT. All this was done, that it might be fulfilled which was spoken by the prophet, saying,

> Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

LUKE And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, "Why loose ye the colt?" And they said, "The Lord hath need of him." MARK And they let them go. LUKE And they brought him to Jesus; and they cast their garments upon the colt; and they set Jesus thereon. And as he went, they spread their clothes in the way; MARK and others cut down branches off the trees and strewed them in the way. LUKE And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; JOHN and much people that were come to the feast, when they

Photograph. BETHANY.

heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, LUKE saying, "Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest. MARK Blessed be the kingdon of our father David, that cometh in the name of the Lord; Hosanna in the highest." LUKE And some of the Pharisees from among the multitude said unto him, "Master, rebuke thy disciples." And he answered and said unto them, *I tell you that, if these should hold their peace, the stones would immediately cry out.*

Weeping Over Jerusalem.

Sunday, April 2.

(Luke xix: 41.) And when he was come near, he beheld the city, and wept over it, saying, *If thou*

Bida. THE ANOINTING AT BETHANY.

hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. JOHN These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bore record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, "Perceive ye how ye prevail nothing? behold, the world is gone after him." MATT. And when he was come into Jerusalem, all the city was moved, saying, "Who is this?" And the multitude said, "This is Jesus the prophet of Nazareth of Galilee." And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, "Hosanna to the Son of David," they were sore displeased, and said unto him, "Hearest thou what these say?" And Jesus saith unto them, *Yea, have ye never read,*

> *Out of the mouth of babes and sucklings thou hast perfected praise?*

And he left them, and went out of the city into Bethany; and he lodged there.

Cursing the Fig Tree.

Monday, April 3. Mount of Olives.

(Mark xi: 11.) And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

And on the morrow, MATT. as he returned to the city, MARK when they were come from Bethany, he was hungry; and seeing a fig tree MATT. by the wayside, MARK afar off, having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found MATT. thereon MARK nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, *No man eat fruit of thee hereafter forever.* And his disciples heard it.

Second Cleansing of the Temple.

Monday, April 3. Jerusalem.

(Mark xi: 15.) And they come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through

C. L. Eastlake, R. A. JESUS LAMENTING OVER JERUSALEM.

the temple. And he taught, saying unto them, *Is it not written,*

> *My house shall be called of all nations the house of prayer?*

but ye have made it a den of thieves. MATT. And the blind and the lame came to him in the temple and he healed them, LUKE and he taught daily in the temple, and at night he went out and abode in the mount that is called the Mount of Olives, and all the people came early in the morning to him in the temple for to hear him. MARK And the scribes and chief priests heard it, and sought how they might destroy

him; for they feared him, because all the people were astonished at his doctrine. And when even was come, he went out of the city.

The Fig Tree Withered.

Tuesday Morning, April 4. Mount of Olives.

(Mark xi: 20.) And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, "Master, behold, the fig tree which thou cursedst is withered away." And Jesus answering saith unto him, *Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

Greeks Would See Jesus.

Tuesday, April 4. Temple at Jerusalem.

(John xii: 20.) There were certain Greeks among them that came up to worship at the feast; the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, "Sir, we would see Jesus." Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus. And Jesus answered them, saying, *The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name.* Then came there a voice from heaven, saying, I HAVE BOTH GLORIFIED IT, AND WILL GLORIFY IT AGAIN. The people therefore that stood by, and heard it, said that it thundered; others said, "An angel spoke to him." Jesus answered and said, *This voice came not because of me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.* This he said, signifying what death he should die. The people answered him, "We have heard out of the law that Christ abideth forever; and how sayest thou, 'The Son of man must be lifted up?' who is this Son of man?" Then Jesus said unto them, *Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.*

A Wavering People.

Tuesday, April 4. A. D. 30. Jerusalem.

(John xii: 36.) These things spoke Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him. That the saying of Isaiah the prophet might be fulfilled, which he spoke,

> Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

Therefore they could not believe, because that Isaiah said again,

> He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

These things said Isaiah, when he saw his glory, and spoke of him.

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God. Jesus cried and said, *He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.*

A Question of Authority.

Tuesday, April 4. Temple at Jerusalem.

(Mark xi: 27.) And they come again to Jerusalem; and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, and say unto him, "By what authority doest thou these things? and who gave thee this authority to do these things?" And Jesus answered and said unto them, *I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me.* And they reasoned with themselves, saying, "If we shall say, 'From heaven,' he will say, 'Why then did ye not believe him?' But if we shall say, 'Of men;'" they feared the people; for all men counted John, that he was a prophet indeed. And they answered and said unto Jesus, "We can not tell." And

G. Dore.

THE TRIUMPHAL ENTRY.

Photograph. GETHSEMANE AND THE EASTERN WALL OF JERUSALEM.

Jesus answering saith unto them, *Neither do I tell you by what authority I do these things.*

Who Did his Will?

Tuesday, April 4. In the Temple.

(Matt. xxi: 28.) *But what think ye? A certain man had two sons; and he came to the first, and said, "Son, go work today in my vineyard." He answered and said, "I will not;" but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, "I go, sir;" and went not. Whether of them twain did the will of his father?* They say unto him, "The first." Jesus saith unto them, *Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him.*

The Heir Cast Out.

Tuesday, April 4. In the Temple.

(Matt. xxi: 33.) *Hear another parable; There was a certain householder, which planted a vineyard, and hedged it round about, and dug a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country* LUKE *for a long time;* MATT. *and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise.* MARK *And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.* MATT. *But last of all he sent unto them his* MARK *well beloved* MATT. *son, saying, "They will reverence my son." But when the husbandmen saw the son, they said among themselves, "This is the heir; come, let us kill him, and let us seize on his inheritance." And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."* Jesus saith unto them, *Did ye never read in the scriptures,*

> *The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?*

Therefore say I unto you. The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Photograph.

TOWER OF FORTY MARTYRS AT RAMLEH.

Parable of the Great Supper.

Tuesday, April 4. In the Temple.

(Matt. xxii: 1.) Jesus answered and spoke unto them again by parables, and said, *The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, "Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage." But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth, and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, "The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, "Friend, how camest thou in hither not having a wedding garment?" And he was speechless. Then said the king to the servants "Bind him hand and foot, and take him away, and*

cast him into outer darkness; there shall be weeping and gnashing of teeth." *For many are called, but few are chosen.*

The Question of Tribute.

(Matt. xxii: 15.) Then went the Pharisees, and took council how they might entangle him in his talk. LUKE And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of

A. Von Werner.

THE TRIBUTE MONEY.

the governor. MATT. And they sent out unto him their disciples with the Herodians, saying, "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of man. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?" But Jesus perceived their wickedness, and said *Why tempt ye me, ye hypocrites? Show me the tribute money.* And they brought unto him a penny. And he saith unto them, *Whose is this image and superscription?* They say unto him, "Cæsar's." Then saith he unto them, *Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.* When they had heard these words, they marveled, and left him, and went their way LUKE and held their peace.

Marriage Relation in the Resurrection.

(Matt. xxii: 23.) The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, "Master, Moses said "If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother." Now there were with us seven brethren; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother; likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection, whose wife shall she be of the seven? for they all had her." Jesus answered and said unto them, *Ye do err, not knowing the Scriptures, nor the power of God.* LUKE *The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection.* MARK *And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spoke unto him, saying,*

> *I am the God of Abraham, and the God of Isaac, and the God of Jacob?*

He is not the God of the dead, but the God of the living; ye therefore do greatly err."

The Greatest Commandment.

Tuesday, April 4. In the Temple.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. (Mark xii: 28.) And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, MATT. tempting him, MARK "Which is the first commandment of all?" And Jesus answered him, *The first of all the commandments is,*

> *Hear, O Israel; The Lord our God is one God; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:*

this is the first commandment. And the second commandment is like, namely, this:

> *Thou shalt love thy neighbor as thyself.*

There is none other commandment greater than these. MATT. *On these two commandments hang all the law and the prophets.* MARK And the scribe said unto him, "Well, Master, thou hast said the truth, for there is one God; and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all

the strength, and to love his neighbor as himself is more than all whole burnt offerings and sacrifices." And when Jesus saw that he answered discreetly, he said unto him, *Thou art not far from the kingdom of God.* And no man after that dare ask him any question. MATT. While the Pharisees were gathered together, Jesus asked them, MARK while he taught in the temple, MATT. saying, *What think ye of Christ? whose son is he?* They say unto him, "The son of David." He saith unto them, *How then doth David in spirit call him Lord* LUKE *in the book of Psalms,* MATT. *saying,*

> *The* LORD *said unto my Lord, "Sit thou on my right hand, till I make thine enemies thy footstool?"*

If David then call him Lord, how is he his son? And no man was able to answer him a word, neither dare any man from that day forth ask him any more questions. MARK And the common people heard him gladly.

Scribes and Pharisees Denounced.

Tuesday, April 4. In the Temple.

(Matt. xxiii: 1.) Then spoke Jesus to the multitude, and to his disciples, saying, *The scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments,* MARK *and love to walk in long clothing,* MATT. *and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, "Rabbi, Rabbi." But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.*

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, "Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor?" Ye fools and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? And, "Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty." Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, "If we had been in the days of our fathers, he would not have been partakers with them in the blood of the prophets." Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation.

Lamentation Repeated.

(Matt. xxiii: 37.) *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, "Blessed is he that cometh in the name of the Lord."*

The Widow's Mite.

Tuesday, April 4. In the Temple.

(Mark xii: 41.) And Jesus sat over against the treasury, LUKE and he looked up, MARK and beheld how the people cast money LUKE gifts MARK into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, *Verily I say unto you that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.*

Destruction of Temple Foretold.

Tuesday, April 4. Mount of Olives.

(Matt. xxiv: 1.) And Jesus went out, and departed from the temple; and his disciples came to him for to show him the buildings of the temple, LUKE how it was adorned with goodly stones and gifts, MARK and one of his disciples saith unto him, "Master, see what manner of stones and what buildings are here." MATT. And Jesus said unto them, *See ye not all these* MARK *great buildings?* MATT. *Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down.* And as he sat upon the Mount of Olives, MARK over against the temple, Peter and James and John and Andrew MATT. the disciples came unto him privately, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world, MARK when all these things shall be fulfilled?" MATT. And Jesus answered and said unto them, *Take heed that no man deceive you. For many shall come in my name, saying "I am Christ;" and shall deceive many. And ye shall hear of wars and rumors of wars,* LUKE *and commotions;* MATT. *see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places,* LUKE *and fearful sights and great signs shall there be from heaven.* MATT. *All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake.* LUKE *But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist;* MARK *for it is not ye that speak, but the Holy Ghost.* LUKE *And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.* MATT. *And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand).* LUKE *When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.* MATT. *Let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes.* LUKE *For these be the days of vengeance, that all things which are written may be fulfilled.* MATT. *And woe unto them that are with child, and to them that give suck in those days!* LUKE *for there shall be great distress in the land, and wrath upon this people.* MATT. *But pray ye that your flight be not in the winter, neither on the sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.* LUKE *And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.* MATT. *And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened. Then if any man shall say unto you, "Lo, here is Christ," or "there," believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, "Behold, he is in the desert," go not forth; "behold, he is in the secret chambers," believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.*

Second Coming Prophesied.

Tuesday, April 4. Mount of Olives.

(Matt. xxiv: 29.) *Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken;* LUKE *and there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth;* MATT. *and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his*

angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, MARK *from the uttermost part of the earth.*

MATT. *Now learn a parable of the fig tree;* LUKE *and all the trees;* MATT. *When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.* LUKE *And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*

MATT. *But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.*

Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, "My lord delayeth his coming," and shall begin to smite his fellow servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth. MARK *Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.*

The Wise and Foolish Virgins.

Tuesday, April 4.

(Matt. xxv: 1.) *Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, "Behold, the bridegroom cometh; go ye out to meet him." Then all those virgins arose, and trimmed their lamps. And the*

Schelken. THE TEN VIRGINS.

foolish said unto the wise, "Give us of your oil; for our lamps are gone out." But the wise answered, saying, "Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, "Lord, Lord, open to us." But he answered and said, "Verily I say unto you, I know you not." Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

Parable of the Talents.

Tuesday, April 4.

(Matt. xxv: 14.) *For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those*

servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, "Lord thou deliveredst unto me five talents; behold, I have gained beside them five talents more." His lord said unto him, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." He also that had received two talents came and said, "Lord thou deliveredst unto me two talents; behold, I have gained two other talents beside them." His lord said unto him, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." Then he which had received the one talent came and said, "Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine." His lord answered and said unto him, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents." For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.

Separation at the Judgment.

Tuesday, April 4.

(Matt. xxv: 31.) *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Then shall the righteous answer him, saying, "Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" And the King shall answer and say unto them, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then shall he say also unto them on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was a hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." Then shall they also answer him, saying, "Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." And these shall go away into everlasting punishment; but the righteous into life eternal.*

Sold for Thirty Pieces of Silver.

(Matt. xxvi: 1.) And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, *Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.* Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said, "Not on the feast day, lest there be an uproar among the people."

LUKE Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, MATT. and said, "What will ye give me, and I will deliver him unto you." LUKE And they were glad, and covenanted to give him money, MATT. thirty pieces of silver. LUKE And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

The Passover Prepared.

Thursday, April 6. Jerusalem.

(Luke xxii: 7.) Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, *Go and prepare us the passover, that we may eat.* And they said unto him, "Where will thou that we prepare?" And he said unto them, *Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, "The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?" And he* MARK *himself* LUKE *shall show you a large upper room furnished; there make ready.* And they went, and found as he had said unto them; and they made ready the passover; MARK and it was evening. LUKE And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, *With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.* And he took the cup, and gave thanks, and said, *Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.*

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, *The kings and the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.*

Bida. CHRIST WASHING THE DISCIPLES' FEET.

Washing the Disciples' Feet.

Thursday evening, April 6. Jerusalem.

(John xiii: 1.) Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, he riseth from supper, and laid aside his garments, and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, "Lord, dost thou wash my feet?" Jesus answered and said unto him, *What I do thou knowest not now; but thou shalt know hereafter.* Peter saith unto him, "Thou shalt never wash my feet." Jesus answered him, *If I wash thee not, thou hast no part with me.* Simon Peter saith unto him, "Lord, not my feet only, but also my hands and my head." Jesus saith to him, *He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all.* For he knew who should betray him; therefore said he, *Ye are not all clean.* So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, *Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled,*

> *He that eateth bread with me hath lifted up his heel against me.*

Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomso-

ever I send receiveth me; and he that receiveth me receiveth him that sent me.

The Traitor Revealed.

Thursday evening, April 6. Jerusalem.

(John xiii: 21.) When Jesus had thus said, he was troubled in spirit, and testified, and said, *Verily, verily, I say unto you, that one of you shall betray me.* Then the disciples looked one on another, doubting of whom he spoke. MARK And they began to be sorrowful, and to say unto him one by one, "Is it I?" and another said, "Is it I?" And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish. The Son of man*

Ary Scheffer. JESUS AND JOHN.

indeed goeth, as it is written of him, LUKE *as it was determined;* MARK *but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.* JOHN Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spoke. He then lying on Jesus' breast saith unto him, "Lord, who is it?" Jesus answered, *He it is, to whom I shall give a sop, when I have dipped it.* And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. MATT. Then Judas, which betrayed him, answered and said, "Master, is it I?" He said unto him, *Thou hast said.* JOHN And after the sop Satan entered into him. Then said Jesus unto him, *That thou doest, do quickly.* Now no man at the table knew for what intent he spoke this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, "Buy those things that we have need of against the feast," or, that he should give something to the poor. He then, having received the sop, went immediately out; and it was night.

Therefore, when he was gone out, Jesus said, *Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, "Whither I go, ye can not come;" so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.*

Peter's Denial Foretold.

Thursday Evening, April 6.

(John xiii: 36.) Simon Peter said unto him, "Lord, whither goest thou?" Jesus answered him, *Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.* Peter said unto him, "Lord, why can not I follow thee now? I will lay down my life for thy sake." MARK Likewise also said they all. JOHN Jesus answered him, *Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.* LUKE And the Lord said, *Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.* And

Photograph.

PLACE OF THE TREASON OF JUDAS.

he said unto him, "Lord, I am ready to go with thee, both into prison, and to death." And he said, *I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.* And he said unto them, *When I sent you without purse, and scrip, and shoes, lacked ye anything?* And they said, "Nothing." Then said he unto them, *But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me,*

And he was reckoned among the transgressors;

for the things concerning me have an end. And

they said, "Lord, behold, here are two swords." And he said unto them, *It is enough.*

The Lord's Supper Instituted.

Thursday Evening, April 6, A. D. 30. Jerusalem.

(Matt. xxvi: 26.) As they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, *Take, eat; this is my body,* LUKE *which is given for you; this do in remembrance of me.* MATT. And he took the cup, and gave thanks, and gave it to them, saying, *Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins,* LUKE *which is shed for you.* MARK And they all drank of it. MATT. *But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*

Photograph. SCENE IN THE GARDEN OF GETHSEMANE.

Christ's Last Discourse.

Thursday Evening, April 6. Jerusalem.

(John xiv: 1.) *Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.* Thomas saith unto him, "Lord, we know not whither thou goest; and how can we know the way?" Jesus saith unto him, *I am the way, the truth and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.* Philip saith unto him, "Lord, show us the Father, and it sufficeth us." Jesus saith unto him, *Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, "Show us the Father?" Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.*

COMFORTER PROMISED.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfort-

less; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered and said unto him, *If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings, and the word which ye hear is not mine, for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the father; and as the Father gave me commandment, even so I do. Arise, let us go hence.*

THE TRUE VINE.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. He

IN MY FATHER'S HOUSE ARE MANY MANSIONS.

but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, "I go unto the Father," for my father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you; that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be

full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, "The servant is not greater than his lord." If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, "They hated me without a cause." But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning.

These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart.

Ary Scheffer.

MISSION OF HOLY SPIRIT.

Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the

Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine and shall show it unto you. A little while, and ye shall not see me, and again, a little while, and ye shall see me, because I go to the Father.

Munkacsy. FIGURE OF CHRIST.

Then said some of his disciples among themselves, "What is this that he saith unto us, 'a little while, and ye shall not see me; and again, a little while, and ye shall see me;' and, 'because I go to the Father?'" They said therefore, "What is this that he saith, 'A little while?' we can not tell what he saith." Now Jesus knew that they were desirous to ask him, and said unto them, *Do you inquire among yourselves of that I said, "a little while, and ye shall not see me; and again, a little while, and ye shall see me?" Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing.*

Rubens.

"I GAVE MY BACK TO THE SMITERS."

A MIGHTY PROMISE.

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full.

These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my

name; and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father. His disciples said unto him, "Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God." Jesus answered them, *Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.*

FIELD OF ACELDAMA. (Potter's Field, directly over the man's head where the wall appears.)

Last Prayer for His Disciples.

Thursday evening, April 6. Jerusalem.

(John xvii: 1.) These words spoke Jesus, and lifted up his eyes to heaven, and said, *Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled And now come I to thee; and these things I speak*

in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth. Thy word is truth. As thou hast sent me into the world even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them. MATT And when they had sung an hymn, they went out JOHN over the brook Cedron, LUKE as he was wont, into the Mount of Olives. MATT. Then saith Jesus unto them, *All ye shall be offended because of me this night; for it is written,*

> *I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.*

But after I am risen again, I will go before you into Galilee.

The Agony in Gethsemane.

Friday morning, early, April 7. Mount of Olives.

(Matt. xxvi: 36.) Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, *Sit ye here, while I go and pray yonder.*

VIA DOLOROSA. (House of the Rich Man.)

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, *My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me.* And he went a little further, LUKE about a stone's cast, MATT. and fell on his face MARK on the ground, MATT. and prayed MARK that, if it were possible, the hour might pass from him, saying, MATT. *O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.*" And he cometh unto the disciples, and

Jalabert.

"THE HOUR IS AT HAND."

THE BETRAYAL.

findeth them asleep, and saith unto Peter, *What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.* He went away again the second time, and prayed, saying, *O my Father, if this cup may not pass away from me, except I drink it, thy will be done.* And he came and found them asleep again; for their eyes were heavy; MARK neither knew they what to answer him. MATT. And he left them and went away again, and prayed the third time, saying the same words. LUKE And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat was as it

SKULL HILL AND GROTTO OF JERUSALEM. (Calvary at the upper left-hand corner.)

were great drops of blood falling down to the ground. And when he rose up from prayer, MATT. then cometh he to his disciples, and saith unto them, *Sleep on now, and take your rest;* MARK *it is enough;* MATT. *behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray me.*

The Betrayal.

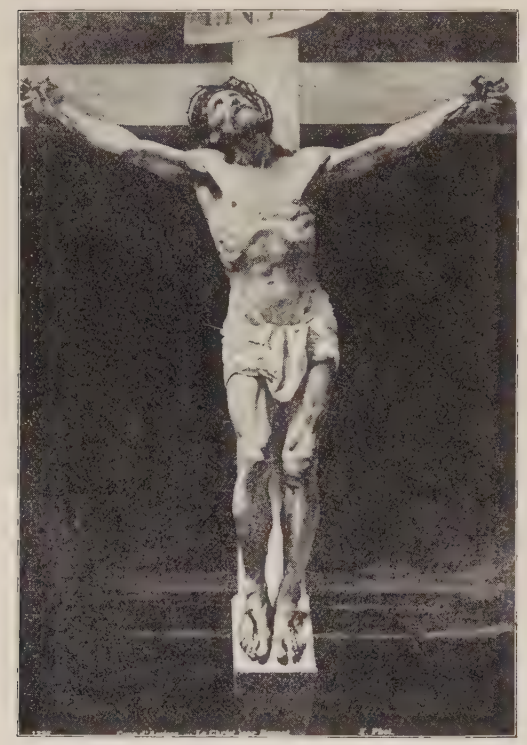
Early Friday Morning. Gethsemane.

(John xviii: 2.) JOHN And Judas also, LUKE one of the twelve, JOHN which betrayed him, knew the place; for Jesus ofttimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, MARK and the elders, JOHN cometh thither MATT. while he yet spoke, JOHN with lanterns and torches and weapons, MATT. swords and staves. JOHN Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, *Whom seek ye?* They answered him, "Jesus of Nazareth." Jesus saith unto them, *I am he.* And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, "I am he," they went backward, and fell to the ground. Then asked he them again, *Whom seek ye?* And they said, "Jesus of Nazareth." Jesus answered, *I have told you that I am he; if therefore ye seek me, let these go their way;* that the saying might be fulfilled which he spoke,

Of them which thou gavest me have I lost none.

MATT. Now he that betrayed him gave them a sign, saying, "Whomsoever I shall kiss, that same is he, hold him fast, MARK and lead him away safely." MATT. And forthwith he came to Jesus, and said, "Hail, Master;" and kissed him. And Jesus said unto him, *Friend, wherefore art thou come?* LUKE *Judas, betrayest thou the Son of man with a kiss?* MATT. Then came they, and laid hands on Jesus, and took him. LUKE When they which were about him saw what would follow, they said unto him, "Lord, shall we

smite with the sword?" JOHN Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. LUKE And Jesus answered and said, *Suffer ye thus far.* And he touched his ear, and healed him. JOHN Then said Jesus unto Peter, *Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it? for they that take the sword shall perish with the sword. Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?* In that same



L. Bonnat. CHRIST ON THE CROSS.

hour said Jesus to the multitudes, LUKE the chief priests and captains of the temple and the elders which were come to him: MATT. *Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the Scriptures of the prophets might be fulfilled.* LUKE *This is your hour and the power of darkness.*

FORSAKEN BY THE DISCIPLES.

MATT. Then all the disciples forsook him, and fled. MARK And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him; and he left the linen cloth, and fled from them naked. JOHN Then the band and the captain and officers of the Jews took Jesus and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people, MARK and with him were assembled all the chief priests and the elders and the scribes.

Peter's Denial.

Friday Morning. Jerusalem.

(John xviii: 15.) And Simon Peter followed Jesus MATT. afar off unto the high priest's palace, and went in and sat with the servants to see the end, JOHN and so did another disciple; that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spoke unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, "Art not thou also one of this man's disciples?" LUKE And he denied him, saying, "Woman, I know him not." JOHN And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves; and Peter stood with them, and warmed himself.

Rubens.

THE DESCENT FROM THE CROSS.

Before Annas.

Friday Morning. Jerusalem.

(John xviii: 19.) The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, *I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.* And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, "Answerest

G. Dore. PETER'S DENIAL.

G. Doré. THE DREAM OF PILATE'S WIFE.

thou the high priest so?" Jesus answered him, *If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?* (Now Annas had sent him bound unto Caiaphas the high priest.) And Simon Peter stood and warmed himself. They said therefore unto him, "Art not thou also one of his disciples?" He denied it again MATT. with an oath JOHN and said, "I am not. MATT. I know not the man." LUKE And about the space of one hour after JOHN one of the servants of the high priest, being his kinsman whose ear Peter cut off, saith "Did not I see thee in the garden with him?" MATT and they that stood by said, "Surely thou art one of them, for thy speech betrayeth thee, MARK for thou art a Galilean." But he began to curse and to swear, saying, "I know not the man of whom ye speak." JOHN Peter then denied again; and immediately the cock crew. LUKE And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, "before the cock crow, thou shalt deny me thrice." And Peter went out and wept bitterly.

and ye shall see the Son of man sitting on the right hand of power; and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, "What need we any further witnesses? Ye have heard the blasphemy; what think ye?" And they all condemned him to be guilty of death. LUKE And the men that held Jesus mocked him, and smote him. MATT. Then did they spit in his face and buffeted him. LUKE And when they had blindfolded him, they struck him on the face, and asked him, saying, "Prophesy MATT. unto us thou Christ; LUKE who is it that smote thee?" MARK And the servants did strike him with the palms of their hands. LUKE And many other things blasphemously spoke they against him.

And as soon as it was day, the elders of the people, and the chief priests and the scribes came together, and led him into their council, saying, "Art thou the Christ? tell us." And he said unto them, *If I tell you, ye will not believe. And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand*

Pfannschmidt. PREPARATION OF THE BODY OF JESUS FOR BURIAL.

Trial Before Caiaphas.

Friday Morning. Jerusalem.

MARK And the chief priests and all the council sought for witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.'" But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, "Answerest thou nothing? what is it which these witness against thee?" But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, "Art thou the Christ, the Son of the Blessed MATT. God?" MARK and Jesus said, *I am; of the power of God.* Then said they all, "Art thou then the Son of God?" And he said unto them, *Ye say that I am.* And they said, "What need we any further witness? for we ourselves have heard of his own mouth."

Judas Repents.

Friday Morning.

(Matt. xxvii: 3.) Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed the innocent blood." And they said, "What is that to us? see thou to that." And he cast down the pieces of silver in the temple, and departed and went and hanged himself. And the chief priests took the silver pieces, and said, "It is not lawful

for to put them into the treasury, because it is the price of blood." And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet saying,

> And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.

Trial Before Pilate.

6 to 9 A. M., Friday. Jerusalem.

(John xviii: 28.) Then they led Jesus MATT. bound JOHN from Caiaphas unto the hall of judgment; MATT. and delivered him to Pontius Pilate, the governor, JOHN and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, "What accusation bring ye against this man?" They answered and said unto him, "If he were not a malefactor, we would not have delivered him up unto thee." Then said Pilate unto them, "Take ye him, and judge him according to your law." The Jews therefore said unto him, "It is not lawful for us to put any man to death," that the saying of Jesus might be fulfilled, which he spoke, signifying what death he should die. LUKE And they began to accuse him, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ, a King." JOHN Then Pilate entered into the judgment hall again, and called Jesus and said unto him, "Art thou the King of the Jews?" Jesus answered him, *Sayest thou this thing of thyself, or did others tell it thee of me?* Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done?" Jesus answered, *My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.* Pilate therefore said unto him, "Art thou a king then?" Jesus answered, *Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.* Pilate saith unto him, "What is truth?" And when he had said this, he went out again unto the Jews, and saith unto them, "I find in him no fault at all." MARK And the chief priests accused him of many things; but he answered nothing. And Pilate asked him again, saying, "Answerest thou nothing? behold how many things they witness against thee." But Jesus yet answered nothing; so that Pilate marveled MATT. greatly. LUKE Then said Pilate to the chief priests and to the people, "I find no fault in this man." And they were the more fierce, saying, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." When Pilate heard of Galilee, he asked whether the man were a Galilean.

THE BURIAL OF CHRIST.

Before Herod.

Friday Forenoon.

(Luke xxiii: 7.) And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was in Jerusalem at that time.

And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought,

and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

Barabbas.

Friday Forenoon.

(Mark xv: 6.) Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, "Will ye that I release unto you the King of the Jews?" For he knew that the chief priests had delivered him for envy.[MATT.] When he was set down on the judgment seat, his wife sent unto him, saying, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." [LUKE] And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, "Ye have brought this man unto me, as one that perverteth the people; and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him; no, nor yet Herod, for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him." And they cried out all at once, saying, "Away with this man, and release unto us Barabbas." [MATT.] The chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, "Whether of the two will ye that I release unto you?" They said, "Barabbas." Pilate saith unto them, "What shall I do then with Jesus which is called Christ, [MARK] whom ye call King of the Jews."

O. Mengelberg. ECCE HOMO.

[MATT.] They all say unto him, "Let him be crucified." And the governor said, "Why, what evil hath he done?" But they cried out the more, saying, "Let him be crucified." When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this just person; see ye to it." Then answered all the people, and said, "His blood be on us, and on our children." Then released he Barabbas unto them, [LUKE] whom they had desired; [MATT.] and when he had scourged Jesus, he delivered him [LUKE] to their will [MATT.] to be crucified.

Jesus Mocked.

(Matt. xxvii:27.) Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet [MARK] purple [MATT.] robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him saying, "Hail, King of the Jews!" and they spit upon him, and took the reed, and smote him on the head.

Pilate Seeks to Release Him.

(John xix: 4.) [JOHN] Pilate therefore went forth again, and saith unto them, "Behold, I bring him forth to you, that ye may know that I find no fault in him." Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, "Behold the man!" When the chief priests therefore and officers saw him, they cried out saying, "Crucify him, crucify him." Pilate saith unto them, "Take ye him, and crucify him; for I find no fault in him." The Jews answered him, "We have a law, and by our law he ought to die, because he made himself the son of God." When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall,

and saith unto Jesus, "Whence art thou?" But Jesus gave him no answer. Then saith Pilate unto him, "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus answered, *Thou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin.* And from thenceforth Pilate sought to release him; but the Jews cried out, saying, "If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king speaketh against Cæsar." When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the

B. Plockhorst.

ST. JOHN AND THE MOTHER OF CHRIST.

passover, and about the sixth hour; and he saith unto the Jews, "Behold your King!" But they cried out, "Away with him; away with him, crucify him." Pilate saith unto them, "Shall I crucify your King?" The chief priests answered, "We have no king but Cæsar."

Journey to the Cross.

9 to 12, Friday, April 7.

(Mark xv: 20.) When they had mocked him, they took off the purple [MATT.] scarlet [MARK] from him, and put his own clothes on him, and led him out to crucify him, [JOHN] he bearing his cross. [MARK] And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. [LUKE] And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, *Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, "Blessed are the barren, and the wombs that never bear, and the paps which never gave suck." Then shall they begin to say to the mountains, "Fall on us," and to the hills, "Cover us." For if they do these things in a green tree, what shall be done in the dry?* And there were also two others, malefactors, led with him to be put to death.

The Crucifixion.

12 to 3, Friday. Calvary.

(Matt. xxvii: 33.) And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall; and when he had tasted thereof, he would not drink. [LUKE] There they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, *Father, forgive them; for they know not what they do.* [JOHN] And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the

B. Plockhorst.

THE MOTHER OF SORROW.

Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, "Write not, The King of the Jews; but that he said, 'I am King of the Jews.'" Pilate answered, "What I have written I have written."

G. Dore. RAISING THE CROSS.

Munkacsy. CHRIST ON CALVARY.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, "Let us not rend it, but cast lots for it, whose it shall be," that the Scripture might be fulfilled, which saith:

> They parted my raiment among them, and for my vesture they did cast lots.

These things therefore the soldiers did. MATT. And they that passed by reviled him, wagging their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." Likewise also the chief priests mocking him, with the

Bouguereau. RABBONI.

scribes and elders, said, "He saved others; himself he can not save. If he be MARK the Christ, MATT. the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, 'I am the Son of God.'" MARK And they that were crucified with him reviled him. LUKE And the soldiers also mocked him, coming to him and offering him vinegar, and saying, "If thou be the King of the Jews, save thyself."

The Penitent Thief.

(Luke xxiii: 39.) And one of the malefactors which were hanged railed on him, saying, "If thou be Christ, save thyself and us." But the other answering rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." And he said unto Jesus, "Lord, remember me when thou comest into thy kingdom." And Jesus said unto him, *Verily I say unto thee, Today shalt thou be with me in Paradise.* JOHN Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, *Woman, behold thy son!* Then saith he to the disciple, *Behold thy mother!* and from that hour that disciple took her unto his own home.

"It is Finished."

About 3 p. m., Friday.

(Matt. xxvii: 45.) Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, "My God, my God, why hast thou forsaken me?" Some of them that stood there, when they heard that, said, "This man calleth for Elias." And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, "Let be, let us see whether Elias will come to save him."

JOHN After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, *I thirst.* Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, *It is finished.* LUKE And when Jesus had cried with a loud voice, he said, *Father, into thy hands I*

PETER AND JOHN.

commend my spirit; and having said thus, he JOHN bowed his head and LUKE gave up the ghost. MATT. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake,

and those things that were done, they feared greatly, saying, "Truly this was the Son of God." And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him, among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children, MARK and many other women which came up with him unto Jerusalem.

Bouguereau.

HOLY WOMEN AT THE TOMB.

Descent from the Cross.

(John xix: 31.) The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was a high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and broke the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they broke not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled,

A bone of him shall not be broken.

And again another Scripture saith,

They shall look on him whom they pierced.

The Burial.

3 to 6 P. M. Friday. Garden near Calvary.

(Mark xv: 42.) And now when the even was come, because it was the preparation, that is, the day before the sabbath, MATT. a rich man, MARK Joseph of Arimathea, an honorable counselor, which also waited for the kingdom of God, MATT. and himself was Jesus' disciple, JOHN but secretly for fear of the Jews, MARK came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marveled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. JOHN And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the body of Jesus, and wound it in

Furst. THE JOURNEY TO EMMAUS.

linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulcher, wherein was never man yet laid, MARK which was hewn out of a rock. JOHN There laid they Jesus therefore because of the Jews' preparation day; for the sepulcher was nigh at hand; MARK and they rolled a stone unto the door of the sepulcher. LUKE And the women also, which came with him from Galilee, followed after, and beheld the sepul-

cher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Watch Set.

Saturday, April 8. Sepulcher.

(Matt. xxvii: 62.) MATT. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, 'After three days I will rise again.' Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, 'He is risen from the dead;' so the last error shall be worse than the first." Pilate said unto them, "Ye have a watch; go your way, make it as sure as ye can." So they went, and made the sepulcher sure, sealing the stone, and setting a watch.

AFTER THE RESURRECTION.

From the Resurrection to the Ascension.

(Time: Forty Days.)

Women Visit the Sepulcher.

Early Sunday Morning, April 9. At the Sepulcher.

(Mark xvi: 1.) And when the sabbath was past, MATT. behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And MARK Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, JOHN when it was yet dark, MARK the first day of the week, they came unto the sepulcher at the rising of the sun. And they said among themselves, "Who shall roll us away the stone from the door of the sepulcher?" And when they looked, they saw that the stone was rolled away, for it was very great. And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, "Be not affrighted; LUKE why seek ye the living among the dead? MARK Ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here; LUKE remember how he spoke unto you when he was yet in Galilee, saying, 'The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.' MARK Behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth

J. de Schrandolph. THE MIRACULOUS DRAUGHT OF FISHES.

before you into Galilee; there shall ye see him, as he said unto you." MATT. And they departed quickly from the sepulcher with fear and great joy: and did run to bring his disciples word.* And as they went to tell his disciples, behold, Jesus met them, saying, *All hail.* And they came and held him by the feet, and worshiped him. Then said Jesus unto them, *Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me.* MARK And they went out quickly, and fled from the sepulcher; for they trembled and were amazed; neither said they anything to any man; for they were afraid.

her, *Woman, why weepest thou? whom seekest thou?* She, supposing him to be the gardener, saith unto him, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Jesus saith unto her, *Mary.* She turned herself, and saith unto him, "Rabboni," which is to say, "Master." Jesus saith unto her, *Touch me not; for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God and your God.* Mary Magdalene came and told the disciples that she had seen the Lord, and

F. Ittenbach. THE SUPPER AT EMMAUS.

Jesus Appears to Mary.

Early Sunday Morning, April 9.

(John xx: 11.) But Mary stood without at the sepulcher, weeping; and as she wept, she stooped down, and looked into the sepulcher, and seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain. And they say unto her, "Woman why weepest thou?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him." And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto that he had spoken these things unto her. MARK And they, when they had heard that he was alive and had been seen of her, believed not.

*It is distinctly stated (Mark xvi: 9) that the first appearance of the risen Christ was to Mary Magdalene. Whether she reached the tomb with the other women or not we are unable to determine; but we are warranted in concluding that after they had seen the angel and returned to the city (Matt. xxviii: 5–8), Mary Magdalene, while waiting near the sepulcher overcome by grief, saw the two angels within and afterwards met and talked with Jesus himself (John xx: 12–17). This occurred immediately preceding the appearance of Jesus to the other women above recorded.

Peter and John at the Tomb.

Sunday Morning.

(John xx: 3.) Peter therefore went forth, and that other disciple, whom Jesus loved, came to the sepulcher, so they ran both together; and the other disciple did outrun Peter, and came first to the sepulcher. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together, in a place by itself. Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Paul Delaroche.

THE RETURN FROM GOLGOTHA.

"Then saith he to the disciple, BEHOLD THY MOTHER! And from that hour the disciple took her into his own house."

EASTER DAWN.

J. K. Thompson.

Story of the Guard.

(Matt. xxviii: 11.) Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, "Say ye, 'His disciples came by night, and stole him away while we slept.' And if this come to the governor's ears, we will persuade him, and secure you." So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day.

Photograph. MT. TABOR. (The supposed place of meeting of the disciples after the Ascension.)

The Walk to Emmaus.

Afternoon, April 9. Near Jerusalem.

(Luke xxiv: 13.) And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, *What manner of communications are these that ye have one to another, as ye walk and are sad?* And the one of them, whose name was Cleopas, answering said unto him, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" And he said unto them, *What things?* And they said unto him, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulcher; and when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulcher, and found it even so as the women had said; but him they saw not." Then he said unto them, *O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory?* And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they constrained him, saying, "Abide with us; for it is toward evening, and the day is far spent." And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread and blessed it, and broke, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, "The Lord is risen indeed, and hath appeared to Simon." And they told what things were done in the way, and how he was known of them in breaking of bread.

THE ASCENSION.

First Appearance to the Disciples.

Sunday Evening, April 9. Upper Room, Jerusalem.

(Luke xxiv: 36.) And as they thus spoke, Jesus himself stood in the midst of them JOHN when the doors were shut where the disciples were assembled for fear of the Jews, LUKE and saith unto them, *Peace be unto you.* But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, *Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have.* And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, *Have ye here any meat?* And they gave him a piece of a broiled fish, and of a honeycomb. And he took it and did eat before them. And he said unto them, *These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.* Then opened he their understanding, that they might understand the Scriptures, and said unto them, *Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.* JOHN And when he had so said, he showed unto them his hands and his side. Then were his disciples glad, when they saw the Lord. Then said Jesus to them again, *Peace be unto you; as my Father hath sent me, even so send I you.* And when he had said this, he breathed on them, and saith unto them, *Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*

Appears to Thomas and the Others.

Sunday Evening, April 16. Upper Room, Jerusalem.

(John xx: 24.) But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, "We have seen the Lord." But he said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst and said, *Peace be unto you.* Then saith he to Thomas, *Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.* And Thomas answered and said unto him, "My Lord and my God." Jesus said unto him, *Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.* And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

Appearance at the Seaside.

April or May, A. D. 30. Sea of Galilee.

(John xxi: 1.) After these things Jesus showed himself again to the disciples at the sea of Tiberias,

and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, "I go a fishing." They say unto him, "We also go with thee." They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, *Children, have ye any meat?* They answered him, "No." And he said unto them, *Cast the net on the right side of the ship, and ye shall find.* They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, "It is the Lord." Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea. And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, *Bring of the fish which ye have now caught.* Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three; and for all there were so many, yet was not the net broken. Jesus saith unto them, *Come and dine.* And none of the disciples dare ask him, "Who art thou?" knowing that it was the Lord. Jesus then cometh and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

Peter's Commission.

(John xxi: 15.) So when they had dined, Jesus saith to Simon Peter, *Simon, son of Jonas, lovest thou me more than these?* He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto him, *Feed my lambs.* He saith to him again the second time, *Simon, son of Jonas, lovest thou me?* He saith unto him, "Yea Lord; thou knowest that I love thee." He saith unto him, *Feed my sheep.* He saith unto him the third time, *Simon, son of Jonas, lovest thou me?* Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee." Jesus saith unto him, *Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.* This spoke he signifying by what death he should glorify God. And when he had spoken this, he saith unto him, *Follow me.* Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, "Lord which is he that betrayeth thee?" Peter seeing him said to Jesus, "Lord, and what shall this man do?" Jesus saith unto him, *If I will that he tarry till I come, what is that to thee? follow thou me.* Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, *He shall not die;* but, *If I will that he tarry till I come, what is that to thee?* This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

G. Puermann. "TAKEN UP."

Appearance to the Eleven on a Mountain.

April or May, A. D. 30. Galilee.

(Matt. xxviii: 16.) Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshiped him; but some doubted. And Jesus came and spoke unto them, saying, *All power is given unto me in heaven and in earth.*

The Great Commission.

MARK And he said unto them, *Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.* MATT. *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.* *After that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. †And being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, *which*, saith he, *ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.* When they therefore were come together, they asked of him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" And he said unto them, *It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.*

*Paul's statement to the Corinthians.
†As recorded by Luke in the book of Acts.

The Ascension.

May 18, A. D. 30. Mount of Olives.

LUKE And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven; †and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." MARK So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. LUKE And they worshiped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. MARK And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.

C. Schonherr. "BEHOLD, I STAND AT THE DOOR AND KNOCK."